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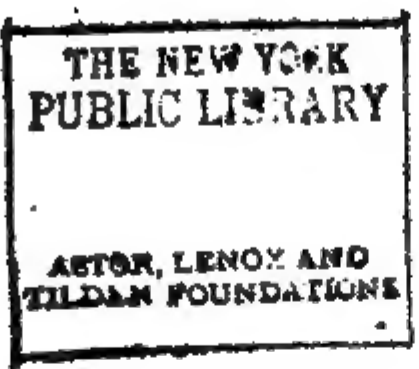
THE
CALCUTTA
CHRISTIAN OBSERVER.

EDITED BY
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. II.

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ERRATA.

- Page 164, line 11, for 'רע' read 'רעו.'
 15, for 'Asi,' read 'Oshi.'
 16, for 'Aséch,' read 'Osaich.'
 for 'רעו,' read 'רעו.'
 for 'Asain,' read 'Oasir.'
 17, for 'רעו,' read 'רעו.'
 for 'Borech,' read 'Boreicha.'
 for 'רעו,' read 'רעו.'
 168, for 'Elonin,' read 'Elionin.'
 23, for 'In all the &c.,' read 'In all these.'

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 1.—January, 1833.

I.—Preliminary Observations.

THE commencement of another year having ushered in the first number of the second volume of the CALCUTTA CHRISTIAN OBSERVER, a few cursory remarks, by way of preface, may not be deemed out of place.

Our general design we have already endeavoured to unfold, as well as the principles proposed for our guidance in the execution of the design. Without, therefore, recapitulating former statements, we may at once announce, that in neither the projected design nor the regulating principles has any change occurred. To both we maintain an unalterable adherence. And if we have in any measure fallen short of our original intentions, the deficiency must be ascribed to the characteristic weakness of humanity.

In addition to the original matter supplied by the regular supporters of the work, our pages have become the vehicle of able communications from various correspondents. By this means, much information has been elicited, calculated not less to interest than to suggest profitable reflection; but much more, rather infinitely more, yet remains to be done. The field thrown open to the researches of the pious and the learned, is of an extent, not soon to be compassed, and possesses hidden measures that may well be pronounced inexhaustible. In fact, the chief difficulty seems to be "how and where to select," when the choice of topics is so multifarious.

One thing we would again strongly urge upon our contributors to keep in mind, is the propriety of making their discussions and speculations bear as frequently and as directly as possible, on the existing state of things, spiritual and physical, on the continent of Asia, and more particularly in British India. That this object has never been lost sight of, all our past numbers will abundantly testify. In the great majority of the articles a special reference has been preserved to surrounding objects and events. And our readers cannot but feel grateful to those correspondents who have so largely contributed to their entertainment and instruction.

It is not to be expected, that in regard to all of these contributions the satisfaction can be universal or unmingled. In a condition of society on which imperfection is stamped as one of its distinguishing signatures, such expectations were unreasonable. But in every instance, it is to be hoped that a judgment shall be formed not at variance with common justice. And though we should be sorry ever and anon to be obtrusive in assuming the character of eulogists, even where eulogy might not be misplaced—we should stand self-condemned if we did not step forth as apologists in every case where severity of censure cannot well be justified. An instance of this description may be found in the Journals of the Rev. J. Wolff. These Journals we long since characterized as rare, curious, and interesting. We still abide by our opinion, and feel assured that many, whose talents and acquirements must be allowed to raise their sentiments above contempt, are ready to join with us.

Never for a single moment was it to be supposed that we responded "Amen" to *all* the views and speculations of the Jewish Missionary: nor could it be expected that we should vindicate the perpetual propriety of the language employed. The language is occasionally coarse: respecting the accuracy of some of the etymologies we have our doubts: on the probability of miraculous powers being restored to the Church of Christ, we have not data sufficient to form a determinate conclusion: and of all the calculations which we have seen relative to the commencement of the Millennial reign, we are disposed to reckon those of Mr. Wolff, Mr. Irving, and their followers, the least satisfactory. But what of all this? Are we on such subjects to crush all inquiry that may not quadrate with preconceived opinions? Are we to denounce every attempt on the part of thoughtful and ingenious men to solve curious and interesting questions, whenever the solution offered may not meet with general approbation? If so, what sentence are we to pass on the many systems and theories that have always been formed in the infancy of every distinct branch of literary and scientific research? These may be imperfect, they may be in a great measure illusory:—but what of that? Have they not served some valuable purpose? If they exhibit not the finished products of intellect, matured by individual and collected experience—do they not often display the strugglings of noble minds striving to burst through the mass of accumulated prejudice? If they cannot be extolled as fresh accessions to the bright roll of truth, which are unchangeable in their features—may they not be hailed as proving how uncongenial with the nature of lofty spirits, it must be to float on the ocean of universal uncertainty? If they do not contain all that is sound in principle and legitimate in inference—may they not have elicited a knowledge of some things previously undiscovered, and suggested some trains of thought that tended to lead to the

establishment of what could never be invalidated? And if they should even be found to belong wholly to the class of plausible errors—must they not appear like so many warning beacons, to deter men from entering paths so devious and unprofitable? We do not then regret having given a place to Mr. Wolff's peculiar opinions. We rather rejoice, that we have allowed him to speak freely for himself. And of this we are certain, that the cause of truth will not ultimately suffer, if it should not be materially benefitted, by his speculations.

But the chief act of injustice towards Mr. Wolff, and that which involves the commission of every other, consists in *either contemptuously despising, or heedlessly overlooking, the great object of his mission*. With characteristic boldness, he has proclaimed aloud, that his grand object has been to discover, if possible, the remnant of the ten lost tribes of Israel. Hereupon, all scoffers, all nominal professors of religion, and all ignorant pretenders, turn round and exclaim: "How frivolous, how unprofitable, how delusive, how fanatical!" When challenged to the proof, instead of facts and arguments to substantiate charges so gratuitously preferred, they insult their own understandings, by pouring out a fresh torrent of abusive epithets.

Leaving the offenders to digest the liberality and good sense of such dealing, let us briefly revert to the facts of the case. The illustrious founder of the Jewish nation, when called on by heaven to become an exile from his native land, "went out, not knowing whither he went;" and contrary to all reasonable probability, "there sprang even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." "This innumerable offspring has produced a succession of prophets and patriarchs, of sages, of legislators, of judges, of princes, of priests, of apostles, whose reputation has filled the whole earth, during a series of almost four thousand years. Their history exhibits a nation of the most singular character, and in every possible singularity of condition; from the extreme of feebleness to the plenitude of power; from splendour and affluence the most unbounded, down to the lowest state of indigence, misery, and oppression; in all the respectability of wisdom and goodness, and in all the arduousness of profligacy and vice*."

But it is not the celebrity acquired by the descendants of Abraham, from the number and variety of national vicissitudes, through a duration so extended, that constitutes the strength of their claims on Christian attention: No. Apart from the most memorable of all facts, that of them, "according to the flesh, has Christ come, who is God over all, blessed for ever,"—it is the circumstance that for ages they were appointed as the sole depositaries of the oracles

* Dr. Hunter on the Fulness of the Gentiles.

be saved: as it is written. 'There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.'

"The Apostle here very justly explains Zion and Jacob of the Jews; for these are the natural sons of Jacob, natives, citizens of Zion: and then also he speaks of those with whom the Covenant was made, as it is said in the text, 'This is my covenant with them; but that Testament and Covenant belong to Israel, whose are the covenants and promises.' Rom. ix. 4. Lev. xxvi. 44, 45. Moreover Zion and Jacob denote not some few of Israel, but the whole body of that nation, as Gen. xlix. 1. The deliverer is promised to Zion. The Redeemer, as in Isa. lix. 90. The work of this Redeemer will be to turn away iniquity from Jacob. In the Hebrew, it runs, 'He shall come to those that return from defection.' The meaning is the same: he will impart his grace and salvation to those, who by a true faith and repentance shall return unto God. And as they cannot give this repentance to themselves, the Redeemer will bestow it upon them. Acts v. 31.

"We are to expect the general conversion of the Israelites in time to come, not indeed of every individual, but of the whole body of the nation, and of the twelve tribes. We choose not to multiply minute questions, either out of curiosity, or incredulity, concerning the time, place, manner, means, and the like circumstances of this mystery, which God has reserved in his own power. Let us maintain the thing itself, and leave the manner of it to God. Our Calvin, as his manner is, speaks with prudence and gravity. 'Whenever the longer delay is apt to throw us into despair, let us recollect the same mystery, by which Paul clearly puts us in mind, that this conversion is not to be in the ordinary or usual manner; and therefore they act amiss who attempt to measure it by their own private sentiments.'

"To this restoration of Israel shall be joined the riches of the whole church, and, as it were, life from the dead. Rom. xi. 12. 'Now, if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles, how much more their fulness?' And, ver. 15. 'For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead.' The Apostle intimates, that much greater and more extensive benefits shall redound to the Christian church from the fulness and restoration of the Jews, than did to the Gentiles from their fall and diminution: greater, I say, intansively, or with respect to degrees, and larger with respect to extent.

"As to intenseness or degrees, it is supposed, that about the time of the conversion of the Jews, the Gentile world will be like a dead person, in a manner almost as Christ describes the Church of Sardis. Rev. iii. 1, 2. Namely, both that light of saving knowledge, and that fervent piety, and that lively and vigorous simplicity of ancient Christianity, will, in a course of years, be very much impaired. Many nations, who had formerly embraced the Gospel with much zeal, afterwards almost extinguished by the venom of Mahometanism, popery, libertinism, and atheism, verify this prophecy. But upon the restoration of the Jews, these will suddenly arise as out of the grave; a new light will shine upon them, a new zeal be kindled up; the life of Christ be again manifested in his mystical body, more lively, perhaps, and vigorous, than ever. Then, doubtless, many Scriptural prophecies will, after their accomplishment, be better understood, and such as now appear dark riddles, shall then be found to contain a most distinct description of facts. Many candles joined together give a great light; a new fire laid near another gives a greater heat; and such will the accession of the Jews be to the Church of the Gentiles."

Dr. Gill, in his Body of Divinity, when treating on the spiritual reign of Christ, observes:—

"One great step to the increase and enlargement of Christ's kingdom and government in the world will be the Conversion of the Jews.

"By this means, the conversion of the Jews, and the settlement of them in their own land, a way will be opened for the great spread of the Gospel in the eastern nations, and for the enlargement of Christ's kingdom there; for the protestant princes, who will be assisting to the Jews in replacing them in their own land, will carry their victorious arms into other parts of the Turkish dominions, and dispossess the Turk and his empire; which will be effected by the pouring out of the sixth vial upon the river Euphrates, which will be dried up—an emblem of the utter destruction of the Ottoman empire; whereby way will be made for the kings of the East, or for the Gospel being carried into the kingdoms of the East, not only into Turkey, but Tartary, Persia, China, and the countries of the great Mogul, which, upon the passing away of the second, or Turkish woe, the kingdoms of this world, those vast kingdoms just mentioned, will become the kingdoms of our Lord, and of his Christ. Rev. xvi. 12. and xi. 14, 16. And now will the fulness of the Gentiles be brought in, and those vast conversions made among them, prophesied of in Isa. xi."

Dr. Whitby remarks, that

"There is a double harvest of the Gentiles spoken of in this chapter (Rom. xi.), the first called their riches (ver. 12), as consisting in preaching the Gospel to all nations, whereby indeed they were happily enriched with divine knowledge and grace; the second, the bringing in their fulness, which expresses a more glorious conversion of many to the true faith of Christians in the latter age of the world, which is to be occasioned by the conversion of the Jews."

Mr. Locke gives us the substance of the eleventh chapter of the Romans in a few words.

"St. Paul in this chapter goes on to shew the future state of the Jews and Gentiles as to Christianity, viz. that though the Jews were for their unbelief rejected, and the Gentiles taken in their room to be the people of God, yet there was a few of the Jews that believed in Christ, and so a small remnant of them continued to be God's people, being incorporated with the converted Gentiles into the Christian Church. But when the fulness of the Gentiles is come in, see ver. 25, 26. the whole nation of them shall be converted to the Gospel, and again be restored to be the people of God."

From the tenor of these remarks, it is clear that we are confidently to expect a national conversion and restoration of the Jews. Their first dispersion constitutes an infallible proof of the divine authority of Scripture, by fulfilling many of its clearest prophecies. And the continued existence of *the dispersed of Judah* renders *their restoration possible*: yea, more, their preservation under circumstances so peculiar, so wholly unparalleled, seems to heighten the *possibility* into a *probability*. For why is it that they should be so miraculously preserved, if it be not to afford room, for the accomplishment of some glorious purposes of wisdom, mercy, and love, entertained towards them by eternal Providence? But what are we to say of *the dispersed of Israel*? For ages and generations, they have been *relatively to our knowledge* without "a local habitation and a name." How then in their case can the prophecy be fulfilled? To this question it is not very difficult

to return a satisfactory reply. We have simply to bear in mind that it does not follow that, because at present unknown to us, the remnant of the ten tribes no where exists. This we could not assert, till every region of the globe had been thoroughly explored by us. The continued preservation of the remains of these tribes must therefore be held to be *possible*. And apart from the anticipations naturally excited by ancient prophecy, many sound and enlightened men have pronounced their continuance to this day, as a distinct people, highly *probable*. Some of the reasons usually adduced in favour of the supposition, that they still exist in the East, are briefly summed up by the learned Mr. Basnage, in his History of the Jews, to the following effect:—1. Shalmanaser had placed them upon the banks of the Chaboras, which emptied itself into the Euphrates. On the west was Ptolemy's Chalcedis and the city Carra; and therefore God has brought back the Jews to the country, whence the patriarchs came. On the east was the province of Ganzan, betwixt the two rivers Chaboras and Saocoras. This was the first situation of the tribes: but they spread into the neighbouring provinces, and upon the banks of the Euphrates.—2. The ten tribes were still in being in this country when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple.—3. They subsisted there from that time to the eleventh century, since they had their heads of the captivity and most flourishing academies.—4. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries.—5. No new colony has been sent into the East, nor have those which were there been driven out.—6. The history of the Jews has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire, the various tempers of the governors, or the inevitable decay in a nation, which only subsists by toleration. We have therefore reason to conclude, that the ten tribes are still in the East, whither God suffered them to be carried. If the families and tribes are not distinguishable, it is impossible it should be otherwise in so long a course of ages and afflictions, which they have passed through. In fine, if we would seek out the remains of the ten tribes, we must do it only on the banks of the Euphrates, in Persia, and the neighbouring provinces.

The subject may now be reduced within a very narrow compass. Certain mighty purposes in the evolution of the schemes of Divine Providence and Grace are to be accomplished by the national restoration of the Jews:—purposes inseparably linked with the establishment of the authority of Scripture—with the fulfilment of ancient prophecies—and with the introduction of that splendid era, when streams of grace shall descend like rain upon the new mown

grass, or showers that water the spring; when one bond shall unite and one feeling animate all nations; when all kindreds, and tribes, and tongues, and peoples shall raise one song, one universal shout of grateful hallelujahs, to Him that sitteth upon the throne, and to the Lamb, for ever and ever.

Now, the present anomalous condition of the scattered fragments of Judah, by demonstrating their restoration to be an event not only possible but highly probable, tends mightily to strengthen the faith, and confirm the hopes, of true believers. But to render the faith and the hope absolutely triumphant, we ought to know something definite respecting the lost tribes—the exiles of Israel. Do they still exist as a distinct race, and where? After what has been stated, this question can no longer be blended with meanness, or vain curiosity, or downright fanaticism. Consequently, the attempt to give it a practical solution ought to be for ever exempt from such unfounded charges. And this is the very attempt which the Rev. J. Wolff, with unwonted energy, has resolved to make.

Let but some relic be supposed to be buried under the mouldering ruins of an ancient edifice, and the antiquarian who volunteers to remove the rubbish will be applauded for his laudable zeal, curiosity, and disinterestedness. Let but a passage be supposed to lie concealed amid the snows and icebergs of an arctic circle, and the navigator who braves the horrors of such a region will be extolled for his skill and daring intrepidity. Let but a rare species of animal or of vegetable form be supposed to exist in some remote waste, or unvisited wilderness, and the naturalist who eagerly undertakes to leave no corner unexplored, will be loaded with the praises of an enlightened people for his ardour and his enterprize. What then?—do we repudiate the propriety of bestowing such encomiums? Far otherwise; we might be the first to join in conferring them. But whether we would or not, we have a right to ask, in reference to a subject of infinitely greater moment, in the scale not merely of temporal but of eternal magnitudes,—When there are good grounds for believing, that a remnant of the most extraordinary people that ever appeared on the stage of time, still exists in some province of the East—when it is almost indisputable that their continued existence may be subservient to the consummation of the Almighty's magnificent dispensations of providence and redemption:—is it reasonable, is it consistent to point the finger of scorn or of ridicule at the man who has made so many sacrifices and encountered so many perils, in order to effect the discovery of the exiled remains of such a people—a people, so intermixed with the moral history of mankind, and so peculiarly linked with the development of the counsels of the Eternal?

And if it be irrational and inconsistent to despise the great object of Mr. Wolff's mission, it cannot be less so to overlook that object in

judging of the merits of his published journals. To pass by unheeded the leading design of any writer is to treat him with gross injustice, and tax ourselves with profitless toil:—it is to attempt searching the house without a key, to explore the labyrinth without a clew! We have heard some witticisms about Mr. Wolff's Journal, containing more words than ideas. But what do these generally prove?—not the verbose propensity of the journalist, but the stolidity of the witling. Take, for instance, the longest of his catalogues of names, or that which exhibits a tabular view of the genealogies of the Afghans. It must be owned, that if one venture to peruse this list, without any reference to the intention of the writer, or the purpose which he designed it to serve, it may appear dry, dull, and meaningless. But the primary question ought to be: what was the writer's object, and how is it promoted by this lengthy register? The grand object was to discover the lost tribes of Israel. Current report pointed to the Afghans as being a portion of the surviving remnant. How then were the claims of this people to be decided? In no way which we can conceive so satisfactory as that adopted by Mr. Wolff. He at once refers to their own genealogical tables. He presents the most accredited of these to his readers, that they may be enabled to judge for themselves. And whether they shew any interest in such investigations or not, he cannot be answerable for their want of interest, or their deliverance of hasty judgments. When he has done what was *best* for the furtherance of his *peculiar design*, has he not done all that could reasonably be expected? And will not all men of sound sense be amply satisfied?

We need not however wonder at the discordance of sentiment respecting Mr. Wolff's Journals. Performances, of a nature more generally intelligible, constantly call forth similar varieties of opinion. We take up a scientific volume on Botany, Mineralogy, or Geology. We find it consist of one string of technical terms, from beginning to end. How dull and stupid! may sentimentalists exclaim: and why? because there are no flowers of thought or speech to suit their taste. How clear and precise, how penetrating and profound, how invaluable! may the votaries of science exclaim: and why? because the whole is admirably adapted to promote the object intended, i. e. to identify and distinguish every individual of each class of genera and species. And if the lovers of sentiment wish their imaginations to be regaled by the blush of roses and the perfumes of jessamine, by the sparkling of jewels and the varied hues of animated nature, let them at once resort to the pages of the romancer or the poet.

Not unlike these differences of judgment must be the varieties of opinion entertained by the student of theology and this world's "gay triflers," respecting the Journals of the Jewish Missionary.

Having done, for the present, with Mr. Wolff, we must renew our request to correspondents, that they specially direct their attention to the social, moral, and religious condition of the people of India. Before us there is a vast work; nothing less than the emancipation of a hundred millions of captives morally and spiritually debased. And whatever communication may tend more or less, directly or indirectly, to the advancement of the work, will be at all times welcomed by us. Are there many current languages and dialects? Let us have remarks on the significancy of important terms, on the *rationale* of peculiar idioms, or any methods that may facilitate the acquisition of them. Are there ancient writings and fragments of writings on different departments of knowledge? Let us have analyses or illustrations of them. Are those arts that conduce to the comforts of life and the refinement of society in a state of extreme rudeness? Let us have practical suggestions respecting the best modes of improving them. Are the productive powers of this vast population lying comparatively dormant and inefficient? Let us have new channels pointed out for awakening and directing the industry of the country. Are the multitude sunk in the lowest depths of ignorance? Let us have plans for accelerating the progress of education, and securing the hearty co-operation of the Natives themselves. Are there manners, customs, and festivities that fetter and demoralize the people? Let us have these exposed in the way most likely to ensure their abolition. Is the vast mass still lumbering in midnight darkness, without a knowledge of the true God, the true Saviour, and the true Comforter? Let us have arousing appeals to the hearts and consciences, convincing addresses to the understanding, successful exposures of error, triumphant defences of the truth. In a word, let every one, in the sphere in which his lot and experience may have been cast, endeavour to collect and digest, facts and observations relating to any topic that may prove interesting or useful to the wise and the good, and through them to the millions of India.

We cannot omit the present opportunity of tendering our thanks to the Editors of those public journals who have favoured us with friendly notices—the *Hurkaru*, the *India Gazette*, the *John Bull*, the *Philanthropist*, the *Indian Register*, and others. And when we consider the differences of opinion on subjects of vital importance that may be supposed to exist between us and the conductors of some of these, the notices bestowed are entitled to our special acknowledgments. In justice also, we must add, that even in cases where, in the exercise of that independence of thought which every man ought to claim as his birth-right, there has been a dissent from those views and opinions that secured our approbation, the dissent has generally been couched in terms so moderate as to command our respectful attention.

We must now thank our numerous friends and readers, with all possible cordiality, for the extent and efficiency of their support. And in conclusion, we cannot do better than earnestly exhort them to be ever alive to the glorious end of their being. Another year has now closed, and ere the next shall have concluded its course, you may take your station among the society of immortals. Shall it be that of the reprobate or the blessed? To escape the one, and join the other, we beseech you not to neglect "the redeeming" of your precious time. Despise not the happiness of a life of communion with God—a life which is a preparation for heaven, and an earnest of its blessedness. Be aroused to a true sense of the emptiness of the world—the utter insufficiency of its enjoyments. Resort no longer to "lying vanities," when the unchangeable Jehovah beckons you to his presence. Attempt not to lean upon frail and broken reeds, when ye may come and build upon "the rock of ages." Be not unwise to "spend your money on that which is not bread, and your labour on that which satisfieth not;" when ye may "mount on wings as eagles," and "partake of the tree of life which is in the midst of the paradise of God." Oh, continue not to draw from the polluted streams of earthly delight, when ye may come and drink out of those rivers of unalloyed pleasure which ever satisfy and never cease to flow!—Awaking from the sleep and slumber of indifference, arise, and assert the prerogative of emancipated spirits: shake your souls loose from the cleaving dregs of mortality; buoyant with elastic energy, let them be disengaged from the contracted sphere of time and sense; unconfined by the laws and measures of earth-born principles, let them look beyond the horizon of carnal designs and worldly policies; puissant with inward might, let them mount in the freshness of youthful vigour into the calm ether of intellectual and spiritual light—let them spread and extend themselves into the boundless amplitudes of the divine omnipresence:—then shall the present joys of earthly communion fade before the radiations of the eternal sun; and the most glowing images become shadowy representations of the effluxes of the fountain of goodness; and the flowers of all visible excellencies, the crowns of fine gold, and the palms of triumph, and the harps of sweetest sound, and the streams of divine pleasure, and the fragrant beauties of Paradise—all, all will sink into dim corporeal resemblances before the archetypal loveliness of the uncreated essence, on the bosom of which the souls of the redeemed may expand themselves into fuller dimensions, with an increasing capacity of enjoyment throughout the measureless circuit of eternity.

D.

II.—A Comparison of the Hebrew and Greek Alphabets with the Sanscrit and Bengalee, together with Rules for the Spelling of Proper Names.

Uniformity in the spelling of western proper Names in eastern languages, has long been felt a desideratum, and the importance of it becomes every day more apparent.

The present is an attempt to lay the foundation of a uniform system for the spelling of Hebrew, Greek, and Latin proper names, in the Sanscrit and Bengalee languages, by a comparison of the alphabets; and when this has been well considered and settled, it is proposed to raise upon it a regular superstructure, by rendering into the latter, the proper names found in the former languages.

CONSONANTS.

<i>Hebrew.</i>	<i>Greek.</i>	<i>Sanscrit.</i>	<i>Bengalee.</i>	<i>Roman.</i>
א	β	ब	ब	b
ב	γ	ग	ग	g
ג	δ	द	द	d
ד	ε	ड	ड	v
ה	ζ	झ	झ	z
ו	η	च	च	h
ז	θ	छ	छ	c
ח	ι	ज	ज	y
ט	κ	झ	झ	k
י	λ	ञ	ञ	kh
כ	μ	ट	ट	l
ל	ν	ड	ड	m
מ	ξ	ण	ण	n
נ	ο	त	त	s
ס	φ	प	प	p
ש	ψ	फ	फ	ph
ק	ω	ब	ब	ts
ר	α	भ	भ	q
ז	β	म	म	r
ח	γ	य	य	sh
ט	δ	र	र	t
י	ε	ल	ल	th

א, ב and ג, without dots, are aspirates, and would be expressed in Sanscrit by अ, इ and ए, and Bengalee by অ, ই and ঐ; but as there are no corresponding letters in Greek, they are omitted.

The difference between \aleph and \aleph is too slight to admit of a distinction, the latter being only a strong aspiration of the former: hence \aleph , \aleph , and \aleph , must stand for both. The distinction can be preserved in some languages, as in the Arabic and Persian, by \aleph or \aleph and \aleph . The Viserga (\aleph) may be used for them in some cases.

In double consonants, when euphony will not allow both to be pronounced, the first of them may be omitted. And for a similar reason an aspirate may in such cases be changed into its corresponding unaspirated letter.

\aleph must always be expressed according to the vowel that is subscribed.

When \aleph has the dot on the left hand, it is the same as \aleph and must be rendered accordingly.

The Greek \aleph must be expressed by its compounds, \aleph \aleph , or in Sanscrit by \aleph .

VOWELS.				
1st—Short.				
Hebrew.	Greek.	Sanscrit.	Bengalee.	Roman.
\aleph or \aleph	βa	\aleph	\aleph	\aleph
\aleph	βe	\aleph	\aleph	\aleph
\aleph	βu	\aleph	\aleph	\aleph
2nd—Long.				
\aleph	$\beta \acute{a}$ or $\beta \acute{e}$	\aleph	\aleph	\aleph
\aleph	$\beta \eta$	\aleph	\aleph	\aleph
\aleph	$\beta \epsilon \upsilon$ or $\beta \epsilon \upsilon$	\aleph	\aleph	\aleph
3rd—Diphthongs.				
\aleph	$\beta a \iota$ or $\beta \eta$	\aleph	\aleph	\aleph
\aleph	$\beta e \iota$	\aleph	\aleph	\aleph
\aleph	βo	\aleph	\aleph	\aleph
\aleph	$\beta \epsilon \upsilon$	\aleph	\aleph	\aleph

The vowel (\aleph) segol is the short vowel of both \aleph and \aleph as \aleph is of \aleph and \aleph , \aleph of \aleph and \aleph , and \aleph of \aleph and \aleph . The same may be said of (\aleph) hataph segol and (\aleph) shiva.

The Hebrew \aleph and Greek \aleph may be expressed by the inherent vowels in Sanscrit and Bengalee.

The Greek \aleph is used in the Septuagint as equivalent to \aleph \aleph or \aleph .

GENERAL AND SPECIAL RULES.

1. All proper names must be spelt invariably according to the expression given them in the language to which they belong;

and not altered to conform to the expression given them in another language. Thus Hebrew names must not be expressed according to their spelling in Greek; nor Greek names according to their spelling in Latin, &c. Without a strict regard to this rule, uniformity will be impossible, as the name often varies in each language; as Heb. נח, Greek Νοε, Latin Noë, and English Noah.

2. All names must be so expressed, that the word, when put into the nominative case in Sanscrit, shall correspond with the original. This will preserve the *os* and *on* of the Greek, and the *us* and *um* of the Latin in the Sanscrit, and reject them in the Bengalee; as is always done when proper names are introduced from the former into the latter language. Thus the words Paul and Iconium will be in Greek, Παυλος, Ἰκόνιον; Latin, Paulus, Iconium; Sanscrit, पौलस, इकनियम; Bengalee, পৌল, ইকনিয়. By this method the peculiarities, both of the Sanscrit and Bengalee, will be preserved.

3. Such names as through the intercourse of Eastern nations are universally known, must be spelt according to the manner in which they are written by the Natives. Thus, without regard to the original spelling, we follow the Natives in the pronunciation and writing of such names, as याक़ुब, मुसा, दाउद, and सल्लिमन, &c. याक़ुब, मुसा, दाउद, जलिमान; Jacob, Moses, David, and Solomon. Were these names pronounced as written in Hebrew, the natives would not understand what person was intended; but pronounced in the manner above, they recognize the individual at once.

4. If euphony or the rules of gender require it, the last letter of any name must be changed to such other letter, as is most suitable to the Sanscrit and Bengalee languages; for instance יְרֵמְיָהוּ and יְהוּדָה, Jeremiah and Judah, appear to be fitly expressed by यिरिमिया and यिहूदा, यिरिमिया and यिहूदा; while to spell them thus, यिरिमियाह and यिहूदाह, यिरिमियाह and यिहूदाह, though capable of defence by certain rules, must be acknowledged to be utterly repugnant to taste and the genius of the languages.

5. Two similar vowels coming together must be united by the rules of permutation; and two dissimilar ones, which cannot be united without materially altering the sound of the name, may often, without much affecting the sound, have *च*, *ट* inserted between them; as קַנְזַנְיָהוּ इकोरिय by uniting the vowels will be इकोरिय, इकोरिय; and Κανναβονία, by inserting *च*, *ट*, will be काण्डबिवा, काण्डबिवा.

6. If in the ordinary way of spelling, or by the intervention of the above rules, a proper name should be similar in sound and letters to a word common in the language; some slight alteration must be made in the proper name to make it differ from such common word, in order to prevent mistakes. The word Asia has been expressed in Bengalee by আসিয়া; but that word signifies 'coming,'

‘having come:’ so it is better written *आगच्छ*. Ananias *אַנַנְיָאִ* is properly expressed by *इनन्य*, but that might be taken to mean ‘worthy of being struck or killed,’ and so it is desirable to alter it to *इनागच्छ* to prevent mistake. Mary, *μαρια*, has been written *मरिह*, ‘killing or having killed,’ and the laughable mistakes that have arisen from such spelling and pronunciation, shew the importance of this rule.

The last four rules are very limited in their application, affecting scarcely one name in a hundred. The alphabet, therefore, with two general rules, may be considered as forming this system.

Note. As it is hoped, that this system, if finally adopted, will be extensively used, it is sincerely wished, that all those interested in the progress of literature in the East, may freely offer their remarks upon the plan here proposed. If addressed to the Editors of the Calcutta Christian Observer, care of Messrs. Thacker and Co., they will be thankfully received.

III.—*Observations on the Miracle recorded in the Tenth Chapter of the Book of Joshua.*

[Illustrated by a Lithographic Sketch.]

Although collateral evidence from heathen history must be wholly unnecessary, in attestation of any part of the Holy Scriptures, for those who read in a prayerful spirit, such testimony may be of importance towards the conviction of sceptics and professing reasoners, who reject, or look with indifference upon all revelation, because they cannot reconcile a part of the word of God to their ideas of his government of the universe: nor, perhaps, can a more forcible argument be addressed to such minds, than that which is founded upon co-incidences between the miracles related in the Jewish History, and facts forming the bases of the fabulous tales of Pagan nations.

With regard to the miracle related to have been effected by Joshua, after prayer to God, at the time of the discomfiture of the five kings, the reverend commentator Scott observes, that it would have been “improper” that it “should be recorded according to the terms of modern astronomy;” and he adds, “Many inquiries have been made regarding the way in which this miracle was wrought; and many difficulties and objections have been urged against understanding it *literally*. But the fact, as far as we are concerned about it, is authenticated by the Divine testimony; and the manner in which it was accomplished lies entirely out of our province, because beyond our discovery and comprehension.”

I readily, and with thankfulness, follow the reverend commentator, and admit, that the question, “Is any thing too hard for the Lord?” forms a “sufficient answer to ten thousand difficulties, which

30° 30' 30° 30'

SKETCH & ILLUSTRATE
(Observations on the Miracle
related in the
Tenth Chapter of the Book of
JOSHUA.

UPPER BETH HORON
Mound Garizim
NETHER BETH HORON
Scale of British Miles
Bethel
Gibeah
GIBEON
Jericho
Jerusalem
Hebron
Makkedah
Eglon
Hebron
20° E from London

Enlarged from the Map of Canaan in Scott's Bible.

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puny objectors, under the assumed title of philosophers, have, in every age, been starting against the truth of God in his written word." Nevertheless, the nature and manner of the miracles are legitimate subjects of inquiry, whilst such objectors exist, and find too ready support in the weakness and self-sufficiency of human reason; which is too apt to be misguided, even to rebellion against the great Giver of the blessing itself, by whatsoever flatters and fosters that giant power, the pride of the human heart. May the Divine protection strengthen this feeble effort, and render it effectual to subdue one of the strongholds of the infidel!

The reverend commentator further states, that there is no mention of the miracle in Pagan authors, though he alludes to an "intimation" of it in the Fable of Phaëton. Whilst I purpose to point out some coincidences between Holy Writ and the character of that fable, I trust I shall be able to adduce much stronger collateral testimony from another portion of Grecian history: and I submit, with deference, that it hath pleased the Almighty to preserve, from the "wreck of ages," heathen records, which enable us to shew, that "the fact," as "authenticated by the Divine testimony," is perfectly reconcileable with "modern astronomy," and that "the manner in which it was accomplished" is thereby placed within "our discovery and comprehension."

It is recorded, that Joshua commanded the sun to stand still on Gibeon, and the moon on the valley of Ajalon. It is fabled, that Jupiter caused a long night, a night of three ordinary nights. The fable undoubtedly had its origin in fact: that fact the Jewish history supplies. This proposition, it is intended to demonstrate; and the Bible does most effectually furnish the means.

Let us first attend to the time and place of the miracle.

The ninth verse of the tenth chapter of the Book of Joshua states, that the Israelites "went up all night from Gilgal," to succour Gibeon, which was threatened by the kings of Jerusalem, of Hebron, of Jarmuth, of Lachish and of Eglon; whose cities were all southward from Gibeon, which was but about four and twenty miles from Gilgal. The army of Joshua would, consequently, arrive before dawn, and it is natural to suppose that the attack was commenced, *at the latest*, at break of day; for it is said, that he "came unto them suddenly."

The Almighty had declared, that "not a man of them should stand before him." The armies of the five kings fled; part towards Beth-horon, and part towards Azekah; no part of the flight tending to bring the battle *eastward* of Gibeon. "The Lord discomfited them before Israel, and slew them, with a great slaughter, at Gibeon, and chased them along the way that goeth up to Beth-horon." This shews, that Joshua's pursuit was in the north-westerly direction, and the eleventh verse confirms this point by confining the visi-

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The ninth verse of the tenth chapter of the Book of Joshua states, that the Israelites "went up all night from Gilgal," to succour Gibeon, which was threatened by the kings of Jerusalem, of Hebron, of Jarmuth, of Lachish and of Eglon; whose cities were all southward from Gibeon, which was but about four and twenty miles from Gilgal. The army of Joshua would, consequently, arrive before dawn, and it is natural to suppose that the attack was commenced, *at the latest*, at break of day; for it is said, that he "came unto them suddenly."

The Almighty had declared, that "not a man of them should stand before him." The armies of the five kings fled; part towards Beth-horon, and part towards Azekah; no part of the flight tending to bring the battle *eastward* of Gibeon. "The Lord discomfited them before Israel, and slew them, with a great slaughter, at Gibeon, and chased them along the way that goeth up to Beth-horon." This shews, that Joshua's pursuit was in the north-westerly direction, and the eleventh verse confirms this point by confining the visi-

tation of hailstones to the other portion of the enemy, which was escaping towards Asekah. "And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Asekah, and they died: they were more which died with hailstones, than they whom the children of Israel slew with the sword."

It has been observed, that the ninth verse seems to point out the night, or break of day, at the latest, as the commencement of the battle at the encampment before Gibeon. The slaughter was great in Gibeon (probably during the night), and the dispersion of the enemy, which had been ordained, certainly occurred before they reached Asekah, only about twelve miles off.

"Then" was the time of Joshua's command; we see him commencing the pursuit to Beth-horon, and lamenting the probable escape of a part of the "hosts" of the five kings, for want of time to accomplish the destruction of all. The sun is *just rising* over the mountains forming the eastern boundary of vision, and the moon is yet bright in the firmament, towards the horizon, in the west. He prays—and depending upon Almighty aid being conferred in an especial manner, exclaims, "Sun, stand thou still upon Gibeon; and thou Moon, on the valley of Ajalon!"

"Then" the Lord God Almighty, who had declared his omnipotence with thunderings and lightnings on Sinai,—who had brought out of the flinty rock in Horeb water for a multitude,—and before whose typical presence, the Ark of the Covenant, the "mighty walls" of Jericho, at the shout of that multitude, had recently fallen "flat to the ground;"—that eternal Creator, whose power upholds the fabric of the universe, so that this world, this atom amidst the immensity of space unknown and inconceivable, has now kept its course for nearly six thousand years, did for a time suspend its diurnal revolution! "To declare his majesty in the sight of the heathen," the sun and moon, the gods of their adoration, "stood still" in their presence, at the word of Joshua, the servant of the Lord!—As Scott observes, "it was a public attestation that the God of Israel was the Lord of the whole earth and of the heavens, and a protest against idolatry."

Having thus, it is trusted, established, that the Scriptures identify sunrise, or shortly after, as the time, I proceed to compare the Jewish with the heathen record; and it will be seen, that, if the miracle be admitted as concisely, but comprehensively described in "the written word," the two accounts agree perfectly, according to *natural circumstances*.

The Holy Scriptures declare "there was no day like that before it, or after it." The *fall* of Phaëton and the history of Hercules both establish the fact, that it was known to the recorders of ancient

tradition, that there had been a night, like which was no night before it, or after it. The Hebrew History does not state the exact period during which the sun was stayed in its course; it was perhaps shorter than that assigned in the Grecian Fable. Whether the expression, "the sun hasted not to go down about a whole day," implies that the brightness of day lasted four and twenty, or six and thirty hours, or some intermediate space, is immaterial. Throughout the greater part of the known world, instead of the return of day, they had continued night; and it cannot be denied, that the only inference deducible by the people to whom no revelation was made of the manner of the wondrous event, and who had no accurate means of measuring the hours, was that assigned as the cause:—that the splendor of Apollo was withheld, *during the usual period of his appearance.*

Here the fable of Phaëton particularly applies. The Pagan ideas of the *sun's revolution*, (a received expression to this day; with us, the sun *rises, sets, enters* Libra, &c.) and the Jewish, were alike. Both believed that the sun travels in his course through the heavens. The idle cavil of those who *discover* that "it was no miracle; the sun is always still," is scarcely worth remark: such quibblers would have had the language of Scripture unintelligible to those for whom it was written, and assimilated to the sera and understanding of Copernicus or Newton. At the time the revolution of the globe was suspended, as the sun was rising on Palestine, the western world was of course in darkness; and the whole of the then known world was comprised in a small space. Hence, the destruction of the presumptuous charioteer of the sun *concludes* the fable. Conflicting accounts however would have been received from the more eastern states, some of which would have had twilight, and part even might have just seen the sun, or heard that it had been seen, during the period allotted by the majority to that long night. These are reconciled by the fiction, that the horses of the sun ran wild through the heavens; and an air of harmony and consistency is given to relations, which were of course incomprehensibly at variance with each other.

Mycæne, the kingdom of Electryon, was situated about thirteen degrees westward of Gibeon, in time about fifty-two minutes earlier; consequently, there, the night was extended just at the hour of dawn:—in point of time therefore we trace the CLOSEST POSSIBLE COINCIDENCE.

Although the connection between the two records will not bear the test of exact comparative chronology, the argument does not fall under any risk of dispute on that score. The sources of information for such data with reference to the early periods of Grecian History are so deficient, that *approximation* as to chronological accuracy, with a *positive concordance* of facts, must be acknowledged.

ed by the candid as an *identification* of time and circumstance :— but it may be necessary to adduce evidence in support of this assumption.

The Parian Chronicle of the Oxford or Arundelian marbles, (the earliest record, and this one of the most remote periods recorded,) was engraved in the year of the world 3740 ; nearly twelve hundred years subsequent to the conquests of Joshua ; whilst another authority for computations, Eusebius, differs twenty-five years from the former with regard to that notable event, the destruction of Troy, which occurred about two centuries and a half later than the period under consideration.

The Parian Chronicle and Eusebius are the most approved authorities ; but, in the Introduction to Lavoisne's Atlas, it is stated, that there are no less than *one hundred and thirty-two* different opinions or modes of calculation (varying from 7000 to 3700 years) of the period between the Creation and the Nativity of Christ. " In the intermediate space, there are certain fixed points from which the chronologer may reckon forward or backward with very considerable precision," and although " he cannot satisfy himself as to *particulars*, till about the time of David's reign over Israel," A. M. 2941, " he may obtain such a general view of the state of affairs in the world, at any given period, as will answer all the purposes of information and amusement : *unless indeed his object be critical disputation ; in which case, he will find himself involved in a labyrinth, without light or clue that can assist in his extrication.*"

The Chronicle of the Jews dates the miracle of Joshua A. M. 2554. The time of the birth of Hercules does not appear from Lavoisne's Tables to have been accurately traced : but it must have occurred previous to A. M. 2715, according to Eusebius ; or A. M. 2689, according to the Parian marbles. At that time Sthenelus died, after usurping the rights of Amphytrion to the throne of Mycæne, which descended to him on the death of Electryon, the father of Alcmena, Hercules' mother. Sthenelus was succeeded by Eurystheus, the task-master of Hercules. However, it is related that Hercules, " when of age," consulted the oracle as to his return to Mycæne, and was told that he must be subject to *Eurystheus* for twelve years. I do not know how to define the term " of age" in this case ; but if we assume it to be 30 years, the difference between the Jewish record and the Parian marbles will be from 105 to 135 years, according to the Table No. 16 of Lavoisne's Atlas.

But in Table No. 10, I find Argo, "*great-grandson of Aloæus, son of Hercules,*" invading and establishing the kingdom of the Heraclidæ in Lydia, A. M. 2781, or between sixty and ninety years only, after the *birth* of his great-great-grand-father. And in the same Table, is shewn a greater discrepancy than the difference

between the Hebrew and Pagan chronicles as to the time of the miracle ; for under the head " Assyria," as late as A. M. 2829, Syncellus, another chronologist, has inserted four kings, *not found in Eusebius*, whose united reigns make 162 years.

Moreover, it should be remembered, that I am not proving the history of the birth of Hercules. Amphytrion had readily adopted him ; and it is probable that the fiction was invented, after the great deeds which may have furnished the fables of his twelve labors, in order to magnify into a deity the founder of the Olympic Games, rather than for the purpose of veiling the shame of Alcmena, or dignifying the bondsman of Eurystheus : in such case the ancients would not have been very scrupulous about Chronological accuracy.

I expected to find further collateral testimony to the occurrence of the glorious miracle, which we have been considering, even in the wild fancies of Indian mythology ; and I have not been disappointed. As in the fables of the Western empire, we have a record of the longest *night*, so in the Pagan chronicle of the Eastern world is to be found evidence of a *day* of extraordinary length. The fact is incontestibly proved by the Skanda Purána, in which it is related, that at the end of the *Suttya Yug*, or " Golden Age," a mountain arose, and for a time impeded the progress of the sun ; till, by miraculous agency, at the prayer of Agastya, the obstacle was removed, the mountain sank into its place, and the sun was permitted to pursue its wonted course.

As these observations are extending much beyond my original intention, I shall not attempt to compare chronologies in this instance. Neither is it needful to my present purpose, with such a manifest absurdity on the face of the record, to search after reasons for the cause assigned to the miracle by the inhabitants of the Eastern hemisphere : it suffices merely to advert to the fact that Hindooism, like the religion of Greece and Rome, brings its theories to minister to our need in investigations like the present ; whilst the whole fabric vanishes, as dust before the whirlwind, when opposed to the consistency of the revelation granted to us in the Word of Truth.

I would now address myself to those who profess to " search the Scriptures" and the ways of Providence, and nevertheless dare to deny the occurrence of the miracle ;—even to those master-spirits of human philosophy, who declare hostility to their Maker, their Redeemer, and the all-sufficient Comforter of his people.

Wondrous as is the event, Paley has justly observed, that we have far greater evidence of the supreme power of the Almighty in that the sun has risen and set for six thousand years ;—therein, in a strict sense, is the miracle ; rather than that the unerring arm, which upholds and regulates all things, should have altered the established order for one day !

Stupendous as is the miracle,—the revolution of the globe suspended,—no consequences result beyond this world itself; and, according to the received opinions of modern astronomy, it is a change in the face of nature, the least important which could occur to its inhabitants. Beneficial as is the alternate succession of day and night, we may easily comprehend, that the repetition of the one or the other, out of the regular course, might be attended with less practical inconvenience to nations or individuals, than a tempest, or even a shower!

No alteration of season ensued; no change in the solar system is required to be believed; much less any deviation from the uniformity of the grand system of the universe! This world, sustained in its orbit by the great Creator who has ordained to every one its position, pursued, with the other planets, its wonted course round the sun;—the whole solar system kept its appointed place;—as also “ten thousand times ten thousand, and thousands of thousands” of other suns and systems composing the incomprehensible scheme of creation;—which the mind may endeavor to compass, but must fail in an immensity of space as boundless as eternity! When you “look *through nature* up to nature’s God,” the mind must be lost in the vast contemplation*!

One eternal God orders and harmonizes the whole! Reflect, that although He, in His infinite wisdom, hath determined that the knowledge of Himself, in His divine essence, shall be unattainable by us in our present imperfect state;—although the utmost possible stretch of the most exalted powers of human reason can but lead to the conviction, that He is equally incomprehensible in His mighty works of creation;—he hath nevertheless revealed Himself in His infinitely more glorious and amazing work of redemption and grace, through Jesus Christ! Whilst you would exhaust the utmost power of your intellect to prove that there is no God, or detract from his majesty by “taking from His word” and denying His miracles, the meek and unlettered child of simplicity, blessed by wisdom unto salvation,—that wisdom which all who seek shall find,—is pitying and praying

* Chalmers, after expatiating on the heights and depths explored, and the wonders unfolded by the telescope and microscope, observes, that the splendor and variety of the universe would suffer as little by the annihilation of a world like ours “and all that it inherit,” as the verdure and sublime magnitude of the forest by the destruction of a single leaf, and the myriads which inhabit its surface, as it falls into the stream that runs beneath the branch from which a breath of wind has torn it. And he continues, “Now, on the grand scale of the universe, we the occupiers of this ball, which performs its little round among the suns and systems which astronomy has unfolded—we may feel the same littleness and the same insecurity” as the meanest of those insects. “We differ from the leaf only in this circumstance; that we require the operation of greater elements to destroy us. But those elements exist.”

for you ; and is practically experiencing—in peace here and a joyous hope for hereafter—that the belief in a triune God as a merciful FATHER, reconciled to the sinner by the sufferings of his Son JESUS CHRIST, and cherishing the penitent by the influence of the HOLY SPIRIT, is fraught with comfort inexpressible.

Seriously reflect on the end at which you cannot but arrive. Plunge into the mysteries of creation to falsify the “written word of God.” The deeper you dive, the farther will you find yourself from any satisfactory conclusion. Your philosophical research can bring you to no result, but the conviction of your own very nothingness ; as sure as the circle originates in a point, although it becomes larger and larger in immense and interminable proportion the wider the compass is extended.

Reason bewildered and baffled, but convinced, pride, not reason, may be the next idol which will rule you ; if it hath not been from the beginning the main-spring of your deceiving spirit, whose impulse has blinded and governed the reason of which you have boasted ; whilst your nothingness has been clouded by your neglect of the precept of the wisest of the wise of ancient Greece. “Know thyself,” then, ’ere it be too late, and looking “*through nature* up to NATURE’S God,” submit and pray. Let it be the first effort of an emancipated reason to implore the direction of your Maker. Pity that you who have deceived yourselves, and misled others, had not drawn a moral from the comparison of your own proud opinion of yourselves, and the state of those demented beings, idiots from their birth, who for God’s wise purposes exist. They seem to address a warning voice to the most exalted philosopher in terms like these, “Such I am, and such, at an instant, may you be, if it be the will of God who formed us both.” Humble yourselves then before Him. He is faithful, as well as omnipotent ; merciful, though just ; and will assuredly hear, if sought through the means which he hath appointed ; even Jesus ! Disbelieve in an overruling Providence you cannot ; believe also in the Redeemer ; and from amidst the mazes and darkness of infidelity, let the supplication—though it be even the yet trembling supplication—arise, “Lord, I believe, help thou mine unbelief !”

But are there none amongst professing Christians, who look lightly on these miracles : nay, who are ashamed in common converse to admit that the sun stood still on Gibeon, that the prophet Jonah was swallowed by a whale, or that the walls of Jericho fell at the shout of Israel, before the Ark of the Covenant ? who talk of the *difficulty* of believing the first, the *impossibility* of the second, and the agency of *battering-rams*, not ram’s horns in the last instance : who are ever ready to seek for, and attribute to, natural causes, events impenetrably wonderful, awful, and sublime ? Alas ! there are too many whom the “evil heart of unbelief,” pride, and

the fear of the world preclude from entering into the spirit of the religion they profess: many whose worldly interests it may suit to acknowledge themselves of the Church, and in the "faith of their fathers*," who know not even the meaning of that profession:—much less are they acquainted with the distinction of sectarians, all of which, and especially "Methodists," they will decry with the animosity which an Islamite would bear to the profaner of the shrine of Mecca, and therein think they "do God service," forgetting that all alike are of the one church visible, preaching Jesus Christ, the eternal and co-equal Son of God, and Him crucified for the sins of men. They have read portions of the Holy Scriptures, and learned their creed, under the same circumstances as the school-boy acquires by rote a problem of geometry:—but in the end know no more of Christianity than the school-boy of the object proposed and demonstrated, or of its practical application. It is not my purpose to digress into the ample field of inquiry presented by the many stumbling-blocks of professing Christians: it suffices for my present purpose to remark, that disbelief in the miracles of the Old Testament is one on which many risk their salvation, overlooking or forgetting that our Saviour himself has declared the authenticity of the Books wherein they are related. I have adduced three, out of many, instances, in which it has fallen to my individual observation to notice, generally, amongst avowed believers, a shameless anxiety,—shameless alike, because it neither impresses the utterer, nor excites the reprobation of the hearer,—to cling to every support which may protect their pride (whilst they hope to save their consciences) from the imputation of *implicit* belief in the word of God, as handed down to us from the beginning. Such will eagerly catch at an asserted mis-translation, an assumed difficulty, any thing which they imagine is calculated to impress their hearers with the notion that, whilst they embrace Christianity, their enthusiasm is not so gross as to receive as truth every thing which has been recorded to have occurred out of the course of nature. These look upon the Books of Moses as being little better than the traditions

* I have observed, that few go beyond this: they profess no more intimate knowledge of what they affect to believe. I will record an instance. I once heard a Magistrate and Justice of the Peace asked what was his faith? His reply was, that his father was a Christian, and he was bound to maintain the same principles. He followed up this determination (after strong invectives against apostacy of *all characters*), in reply to some acute questions of his interrogator, with sentiments so diametrically opposed to a belief in the Holy Trinity, as to induce a rejoinder, that he had expressed opinions which totally disqualified him for the exercise of his judicial functions; for that any individual who heard him might demur to his judgment, as his oath must be held of no avail with reference to the principles he had asserted. I will venture to say, that most of the company present considered the judge sufficiently orthodox, and his interrogator censorious.

of the ancient Greeks and Romans. May the Spirit of God, which happily for fallen human nature *seeketh* the souls of men to reconcile them to Himself, and doth not always leave the rebellious to the vanity of their own imaginations, confer upon those of this wavering character, who may read these observations, the blessing of inducing them to study, and to commence their inquiries into the plenary inspiration of the Holy Volume, in the same spirit in which I have implored the professed infidel to commit his mental energies to the guidance of his God,—a spirit of humility and prayer,—lest they fall under the condemnation which awaits both of “taking away from the words” of the Book of Truth and Life. For their encouragement, I will quote the testimony of Sir William Jones, to the harmony and beauty of the inspired writings:—his erudition, and spirit of research and investigation, the boldest amongst them will not venture to dispute. He thus expresses his opinion, “I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independantly of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written*.”

It cannot be out of place to address a few words to those Hindoos, who, emancipated from the thralldom of the creed of Brumha and his multitude of miraculous incarnations, profess to be seeking a religion, on which to establish the principles of their actions for time, and the foundation of their hopes for eternity:—for such must be the aim and end of their inquiry and reformation, if they are really desirous to inquire and reform at all. To these the belief in miracles is a stumbling-block of no common kind. They have risen above the tyranny of the gross superstitions which enslave the minds of their countrymen; but, when they reflect that whole nations bow to the creatures of their own imaginations, and can be deluded by the most fanciful forms of deceit, they may suppose that Christians are tinctured with the same spirit of self-delusion. Unhappily too, it is feared, that many of these inquirers have become imbued with the doctrines of those whose writings encourage this waywardness, but whose only desire has been to magnify themselves amongst their fellow-worms of earth.

One exhortation is alike applicable to all. “Search the Scriptures:”—in them are “the words of eternal life.” The occurrence of a glorious miracle is attested by the records of the three systems of religion which have overspread the whole earth: the Holy Scriptures and the fantastic day-dreams of eastern and western Paganism: and there cannot be the slightest possible imputation of collusion on the part of either with another. The fact of this alteration of the course of nature is indisputably confirmed, and

* An autograph note in his Bible.

by evidence stronger than even written document ; for who can fail to recognise peculiar marks of the Divine Agency in preserving the record through ages of tradition, to be eventually brought down to us in forms so various? Let us take a short review of the causes assigned.

Ancient idolatry ascribed the miracle to the *vanity* of the Son of a God, and the *imbecility* of his Father, who would rather risk the destruction of a world than withhold the reins of the chariot of the sun from his child, who was destroyed for his presumption ; whilst occasion is taken by the *Chief of the Gods* to indulge in his prevailing vice. The extreme folly and grossness of these expositions stamp them as the "vain conceit" of man.

Hindooism, in attempting to assign a natural cause, asserts an evident absurdity : and you must acknowledge the fallacy of the explanation to be within the comprehension of the veriest child.

A rational exposition is found in the revealed word of God. The miracle was wrought for the only purpose, worthy of the majesty, and to show forth the glory of the great Creator : to declare the certainty of the accomplishment of his promise that his people should possess the land of Canaan, and the folly of resisting the "armies of the living God," who "fought for Israel."

The theories of the Greek and Roman mythology are known only by record ; their influence has long been utterly destroyed by the splendor of the Christian dispensation. Hindooism still degrades millions ; but the brightly shining light of Gospel truth must soon dissipate the mists and darkness which envelope the votaries of superstition ; although the power of its deceptions continues still so ascendant, that enlightened, but designing men, from fear of each other, or from mercenary motives to enslave the weak-minded, pay open adoration, against their conviction, to deities of wood and stone ; whilst all are conscious of the most egregious hypocrisy each towards his neighbour, and that every man who possesses common sense is aware that the *system* has sprung from mutual attempts at deception too profitable to be forsaken, but too preposterous to stand the test of any reasoning at all. In candour I ask every enlightened Hindoo, who still holds to ancient rites and ceremonies, Is not this your case ? If shame cannot awaken you to consistency, let me address myself to your fears. God will not be trifled with ; he reads the heart, and you cannot deceive him. He has placed you in a situation of awful responsibility to make your election : beware of rushing to your own destruction. "It is a fearful thing to fall into the hands of the living God," to incur the penalty of his just anger, when by your talents and example you might forward the great work of "turning many to righteousness."

Leave then all idols ; whether the work of men's hands, the desire of gain, or the pride of the heart ; and as you profess to

inquire, "search the Scriptures," to which you have such powerful direction in the record of the miracle to which I have drawn your attention. But, beware of reading the sacred word in a captious spirit, with no better purpose than to criticise and cavil. Pray for divine direction whenever you engage in the study, and recollect that the most enlightened in all ages have drawn comfort from its doctrines. If you cannot fully comprehend all, as you advance, seek advice and instruction, believing that seeming discrepancies admit of explanation, rather than that you can establish doubts where such men as Sir William Jones have found consistency and sublimity without parallel, and traced abundant evidence of a divine origin.

The Christian will perceive a still more glorious object than the manifestation of God's power to the Jews and Canaanites, when he observes the connection between Type and Antitype; and reflects that as the revolution of the world was suspended, at a time when Joshua was leading the hosts of Israel to the conquest of the promised land, so its annihilation is predicted when Jesus Christ shall come in His Divine Majesty, to judge both the quick and dead, and his redeemed shall enter upon the "inheritance of the saints in light."

The Almighty Governor of the universe hath asserted his majesty by suspending the revolution of this earth, and it hath now for ages revolved as before; but the far more awful manifestation of his power is reserved for the second advent. The time cometh when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat*;" "the earth also, and the works that are therein shall be burned up." This is no

"Tale,

"Told by an idiot full of sound and fury,

"Signifying nothing"—

It is the revealed word and will of Him who "cannot lie." "Heaven and earth shall pass away, but my word shall not pass away," is the declaration of the Lord of light and glory. May the blessed influences of the Holy Scriptures, in all their brightest beamings of mercy, be widely spread over the present generation; to dispel the darkness of infidelity, to recover from the wreck of human pride the souls of wavering though professing Christians, to awaken sincere but slumbering disciples of the Saviour to lives of extensive usefulness, and to lead all the redeemed in true faith and penitence to humble themselves, yet more and more, ascribing all power, might, majesty, and dominion to the LORD MOST HIGH.

* I recognize a remarkable elucidation of this passage in the recent discoveries of modern chemistry. It has been reserved for these latter days to produce a practical illustration of this declaration of Scripture, in the decomposition of the most refractory substances in nature, by the talismanic agency of electricity and galvanism.

REVIEW.

A Memoir of the Rev. AL. WAUGH, D. D. with Selections from his Epistolary Correspondence, Pulpit Recollections, &c.
By the Rev. J. HAY, A.M. and the Rev. H. BELFRAGE, D.D.
8vo. pp. 620, 2nd Ed.

This is a large volume—many will wonder how 620 octavo pages should be expended in recording the history of one, of whom probably they never heard. Yet we apprehend, that no man of right feelings will commence without finishing the perusal of the book; and none, whether Christian or unbeliever, whose heart is in its right place, will lay it down without feeling himself the better for having surveyed the features of the admirable character which it portrays.

The Reverend Alexander Waugh had no celebrity as an author, and compared with other lights of his age, but little as a preacher. He had no factitious dignity; he was a minister of a scattered branch of the Scotch Seceding Church; he was poor as to worldly wealth and worldly connection. Yet the simple annals of his life, treasured up, unknown to himself, by the friends of his bosom and the children of his love, are found so redolent of the most genuine philanthropy, and of the purest disinterestedness, coupled with no mean powers of intellect and action, that they must furnish to the world in general, but especially to the Christian, delightful objects of contemplation.

To us there is an infinite charm in a biography compiled as this is, dealing little in general eulogy, and not confined to the recital of the public conduct of the individual, but bringing to the light his hidden thoughts, and the whole structure of his mind, as elucidated by his every-day conduct and his common sayings. Apart altogether from importance of public station and extensive usefulness in life, it is delightful to dwell on a character such as Waugh's. Well-meaning men, even though unbelievers in the Divine authority of Jesus, must rejoice to see the perfection to which their nature has been raised. In him Christians will feel higher emotions of triumph, reflecting, that to the Gospel, and it alone, the most prominent features of excellence are to be ascribed.

But for the Memoirs of Lord Collingwood, little would have been known of the great heart that gallant sailor bore. The public knew him only as the admiral who was lucky enough to be next in command when Nelson fell. His Memoirs disclosed a character of the highest order. It was discovered, that he united to exalted bravery and consummate skill in his profession, tastes simple and elegant, domestic affections pure and ardent, and a devotion of heart to the cause of his country the most heroic.

So in the case of Waugh, we find him not only to have been, what a large circle said he was, an active parish minister, a powerful preacher, and an eminent instrument to stir up zeal for the conversion of the heathen—but also one whose heart and inmost feelings had been singularly purified and sanctified by the Gospel—who united to the zeal of a Gospel-preacher the feelings of a perfect gentleman—who hated vice, yet overflowed with the tenderest pity to all mankind—who loved his children intensely, yet refused to ask promotion for them, for fear his doing so should injure the cause of “poor widows”—who when the burden of years was heavy, and the hand of death was uplifted, struggled with his family to be allowed to face the blasts of a December night, that he might pray at the bed-side of a dying sinner.

However great the disparity between the station of Collingwood, watching the French fleet in the Mediterranean, and that of Waugh, maintaining almost unseen the struggle of pure religion against prevailing corruption, there is no difference in the motive, or in the intensity of the motive which animated each. In the service of his king and country, Collingwood held his life cheaply spent in enduring* watching. In the service of mankind and his heavenly Master, Waugh was content to struggle to the last without the assurance of any reward; his humble hope was, that Infinite Mercy would accept his imperfect service.

Great as is the praise which the above remarks accord to Dr. Waugh, we are not apprehensive that it will not be justified by the facts detailed in the volume before us. The reader, it is true, will not find any remarkable display of intellectual power; there are no set sermons here; but his whole life appears to have been such, that the perusal of its history is one continuous exhortation to every thing that is good. Of the volume itself, it is a principal praise that it deals in little else than facts: some of its details indeed may be considered superfluous; but of all it may be said, that they are distinguished by the same philanthropy and goodwill to all mankind that shone so conspicuously in Dr. Waugh himself.

Dr. Waugh was a native of one of the southern districts of Scotland, to which country his biographers belong: for the home and the language of his childhood he retained a passionate fondness. If the latter appear an ungainly Patois to many English readers, they will at least, as sojourners in a foreign land, sympathise with him in the feelings of ever-fresh delight, which associated themselves with his recollection of his native country.

Dr. Waugh's education was eminently calculated to nourish all the better qualities of human nature. A bracing climate, by invigorating the body, does unquestionably increase the firmness and

* See Memoirs of Lord Collingwood.

the elasticity of the intellectual texture. When the face of nature is romantic and beautiful, the seeds of imagination implanted in the mind are nourished and brought into healthful play. When a man's lot is cast in neither "richness nor poverty," indolence and meanness are both kept far away. In abundance unlaboured for, there is strong temptation to forget, in sloth or in wanton extravagance, the bountiful Giver, and the claims he has upon us to use our treasures as a trust for the good of others—and in abject poverty there is the contrary impulse, to lose sight of every thing that is not calculated to provide the food that perisheth. In all these respects, Waugh was fortunate, and the influence of those adventitious circumstances can be traced through the whole of his life. His character was strongly marked by the most careful parsimony in regard to his own enjoyments, coupled with the utmost contempt for money when it interfered with his notions of duty, or even with his sense of what was proper and becoming. The beautiful scenery of the Tweed, which roused his boyish imagination, mingled itself with the aspirations of the advanced Christian; and the pictures of heaven, which he drew for himself and his audience, were often enriched by his recollections of the land, of the mountain, and the flood.

Among the vivid anticipations of good for India, which the present diffusion of knowledge is calculated to excite, it is sad to think how wanting it must be for ages in the historic recollections of countries, older in freedom and intellectual greatness; and what an important element in the education of youth, is thereby lost to it. What a stimulus it is to an aspiring young man to reflect, that whatever path of study he may select, great things have been done in it by his forefathers, men born and bred as he is: and to men in general, how great a support is afforded in every emergency of church and state, when they can reflect upon the noble conduct of ancestors! What must be the feelings of the newly enlightened youth of India, to think that he inherits absolutely no example that is not fit to be cast into everlasting oblivion!

Melancholy as are these reflections for India, there is no doubt but that a beginning has been made, and that before many generations pass, the youth of India will be able to point to the names of some great reformers, both in religion and politics, whose fame will be their watch-word and stimulus. How cheering to reflect, that the beautiful groves on the banks of Indian rivers may one day be noted, not as the ancient abode of some dumb idol, but as the spot where an Indian Luther or John Knox commenced his labours.

There is one other remark, which we would make on the education of Dr. Waugh. In the bosom of his father's family, and the endearments of near relationship, every gentle and pious sentiment found root and flourished; while in the neighbouring public school, and at college, he could gain that knowledge of his own powers, and

of human character, which boys can never acquire in a course of private tuition.

We have no space to enlarge upon the events of Dr. Waugh's early manhood. In the zeal, with which he pursued his studies, in the careful selection of his friendships, and in the unbounded confidence with which he consecrated them so as to make them last to the end of his days; and even in the timidity and diffidence, which had nearly made him resign the ministry, as a task too high and holy for him; we perceive all those marks of a spirit strong in humility, and unfeigned goodness, which subsequently shone out into so beautiful a character.

Among so many virtues, we hardly know where to begin. Dr. Waugh's devotion to his Master's cause was abundantly testified in the extent of his daily labours. He preached three times in his own church, every Sunday, and once at another; he preached during the week at Fetter Lane and at Crown Court. A friend who has been at the pains to extract from his memorandum book the number of his public discourses, finds, that they amount to seven thousand, seven hundred and six sermons and lectures, from his ordination in September, 1780, to his death in 1827; averaging, by more than four hundred, three discourses on every Sabbath during that long period, though he had again and again, for considerable intervals, been disabled for all public labours: so fully did he exemplify his favorite aphorism, "Work on earth, rest in heaven."

"In the performance of the duty of ministerial visitation," says one of his daughters, "much of my dear father's time was consumed. For many months in the year, the evenings of two or three days in each week were devoted by him to the visiting of his people from house to house, between the hours of six and ten; after which, he would return home with his bodily strength so entirely exhausted, as frequently to alarm his family; but with a mind cheerful and happy; his whole heart glowing with gratitude to God, for his great kindness in giving him strength to do his work, and in providing him so many comforts when it was completed.

"On the first Tuesday of every month, from four till five o'clock in the afternoon, he met in the vestry the children of his congregation, from five to about fourteen years of age. He heard them all repeat their Catechism, and the younger ones a hymn, which he had given them to learn. To the older ones he gave a question from Scripture History, to be answered in writing by the next meeting. He advised them to make their answers simple, and as much in Scripture language as they could, that he might see they had sought in the Bible for their knowledge. This plan he found particularly beneficial, and often expressed his surprise and pleasure at the answers they brought him. His manner to them was most tender and kind; so that instead of seeking to escape from their lessons, they looked forward to the day of meeting him with great delight, and felt disappointed if any thing prevented his attendance. He was always particularly anxious to keep this monthly engagement with the children; inasmuch that, when in health, no state of the weather, although he resided a mile and a half from the chapel, ever detained him from it. Nor indeed from the performance of any other ministerial service in his own chapel, whether he was at home during the day, or out upon other duties, or in so-

cial family parties. The last time he met them, he was unusually pleased; he himself went and opened the door, patted them, each on the head, as they passed, and told them to continue good children, and to be sure to read their Bible."

The following is the description of the manner in which he was occupied when his last illness came upon him.

"He reached home well, and on entering the parlour, remarked to his wife, 'I am much better, my dear; preaching is the best cure for a cold.' When it was proposed to him, after supper, that he should go into his easy chair by the fire, which was his usual custom, he refused, and said 'that he wished to sit and look at his dear family, and that he felt more than commonly happy.' He sat up later than usual, and talked most cheerfully of the days of his youth. God sometimes marks the closing intercourse of a good man with his family with peculiar tenderness and sweetness, and suffers it not to be marred by any sad forebodings. Thus does he reward the prayers of domestic piety, and the fidelity of domestic love; and thus the hearts of survivors are soothed even while they are pained by the thought, that the eyes, now closed in death, were lighted up with such affection, and that the face, now pale and cold, glowed with such parting kindness.

"He rose early on the Monday morning, and it required great persuasion to induce him to return to his bed for an hour longer. During the day, he was quite well and cheerful; at dinner he looked very florid, and his family expressed their delight at seeing him look so fresh and so well. In the afternoon, he went out to a young friend's house, in the neighbourhood, to take tea, and returned home at half past seven. He had walked to and from his friend's, and complained of his feet being wet, but was otherwise well. He read from Dr. Morrison's Exposition of the Psalms to his family, and passed on it various merited encomiums. At half past eight, a person called to request him to visit one who was dying, and who was unhappy in her mind. Mrs. Waugh was unwilling that he should go out at so late an hour in his weak state; but it was the wish of his heart to go, even at the risk of his health. Age did not chill his sympathy with human woe; frailty kept not his steps from the chamber of sickness; and however considerate prudence might remonstrate about the inexpediency of the effort, and insist on its being postponed to another day, the wish was pious, and it was good, that it was in his heart. While they were talking about it, he suddenly exclaimed, 'I cannot go to see her, I am very ill!' He felt a great tendency to retch, but could not; and his mind was much affected on account of his inability to visit this dying person, and he exclaimed, 'O dear, dear, what a sad pity it is, that people will leave these things to the last!' It was the idea, that the sick person was in agony about her salvation, which made his inability to go and point her views to the hope of the Gospel so painful to him. The folly he bewailed is the most common of all others, and the most fatal. It leaves to the last moment what should be the care of life, and cherishes a security and presumption which cover the death-bed with horror."

We may well ask, whose labours among the ministers of other churches have excelled these? and it is no small praise to the Scotch Seceding communion, and to others founded on similar principles, that they are calculated to draw out the best exertions of their pastors—the poverty of those churches frees their ministers from

the seductions attendant upon wealth. Luxury and the pride of life, those baits which the devil scatters along the path of poor humanity to lure down its spirit to the earth, are far removed from their humble walk: and not only so, but all their credit, and all their status in society must depend upon their doing efficiently and well the work to which they are appointed.

This is well dwelt upon in one of Dr. Waugh's letters to his son—

"Be assured, that there is no matter, short of your own salvation, in which more deep reflection and searching of your heart is necessary than in your present object. I would rather see you, my dear son, a faithful and holy minister of the blessed Gospel, than lolling in a carriage with a ducal star on your side; but I tremble at the thought of your entering into the office lightly, and without much consideration and prayer to God for aid and direction. I do not wish to discourage you (far, far from it); but I wish you solemnly to view the measure in all its bearings. Ask your own heart what are the motives which incline you; are they love to the Lord Jesus Christ, who bore our sins in his own body on the tree, and a tender concern for souls perishing around you in guilt and pollution—a desire to employ your faculties in the way in which God will be most honoured?—or is your heart captivated with the credit which good men usually attach to the office, with the prospect of an easy life, and the hope of being soon settled in the world, or any similar object? If so, all is wrong. You had better beg your bread from door to door, than enter into the ministry in such a frame of mind. Pray that you may see yourself in the light in which God sees you. In the Secession, there is absolute need of great self-denial, patience under trials and humiliations. Nothing but ardent love to Christ, and compassion for souls, will reconcile the mind to the privations, the insult, and opposition to be met with in the ministry. These words seem to be inscribed on the doors of our divinity schools:—'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'"

Warmly attached as Dr. Waugh was to his own church and form of worship, he was ready to join heart and hand with every good and pious man in every good object. To him the London Missionary Society owed its fundamental principle—the records of the Society preserve it still in his own hand-writing.

"As the union of God's people, of various denominations, in carrying on this great work, is a most desirable object; so, to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government (about which there may be a difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and it shall be left (as it ought to be left) to the minds of the persons, whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church Government as to them shall appear most agreeable to the word of God."

The authors of the Memoirs add the following testimony to his zeal in the cause:

"To a Society so constituted, Mr. Waugh gave himself not by halves, but entirely and for ever. It grew into all the height of his mental and moral nature; it enlarged, and filled, and elevated his soul to the latest hour

of his life. Time would fail to tell the deep interest which he took in all its concerns; in its earlier correspondence, at home and abroad, to interest and engage wise and good men in its behalf; in defending it from the misrepresentations and calumnies of its opponents; in journeying often, to replenish its funds, in England, Scotland, and Ireland; in sermons preached on public occasions; and in charges to Missionaries at their solemn designation to their office. It is indeed to be regretted, that so few specimens remain to inform those, who knew him not, how deeply its interest engaged his heart."

There is much wit, though somewhat scholastic, in a bon mot of Waugh's, made at the hospitable mansion of a friend, where ministers of various churches were assembled.

"When dinner was announced, and the guests were taking their chairs, (three of the senior ministers present, being Dr. Bogue, Mr. ———, a clergyman, and Dr. Waugh,) Mrs. Hardcastle had invited Dr. Bogue to the chair on her right. Dr. Bogue, being engaged in conversation at the other end of the room, had not heard the first summons. Dr. Waugh facetiously observed to Dr. Bogue, as he passed to his chair, that 'independency was going to be elevated above episcopacy and presbytery.' 'Restored, rather,' said Dr. Bogue, 'to its primitive condition; just as it was before the church degenerated.' 'Come, come, take your chair,' said Dr. Waugh; 'you are appointed to it by the highest civil authority in the room; and, with all your independency, Sir, you will conform, and accept the appointment.'"

This piece of pleasantry shows, how truly he felt good men of other churches to be, as Newton said, "Soldiers of the same army wearing different uniforms."

The minister of Well's Street Chapel could not have enjoyed an income of more than £400 per annum. Most will exclaim, What a pittance! Yet see the effect of economy:—upon that sum he educated well a family of nine children—he was hospitable, he was generous.

"I never saw him so thoroughly happy as when he had succeeded in relieving the distressed: 'Blessed is he that considereth the poor;' and surely he used to appear as having a foretaste of glory. The poor man himself, though the joy of a wife and hungry children might be added to his cup, was not, I am confident, so happy as my father. I have seen him call us all to kneel around the throne, and praise God for his goodness to some poor family. But the loveliest feature in these scenes was, that he never saw himself in them. So complete was this abstraction, that we saw only the goodness of God, and the joy of the poor man. It was not till the first glow had gone by, that we recollected, with honest pride and sacred emulation, the agent employed. His modesty was genuine, and could never be misunderstood. 'I applied to that excellent man, to whom I never applied in vain,' was given at these times with an emphasis that left the impression of our admiration just where he meant it.

"Such was his devotedness to the poor, that no personal interest could make him swerve from their service; in illustration of which I may tell you the following circumstance:—One of my brothers was applying for a public situation, which would have been of very great importance to him, and which it was thought the interest of Mr. Wilberforce could have secured; and, of course, as my father had been long honoured with the friendship

of that excellent man, we urged exceedingly that he should apply to him. But he decidedly refused, and on this ground ;—‘ That good man is one of the props that God hath put in my way for the support of my poor widows and orphans ; and I dare not, for their sakes, risk the shaking of his faith in the singleness of my appeals.’ Now, my dear friend, have not the widow and children of such a man a quietus against despondency in their temporal concerns, in the blessing in store for them with that God, who blesses for thousands of generations those who love him ? In order to enter fully into the merits of this case, we must know all my father’s tender solicitude for his family, his personal sacrifices on their account, and the pain he felt, lest aught of indifference should be suspected as influencing his refusal. But he lived in faith, and saw no other directory but God’s law, and just left his character, where he left his salvation, in the hands of his Saviour.”

The exalted virtue which prompted this last act, will embalm the memory of Waugh among all men of whatever creed, who are concerned for the honour of their common nature.

Our space will not allow us to enter upon a full development of a circumstance in Dr. Waugh’s history, which is calculated to excite our astonishment, and perhaps a doubt, whether some of the common feelings of humanity had not become hardened by a long course of public service. It appears, that Dr. Waugh, on the Sunday after the death of his son (a youth who had already established in the ministry an ample title to be his father’s successor), performed the public service of the Sabbath in his own chapel in Well’s Street, while the dead body was still unburied.

Before we can either praise or blame an act like this, we must look to the character of the person who performed it. In some it would be an act of utter callousness. In Waugh, we have only to look through these Memoirs for proofs of the ardour of his paternal affection, and the pleasure he felt in a son who was worthy of him. We can then estimate the heroic energy, which the Bible and constant communication with heaven, had infused into his spirit, and which enabled to make light of the tenderest feelings when they stood in the way of his duty to his Master.

A year afterwards, we find him using the following singularly touching words, when writing of another young clergyman : he says, “ Had it been the will of God to have introduced our departed darling into such a sphere ! But *not one murmuring word !*”

We now take leave unwillingly of these Memoirs ; we recommend them to the perusal of every Christian—and we would suggest to the authors to publish a condensed and cheaper reprint of the most valuable parts. Such a book would soon find its way into the cottage of the poor, where it would be eminently useful. In this country, it ought to be peculiarly interesting. Waugh took the lead in Missionary labours, which beyond all question have done much for this country.

Poetry.

For the Calcutta Christian Observer.

STANZAS.

Dark flow thy tides, impassioned soul of man !
 Fierce are the tempests of thy wintry hour !
 Oh ! who can stay thee when thou putt'st to ban
 The sand-based fabrics of an earthly power ?
 A brother man ? Oh no ; that cannot be !
 For 'neath thy whirling eddies patriots sleep ;
 Bright souls, who once amid thy living sea
 Glowed as the gems which mountain torrents sweep.
 'Tis He alone, whose radiant spirit chased
 Primeval darkness off the new-born main,
 Can prune the tree, and bid the desert waste
 Of man's immortal spirit bloom again.
 Soon may those beams, those hallowed beams impart
 Refining lustre to the moral world ;
 For till their brightness renovate the heart,
 The sword can ne'er be sheathed, the banner furled.
 Oh Thou ! whose judgments are above the ken
 Of mortal vision, do Thou spare us still !
 For wrathful sounds earth's slumbers break, as when
 Scared nature moans beneath the burning hill.
 The Christian nations sit with spears in rest ;
 Their clarions breathe the prelude notes of war ;
 Yet all appear abiding thy behest,
 To doff the mail, or mount the fiery car.
 Oft hast thou caused oppression's rod to bend,
 Man's projects marred, his rightful bounds defined ;
 When last thou provedst thyself our nation's friend,
 Great Britain stemmed the surges of mankind.
 Hygeia's fabled cup's with venom blent !
 The basilisk around her arm hath curled !
 Pandora's box a *stranger* ill* hath sent
 To rouse to vigilance the western world !
 Let sceptics now by second causes trace
 This direful scourge down to its secret springs ;
 Or learn to yield to *Him* with ready grace,
 Whose myst'ries weave the web of human things.
 Man, nature's coronal, once graced the earth !
 Creation's varied tribes were his to rule !
 But now, alas ! his deeds——his very mirth
 Make earth oft rival hell's dark vestibule.
 Soon may the world those promised days enjoy,
 When men shall feel their common home's above ;
 When self no more shall furnish an alloy,
 To dim the lustre of terrestrial love.

* The Cholera.

For the Calcutta Christian Observer.

HEAVEN.

I.

Know'st thou a land whence all sorrow is flown,
Where Love speaks in music, where Death is unknown—
Where the golden light gladdens fountains, rivers, and bowers,
More lovely, and O! more enduring than ours?
Know'st thou it?

Thither, O thither
From care and from suffering with thee would I flee!

II.

Know'st thou the land, where our spirits shall soar,
When their proof in this furnace of sorrow is o'er;
Where with white robe and palm branch, our lost ones appear,
And their welcome is "Joy! It is good to be here!"
Know'st thou it?

Thither, O thither
From the storm, and the sin-blast, with thee would I go.

III.

Know'st thou that blessed land? Far though it seem,
How pure, thro' the life-rack, how saint-like its gleam!
God's dwelling! Christ's kingdom! Joy swells into prayer,
For the hope set before us to dwell with Him there.
Know'st thou it?

O were the death-summons come,
And the wheels of the chariot to carry us home!

M.

For the Calcutta Christian Observer.

STANZAS.

Night's brilliant stars are marshalled on heaven's battlements,
O'er the earth peering, like silver centinels,
Sublime in function, in appearance beautiful,
I could almost worship them.

Glorious are these hosts, but *supremely* glorious
Alone is He, who powerfully summoned
Their myriads into being, and still controlleth them
By his Almightyness.

Yet the time cometh, yea it cometh speedily,
When into darkest night shall sink their radiancy,
And when this earth shall pass as clouds evanishing
'Neath th' noontide brilliancy.

Yet ne'er shall Time behold the righteous perishing;
The stars may be extinct, and earth be smouldering,
While they in heaven shall shine with more than stellar light
For ever, and for evermore.

A.

Missionary and Religious Intelligence.

CALCUTTA.

1.—BAPTISM OF BABOO GOPERNATH NUNDI.

On Tuesday evening, 10th December, another convert was admitted into the Christian Church, in the person of Baboo Gopernath Nundi, a well educated young man, of respectable family. The ordinance was administered in Mr. Duff's Lecture Room, in the presence of a numerous and most respectable audience, amongst whom we observed a considerable proportion of Natives. After a prayer by the Rev. Mr. Mackay, the Baboo was questioned by Mr. Duff, as to his renunciation of idolatry, his belief in the truth of Christianity, his knowledge of its doctrines, and his resolution to follow and abide by them, to all of which he made clear and satisfactory answers, rendered impressive by the evident sincerity, and earnestness of his manner. Mr. Duff then administered the ordinance, after a short but solemn prayer, after which he addressed the Natives who were present, earnestly urging on them the reasonableness, and the necessity of at least inquiring into the truths of Christianity, and deterring them from the example of some of the most talented among them, and the imminent danger of delay, to enter on the search at once.—It was evident, that his words produced a considerable effect on many of them, and, we trust, that the impression will be permanent. There was indeed something particularly interesting in the circumstances connected with this public profession of the young convert. Perhaps inferior in ability to the two former, he was distinguished by a steady and unflinching application, certainly not less admirable; and in the very trying scenes preceding his baptism, he displayed a resolution and devotedness of purpose seldom to be met with in one so very young. It may not perhaps be known to many of our readers, that his baptism had been postponed for a week, in consequence of his being imprisoned by his own family, who have since by an advertisement in the native newspapers, in the bitterest language, cast him off for ever. Having found means to apprize some of his friends of his situation, his brothers were threatened with an application to the magistrate; and, from fear of the consequences to themselves, let him out under a guard, with the promise of returning in the evening. Accordingly, though with a perfect knowledge of their intention again to confine him, and though the promise was extorted from him by force, he returned to his brother's house at the appointed hour, accompanied by some friends who might bear witness, if any violence was used to him. And here certainly the scene, as described by an eye witness, must have been particularly affecting. His brothers and neighbours gathered round him, persuading him to remain; from arguments they proceeded to threats and abuse, from abuse to the offer of bribes, unlimited command of money, perfect freedom of action and thought, nay, not the slightest objection to his belief in Christianity, if he did but stop short of the public profession. Finding all in vain, they made a strong appeal to his feelings, calling him by the tenderest names, putting him in mind of all that he was giving up, and telling him that he would break the heart of his poor old mother, who had but a few years to live. Just at that time, his mother, who was probably within hearing, broke out into a howl of agony, which none, who heard it, are likely to forget. The young man himself burst into tears, threw out his arms, and walked hastily away, saying, 'No, I cannot stay.' Although he had made steady and satisfactory progress since he came under Mr. Duff's tuition, we were not prepared for a display of such decision and strength of character in so trying a situation. We pray that He, for whom he has forsaken all, may give him fitting recompense, and make him a useful and a valuable servant in his own glorious work.

2.—DEATH AND DEPARTURE OF MISSIONARIES.

It is with sincere regret we have to announce the death of the Rev. Mr. Higgs, at sea, on the 2nd December, on his passage from Malacca, where he had been for the benefit of his health. Mr. Higgs came to India, under the patronage of the London Missionary Society, about two years ago, and was stationed at Chinsurah. At this station, which is generally considered healthy, more Missionaries have suffered from the effects of the climate, than at almost any other station in India. It was first occupied by the London Missionary Society in 1800, and Mr. Forsyth laboured there till 1816, when he entered into rest. Mr. May arrived in 1812, and died in 1818. Mr. Pearson joined Mr. May in 1817, and died in November, 1821. Mr. Harle joined the station in 1818, and died in 1821. Mr. Towalcy left Calcutta for Chinsurah in 1821, and was compelled to return to Europe in 1822. Mr. Mundy arrived in 1820, and was under the necessity of returning to England in 1823. We are happy to say Mr. Mundy's health was improved by the voyage, and he returned to India in November last.—Mr. Higgs joined the station in 1820, and died last month.

The Rev. Mr. Twiss, connected with the Society for Promoting Christian Knowledge, formerly stationed at Tallygouge, we regret also to say, died on the 12th December last.

The Rev. Mr. Doer, of the Church Missionary Society, who labored very successfully at Calna, Burdwan, and Kishnagar, has been compelled through sickness to return to Europe. He embarked with his family on board the *James Sibbald* on the 20th December.

The Rev. C. Piffard, of the London Missionary Society, on account of Mrs. Piffard's ill health, has returned to England on board the *Bolton*, and sailed on the 27th December.

The Rev. J. Penney, of the Baptist Missionary Society, has returned in the same ship. Mr. and Mrs. Penney were both attacked with the jungle fever, when on a visit to Sanger Island, in 1828. Mrs. P. died within a few weeks of the attack, but Mr. P. partially recovered. His constitution received however such a shock, that a return to Europe was considered absolutely necessary. Mrs. George Pearce, wife of the Rev. G. Pearce, is also a passenger in the same ship, very ill.

The Rev. Orlando T. Dobbin, of the London Missionary Society, whose arrival in India we announced in our 2nd No. is also compelled to return, on account of severe indisposition, which in the opinion of three medical gentlemen renders an immediate change of climate necessary to save his life. Mr. Dobbin will embark on board the ship *Duke of Northumberland*, on the 15th instant.

The Rev. Amos Sutton, of the General Baptist Missionary Society, formerly stationed at Cuttack, is also under the necessity of leaving India for the benefit of his health. He expects to sail to America in the ship *Fenelon*.

The Rev. James Wade, of the American Baptist Missionary Society, formerly stationed at Barmah, will sail in the same vessel. Both Mr. and Mrs. Wade have been dangerously ill with jungle fever, and nothing but an immediate change is considered likely to recruit their strength.

2.—BENEVOLENT INSTITUTION, CALCUTTA.

An Annual Public Examination of the Pupils, belonging to the Benevolent Institution, in Bow-bazar, was held on Monday, the 24th instant, and on the subsequent day, (Christmas,) a Sermon was preached by the Rev. Mr. Leachman of Serampore College, and a collection made in the Lall-Bazar Chapel in behalf of the Institution. The Pupils to the number of about 160, were present on this occasion.

This Institution was established 23 years ago, on Christmas-day, by the Serampore Missionaries. Its results have been beyond what could at first have been contemplated. It was thought, at the commencement of the undertaking, that 40 or 50 poor children, of Portuguese, East-Indian, and native families, who were wholly unprovided with the means of moral instruction, might be obtained and collected together every day, who, under the superintendence of a master and mistress, might be trained to exemplary habits and the useful pursuits of life. But soon after the undertaking became known, instead of 50, there were three times that number of children, of both sexes, in constant daily attendance on elementary instruction. The originators of this benevolent seminary, perceiving the benefits which were thus likely to ensue from it, to so large a portion of the poor, who otherwise would grow up in ignorance, thought proper to extend their designs farther, and established similar Institutions in Chittagong and Dacca, which have been continued with very considerable success to the present time. It was stated by Dr. Marshman, in a concise exposition, which he made after the Sermon, of the nature, objects, and progress of the Institution, that many of the pupils, who had received gratuitous education in it, were filling, in different parts of the country, and in some of the eastern islands, useful situations, while others were pursuing various employments with both credit and profit to themselves. Several of them have become Missionaries, who having acquired a competent knowledge of the Bengalee language, have been, and continue to be, useful in the propagation of Christianity amongst the heathen.

In the Girls' Department of the Institution, the system of education is of a nature adapted to the sphere of life which that class of the community will most probably occupy. The branches chiefly attended to, are reading, writing, and useful and ornamental needle-work.

We regret to hear, that the Institution is in debt, and we hope, that individuals who feel an interest in objects of Christian benevolence, and in the education of the poor, will continue to afford their aid to an Institution which has effected so much good, and possesses in its continuance to effect much more.—*The Philanthropist.*

4.—MEETING OF THE BIBLE ASSOCIATION.

The eleventh annual meeting of the friends and supporters of the Calcutta Bible Association was held at the Town Hall on Friday evening, Jan. 4. A very large number of Indian and gentlemen assembled, and at half past seven o'clock, the Bishop, on the

motion of the Reverend T. Daulty, which was seconded by the Venerable the Archdeacon, took the chair.

His Lordship opened the proceedings of the evening by stating, that he had great pleasure in taking the chair as requested; the more so, as he had been for upwards of thirty years a member of the British and Foreign Bible Society, and a fellow labourer in the same cause. It afforded him great pleasure to know, that they had been so prosperous in their labours, and his intimate acquaintance with the British institution, enabled him fully to appreciate such Associations, which were the first and most efficacious means of disseminating the principles of Christianity. He had witnessed the benign influence of these institutions in the parish to which he had last belonged, and he did not doubt that they would be gratified, when the report was read, with a similar statement of the effects of the labours in this city. The principles of Bible Associations had always had his cordial support, and he did believe that all other means of grace were subordinate and secondary, when compared to the distribution of that holy book. Sermons were good, but only so far as they were agreeable to its divine precepts, and it should be the first chief and paramount duty of every Christian to use his utmost efforts towards its dissemination. With respect to the difference of churches, he felt himself deeply convinced, that so long as they were founded on the first principles of the Bible, they would be sound in doctrine, however different they might be in practice. When the Bible had been once carried throughout India, the foundation would be increased and enlarged for Missionaries to work upon, but without this foundation, he felt that all means would be human, evanescent, and without effect. The Chairman then requested the Bible Secretary to read the report, from which it appeared, that the number of Bibles, Testaments, and detached portions of Scriptures issued from the Society's depository, during the year, amounts to one thousand and one copies, of which one hundred and four were Bibles, sixty-five Testaments, and eight hundred and thirty-two single Gospels and portions of the Holy Scriptures, which number, added to 31,591 copies, brought into circulation in preceding years, gives a total of 32,603 copies, distributed by the Association, since its formation. The Scriptures issued during the past year were printed in no less than ten different languages and dialects, namely, Hebrew, Syriac, Greek, Armenian, Persian, Hindoostani, Tamil, Bengali, French, and English.

Funds. At the close of the preceding year a balance of Rs. 28-12 remained in favour of the association; during the year 1823 the sum of Rs. 2230-10 has been collected for the purposes of the association; the expenditure has been Rs. 1132-13, the sum of Rs. 500 has been paid to the treasurer of the Calcutta Auxiliary Bible Society for the promotion of the general objects of the society, and the sum of Rs. 610-9 remains, to meet the expenses of the coming year.

It was then moved by the Rev Mr Daulty, and seconded by the Rev. Dr. Marshman, 'That the report now read be printed, and circulated among the members and friends of the Association.'

Moved by the Ven. Archdeacon Corrie, and seconded by the Rev Mr Gagerly, 'That as it appears from the report, that several members of the Committee have actively exerted themselves in visiting the habitations of the poor, with the view of ascertaining their spiritual condition, and supplying them with copies of the Scriptures where wanted, and thereby promoting the peculiar objects of this Association, this meeting record their deep sense of the value of such labours, and strongly recommend a similar course of proceeding to all the members of the Committee.'

Moved by R. D. Mangles, Esq. and seconded by Baboo Krishnasunder Bannarjee, 'That as it appears that of late the enemies of religion are making renewed and vigorous attempts to represent the Bible as a book immoral to inquiry, and the general libertine of mankind, this meeting record their conviction, that the Bible is the only instrument of awaking sincere inquiry, and of placing true liberty on an unchangeable basis, and accordingly resolve to persevere with increasing ardor in promoting its universal circulation.'

Moved by the Rev H. Fisher, and seconded by the Rev A. F. Laerois, 'That the thanks of the meeting be presented to the President and Office-bearers, who have conducted the business of the Association during the past year; and that the following gentlemen be the Committee and Office-bearers for the present year

Mr. W. Balston,	Mr. H. Kytø,
" D. Clark,	" J. Richardson,
" P. Lindoman,	" W. Wallis,
" W. Ryland,	" W. Lundstedt,
" C. J. D. Murray,	" J. Hill,
" M. DeRomario,	" D. Monty, and
" R. Kerr,	Baboo K. M. Bannarjee.
Rev. T. Sandys,.....	Bible Secretary.
Mr. M. W. Woollaston,.....	Minute Secretary.
Rev. G. Pattee,.....	Cash Secretary.

Moved by the Rev. Mr. Bayne, and seconded by the Rev. Mr. Sutton, 'That the thanks of the meeting be given to the gentleman in charge of the Town Hall, for the use of the Hall on the occasion.'

Moved by Lieut. Dalby, and seconded by the Rev. Mr. MacKay, 'that the thanks of the meeting be given to the Right Reverend Chairman, for the impartial and able manner in which he has conducted the business of the meeting.'

JUGUNNAUTH.

B.—EXTRACTS FROM THE JOURNAL OF AN ORISSA MISSIONARY.

June 13th, 1833. This is the day of the Sana, or bathing festival. We all issued forth at 10 o'clock in the forenoon, to talk with the people, and distribute tracts. To-day Jugunnauth will bathe in Ganga water, and hence, to the Bath, he will be ill, and will have his skin renewed. We brought out with us in the forenoon about 1,000 or 1,200 tracts, of different sorts and sizes. We first made a stand before the temple door under the shade of a large Dur tree, where we mounted on a large log of wood. From this log we distributed about 500 books. In some cases, we made them read a few letters before we gave them the tracts, and in others, we looked out for intelligent looking persons, and gave them away without this trial. Readers are easily distinguished, by a person familiar with the people as we are, either by their superior intelligence of countenance, or the *postea*, or *smilla*, or other marks, peculiar to informed and higher classes. After an hour spent in this place, we moved lower down the street, and stood in the veranda of Mr. M.'s house, which fronts the street, but is raised 6 or 8 feet high. This was a good spot, as we could pick our men, and address the people to advantage. There therefore we spoke by turns, and when we had tired ourselves, we gave away tracts to the number of 3 or 4000. Out home about 1 o'clock. It was somewhat cloudy. Got a little dinner, and went out again early in the afternoon. We took our station near the 18 arches, to meet with the people, as they were passing out of the town. Our principal object was to put tracts into their hands, accompanied with a few words regarding the subject of them. They could not have stayed to hear a long address. We soon gave away all our tracts—I suppose about 400. Towards evening, we went down into the town, and took a stand amongst the multitude just before the parapet, on which stood their gods. Though at a considerable distance, not less I suppose than 100 yards, the people were engaged in their adorations and service of the idols; some were standing with united hands, uplifted and stretched towards the images; others were silently contemplating the idols' appearance, with their eyes fixed on them; while others were waving the cow's tail to beat off the flies from their gods' faces. The scene on the parapet was all life and bustle, and tended to produce excitement in the minds of spectators below. Some were offering flowers, some peckering the idols, and some beating away the flies, while the *pandees* and *poorhaves* were showing the idol to crowds of women, who as soon as they had seen them, were balaboured over their backs with canes, like so many droves of oxen or sheep, to make way for the next group. The *pandees* are in some measure obliged to be thus rough with the fair sex, nor is it thought severe by the people, though it may make them smart keenly; for if it were not done, they could not show the idols to all who wish to see them. The women particularly have a propensity to stop and admire the countenance of the images. Their language of admiration is in the following strain. "What large eyes! what a fine mouth! what a beautiful nose! what gold and jewels! what glory do we see, adore!" O maha Probbho, joya, joya." This is the principal excellence they admire in their Jugunnauth, and his brother and sister. In this place, we argued and conversed with many people on the play-like folly of their worship. They are like children with their toys. When it grew dark, we left the scene and came away.

14th. Had a good congregation, and a very encouraging opportunity this afternoon. Attention and conviction appeared in the faces of the multitude. Commenced with the following couplet, partly from the Bhagavat, but altered to suit my own purpose.

Too million sons whose glory is,
Can he in darkness dwell?

Their own books describe the Deity as full of light and glory, and that his dwelling is where there is neither day nor night, meaning that he dwells in eternal, unchanging light. This description some of the people unhesitatingly apply to Jugunnauth and his dwelling in Poores. When it was demanded of them to show this splendour, they hesitated, and became confounded, and when it was declared to be a trick of their *bruhmins* to extort their money from them, they appeared to think so. To maintain their ground, the latter appealed to the splendid buildings, &c. of the place, but with little success. I spoke of the want of deity in their idols, and consequently inferred their inability to help them. For example, if Rama had been God, why was he discovered by the fabulous deer from watching his beloved Sita; and when he had lost her, how was it that he knew not who had taken her away, or where she was gone?

but weeping aloud asked that bird, and that monkey, and that cow, and that jackal, and that vulture, and that tree, saying, 'Saw you my Sita this way?' 'Where was his omniscience at this time?' Alas! he was weak and human as you are, and utterly unable to help you.' After such questions had produced some effect, and they were prepared, I spoke to them of a more able Saviour, even the Lord Jesus. He was a chosen, and an authorized and able Saviour. Ten books were received, and could have given away more.

16th. Gungadhar joined us from Cattuck, and laboured with us in the house this evening. We were therefore five in number, and took a stand before Singh-dwara. After Nam and Gunga had each addressed the multitude for an hour, we all adjourned to my own stand at the temple corner. Here Gunga's appearance (Brahminical) and preaching produced an imposing effect: a great crowd in a few minutes surrounded us, extending to the other side the street, and filling the nearest shops. The multitude were riveted in their attention, and he produced a very powerful and excellent effect. The people received a stirring up of the evil of their own hearts and lives, which it may be certainly affirmed they never experienced before, and which many of them will not be able soon to forget. Conviction met in many eyes. As he proceeded they groaned their assent, while some of the Poorree priests bit their lips in malicious rage. After Gunga had given them an address on the evil of their own hearts and lives, with its consequences, he spoke of the grace of the Redeemer, and invited all to him. I never witnessed a more powerful and surprising impression in India. May God render the labours of his servant effectual to the salvation of many! Nam said something in his turn, and I added a little in confirmation. Twenty or more tracts were gladly received.

16th. We acted on the same plan of operations to-day as yesterday, viz. all of us stood together for an hour before Singh-dwara, and then spent the rest of the evening at the corner of the temple. Gunga and Nam were chief speakers, and they spoke well. Nam held a New Testament in Oriya in his hand, and read over and explained several passages, and particularly Gal. xii. 20, 21, referring to the works of the flesh. Gunga spoke with great power, and produced an amazing effect. The road, the shops, and the parapet behind where we stood, were crowded with listening Oriyas. Several Telingus collected near us, and appeared well affected towards what they heard: there is a spirit of enquiry among this class of natives. They are more hopeful hearers, because less superstitious than the Oriyas. We refrained from distributing books, lest we should destroy the impression made on the people's minds.

17th. We again occupied our old stands, and collected numerous audiences, and the people behaved very orderly. While we stood before Singh-dwara, a pretty large piece of put was thrown at me, but from what hand it came I could not perceive, nor did the people lose their attention by it. Gunga spoke with excellent effect on the gracious miracles of our Lord on the lame, blind, and sick. His discourse was evangelical and affectionate. I bless God for such helps in his cause, and pray that they may be preserved humble and faithful, and may be made successful.

Preached in English in the evening to a few hearers, and but a few; could not but contrast the zeal of Jagannath's veterans with the professed followers of the Saviour. Of the former how strong, leading the people to forsake their houses and their employments, leading them to endure fatigue, hunger, and other evils, as well as to hazard their health and life, to see a bag of wood. The latter how weak, yea, dead, for who enquires, "Where is the house of the Lord?" "Come, let us go up to the house of God, and he shall teach us of his ways."

18th. Rather a wrangling opportunity this afternoon. A dark-looking Brahmin annoyed Gungadhar a good deal, by demanding the geographical situation of heaven. In vain did our advocate repeat passages and texts from the Bible and Bhagavat: the man would have heaven shown to him, and not a word would he hear, or allow others to hear, till he had obtained satisfaction. I soon saw that his object was to occupy the attention of the preacher, and distract that of the people; but he managed his work very artfully, and I could not without violence get him out of the crowd. Another man, one of my hearers, maintained, in spite of the evidence of eyes and hands, that Jagannath, that very image that was in the temple, and would soon be on the Rath, was Nirakar, i. e. spirit, or more properly, without form or materiality. Some information however was imparted, and though not so good a night as usual, good I hope was done. The opportunity was very long.

Gunga afterwards came with Mr. B. and addressed the crowd in a Bengalee hymn, and produced as usual a most powerful impression, and Mr. B. said, he had been doing the same at their own stand. The eyes of many were filled with tears, while Gunga pronounced the sentiments of the hymn, beating his breast with his right hand, "O what will you do in the hour of death?" Here under the very face of Jagannath, we not only preach the Gospel, but disprove idolatry; and do both without an individual being able to make a reply before the thousands of hearers whom we address.

30th. Both our preachers produced powerful conversions this afternoon. Ounga sang a Bengalee hymn, and occasionally addressed the people as he went along. Rama spoke on all having forsaken the way of life and holiness. The hearers were distressed and impressed. In the evening, four of the Telugu inquirers came to us and conversed with us. We sat and talked with them for a while. After tea, we saw them again, and sat with them in the native brethren's house. They opened their minds freely to us, and told us their difficulties. We gave them such advice and encouragement as we esteemed best for them, considering their circumstances. Several parables and other parts of the Scriptures were read over to them and explained. They are all hopeful men, and not far from the kingdom of heaven. They cannot remain long as they are—they must soon either come forward, or find some plausible excuse with which to satisfy their minds. The devil and their idolatrous companions will supply them with excuses, but it must be our business to break the snare into which they may fall, and to lead them on. We sat with them till a late hour, and then Rama prayed, and we dismissed them. They appeared more disposed to stay than go, and were affected at parting, and so were we. May God bless them, and keep them from every snare, and from all fear, and carry forward his work in them unto perfection. Two are more forward than the rest, but several are well disposed. Our faith labours with them. Blessed God, commence and carry forward thy kingdom in this place, in this place where Satan's seat is, and by saving precious souls here, show that thou art omnipotent to save. Thus will be the work, to thee shall be all the praise. Amen.

31st. Rather a poor afternoon, owing I think partly to my horse attendant being away on other work. Two or three ill-disposed men disturbed the congregation, said something about the people's fear of losing caste and offending the brahmins. "Where they got into distress or difficulty, would their caste, or the brahmins save them? Why then fear them, or why so anxious to please them?" Twelve or fourteen books were given away. Have got a kind of square pulpit erected, of stones and earth, raised by the side of the road, for us to stand on while preaching. It is about two feet high, and serves to raise the speaker above the hearers, and is an advantage to those who are far off, so they will see and hear better.

22nd. An excellent evening among the people, some appeared much impressed, and I hope from a right quarter. Ounga spoke in rather a desultory manner, but not the less powerfully for that. He enjoyed much feeling and power. He closed his address with the parable of the marriage of the king's son, noticing the excuses the guests made. The Teluga, who excuses himself from coming forward on account of his engagement to marry, left his remarks loudly, and held down his head. Rama made some impression, but I was half afraid lest the people would think he referred to their wooden Jagunnath, instead of the true, for he used the term Jagunnath for God. I followed Rama, and attempted to guard them against this mistake, observing, that the words they had heard referred to the true Lord of the world, and not the wooden Jagunnath.

I then commenced afresh with some questions:—as 1st, If you gave your apparel to the washerman to be cleaned, but after repeated calls, he returned you them as they were, or rather worse, and said that he had washed them clean, should you not call that double a liar, and not worth encouraging any more? "Certainly we should," say they. Well, you come to Jagunnath to have your souls cleaned, and your books affirm they are cleaned by coming here. Now let me seriously ask you, Have you obtained new hearts? Are your sinful dispositions gone, by all the pilgrimages you have made to Moha Prithoo? "No," says some person in the crowd, "we are as we were." What sort of a Jagunnath therefore is yours? 2nd, when a person is sick, what does he go to a doctor for? If in 6, 10, 15, 20, or 40 years he had spent much money, took many remedies, or endured severe operations, but if, at the end of the longest period mentioned, his complaint had rather increased than diminished, what would that man say to the doctor? He would say, "Sir, you have taken my money, but have not cured me, I must try some body else." Just so, you come here to obtain holy dispositions, I suppose, and feel yourselves troubled with the disease of sin in your hearts. Well, let me ask, have any of you by seeing Jagunnath become freed from lying, adultery, malice, abuse of others, &c.? Have you become new within? They all with one consent cried out, "No." The people behaved very orderly, and we retired in peace. Some of the hearers said they would come and see us to-morrow, however I do not much expect it.

23rd. All of us out in the town, but had a far less encouraging afternoon than yesterday, a large audience being with attention on Ounga's words, but this was unbearable to Hatan, and as certainly as though I had seen him he began to bustle himself to destroy the good that was doing. Several ill-looking interested men put on the most ferocious looks, and threw out some curses on the people for hearing a man who had not only lost caste, but who had betrayed the religion of his forefathers. The people's countenances changed into surprise, and some confusion ensued—some few went away with the distressed, saying Jagunnath-is-joy! Hurroho! &c. A band of Telugus collected

together on our left, and talked on the subject of Christianity before all the multitude. This was a bold stroke: several regular hearers came forward with them. The following proposition told well among the people. "Well, if Jagannath be God, then let the *gundas* order the rope-makers to cease preparing the ropes for the car, and let Moha Prebbao proceed without ropes. If the cars move without ropes and without the strength of man, as you say they occasionally do, then we will admit he has some claim on your attention. But if he move not, then you shall consent to put fire in his face." They all knew what the result of this trial would be, and hid their faces with their hands and were silent.

[Further extracts from this journal in our next.]

BOMBAY.

BOMBAY TRACT AND BOOK SOCIETY.

From the Fifth Annual Report of this flourishing and very useful Society, which has just appeared, we have pleasure in laying before our readers the following extracts:

During the year now closing, five new tracts have been approved and printed. These, added to those printed in previous years, make the present number of the Society's tracts, 22.

Of these, No. 18, is called, "*A View of the Origin and Progress of Christianity.*" This tract briefly describes the origin of the Christian religion, its promulgation by the Apostles and others, the opposition and persecution it encountered, its general establishment in the Roman empire; its subsequent corruption under the popes, the revival of true religion at the time of the Reformation, the efforts now being made to extend it; the success which attends these efforts, and the duty of all to embrace a religion thus established by divine power. The origin of Muhammedanism, and the means by which it was established and extended, are also noticed. This tract contains 32 pages, and 2,500 copies were printed.

No. 19, is called the "*Confessions of Loong Afa,*" a Chinese convert to Christianity. These Confessions describe his principles and conduct while a follower of the Buddhist religion; how he became acquainted with a Missionary, and after hearing his instructions for a considerable time, became convinced of the falsehood of the religious principles he had professed, and the folly of performing such rites and worship as he had been in the habit of doing. The Confessions describe, in simple but feeling language, his resolution to embrace Christianity; his baptism; his anxiety for the salvation of his wife and children; his determination to instruct them in a knowledge of the Christian religion, and to use all the means he could to bring his countrymen to a knowledge of the truth. These Confessions are written in a simple and perspicuous style, and it is an interesting circumstance that they were translated into the Marathi language by a native gentleman, who also defrayed part of the expense of printing them. The tract contains pages 33, and 2,500 copies were printed.

No. 20, is an *Analysis of the Bhagavat-Geeta*, a religious work of high authority among the Hindus. Few books are read more than this, and few exert a greater influence. In this analysis, some of the principles of the work are shown to be absurd. The doctrines it contains, concerning the character and government of God, are shown to be inconsistent with reason and facts. The principles of conduct it inculcates are also shown to be contrary to truth and sound morality. These doctrines and principles are contrasted with the purity and excellence of Christianity, and the tract closes with a brief view of the way of salvation as made known in the Gospel. As this tract is long, (containing 112 pages) and is designed rather for intelligent and educated Natives than for general circulation, only 1,000 copies were printed.

No. 21, is entitled "*Remarks on Muhammedanism.*" It is a translation, with some slight alterations, of a part of Grotius's celebrated work on the Truth of the Christian Religion. It is designed, as its title imports, for Mussulmans, and some who have read it, have appeared much perplexed with the evidence it exhibits of the truth of Christianity and the falsehood of Muhammedanism. The tract contains 12 pages, and 1,500 copies were printed in the Persian language.

No. 22, is nearly the same as the tract last mentioned, only it is printed in the Hindustani language. It contains 16 pages, and 2,500 copies were printed.

During the year, the Society printed in Marathi, 19,500 copies, containing 694,500 pages;—in Gujaratee, 2,500 copies, 30,000 pages;—in Persian, 1,500 copies, 18,000 pages; and in Hindustani, 2,500 copies, 40,000 pages—Total 26,000 copies—692,500 pages.

Issued from the Depository, in Marathi, 17,270; in Gujaratee, 1,400; other tracts in the native languages, 2,900, and in English, 6,500, copies.—*Bombay Christian Spectator.*

SIAM.

JOURNAL OF A RESIDENCE IN SIAM, AND OF A VOYAGE ALONG THE COAST OF CHINA TO MANTCHOU TARTARY, BY THE REV. CHARLES GUTELAFF.

[We are happy in being able to bring before our readers a journal of so novel and interesting a character as that which we commence below. To an individual, who sees millions of his species wrapt in the gloom of ignorance and idolatrous superstitions, and devotes himself to the noble service of working out their deliverance, the considerations of civilised and Christian society, and of home, will not, in the least degree, lose their value; on the contrary, as they are viewed in contrast, their value is enhanced, while yet they are willingly foregone, and are counted but loss for the excellency of the knowledge of Jesus Christ. Mr G. is from the neighbourhood of Strittin, about six years ago, he relinquished the most inviting considerations, even royal patronage, to commence the humble labours of a Missionary in the East. He is now on a voyage north, expecting to visit Formosa, Loochoo, Japan, Corea, and some of the ports along the Coast of China; of this second voyage, it will be in our power, we hope and expect, to give some account at an early period. The population of Bangkok, at which place the present journal commences, was four years ago, 401,260 souls, of whom 260,000 were Chinese.]

MAY, 1821. During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field, amongst the different people who inhabit Siam, was opening. As long as the junk from China stayed, most of the time was taken up by administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Service. The demand for books, the inquiries after the truth, the friendship shown, were most favourable tokens of divine approbation upon our feeble endeavours. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans, and to embody the substance of our philological researches in small volumes, which will remain in manuscript, promising that they may be of some advantage to other Missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bhah books, that a certain religion of the west would vanquish Buddhism; and, as the votaries of a western religion had conquered Burmah, people presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden again roused, when there were brought to Bangkok, Burmah tracts, written by Mr Judson, in which it was stated, that the Gospel would very soon triumph over all false religions. Constant inquiries were made about the certain time, when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's Kingdom, were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take, in the war between Quedah and themselves. When the king first heard of their neutrality, he exclaimed, 'I behold finally, that there is some truth in Christianity, which, formerly, I considered very doubtful.' This favourable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness, from farther labour there. A pain in my left side, accompanied by head-ache, great weakness, and want of appetite, threw me upon my couch. Though I endeavoured to rally my robust constitution, I could hardly perceive, that I was verging, daily, with quick strides, towards the grave, and a burial place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavours, the obduracy of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which to-morrow they will entirely reject. Their friendship is constant, their attachment to the Gospel, as the word of eternal life, has never been very sincere. Neither could we fully succeed in fixing their minds on the Saviour. Though all religions are tolerated in Siam, yet Buddhism is the religion of the state, and all the public institutions are for the promotion of this superstition. A system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe, engrosses, theoretically, as well as practically, the minds of its votaries, and renders every step towards improvement most difficult. We were allowed to preach in the temples of Buddha, and the numerous priests were anxious to engage with us in conversation; yet their hearts were, generally, steeped against divine truth.

Buddham is Attham, according to the creed which one of the Siamese high-priests gave me; the highest degree of happiness consists in annihilation; the greatest enjoy-

ment is in indolence, and their sole hope is founded upon endless transmigration. We may very easily conclude, what an effect these doctrines must have upon the morals of both priests and laymen, especially, if we keep in mind that they are duly inculcated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life. The latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man, many have the reputation of being such, but upon closer inspection they are equally void of this standard virtue. Barred oppression, priestcraft, allied to wretchedness and filth, are every where to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

Favored by an over-ruling Providence, I had equal access to the palace, and to the out-ings; and was frequently, against my inclination, called to the former. *Chow-fa-neu*, the younger brother of the late king, and the rightful heir of the crown, is a youth of about 23, possessing some abilities, which are however swallowed up in childishness. He speaks the English, can write a little—can imitate works of European artisans, and is a decided friend of European sciences, and of Christianity. He courts the friendship of every European—holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation, which is wearied out by heavy taxes, but his elder brother, *Chow-fa-yay*, who is just now a priest, is still more beloved. If they ascend the throne, the changes to all the institutions of the country will be great, but perhaps too sudden.—The son of the *Pura Klang*, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigues, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual, by means of whom he may gain any influence.—*Chow-nu*, the step-brother of the king, is a young man, of good talents, which are however spoiled by his habit of smoking opium. *Krama-om-tu*, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christianity, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and named the best medium for communicating Christian truth to the highest personages of the kingdom. At his request, I wrote a work upon Christianity, but he lived not to read it, for he was burnt in his palace in the beginning of 1831.—*Krama-khuu*, brother-in-law to the former king, a stern old man, called in my medical help, and I took occasion to converse with him on religious subjects. He greatly approved of Christian principles, but did not apply to the fountain of all virtue, Jesus Christ. In consequence of an ulcer in his left side, he again called in my aid; yet his proud son despised the assistance of a barbarian; neither would the royal physician accept of my advice, and the man soon died. Even a disaster of this description served to recommend me to His Majesty, the present king, who is naturally fond of Europeans—and he entreated me not to leave the kingdom on any account, but rather to become an officer, in the capacity of a physician.—*Paya-meh-top*, the commander-in-chief of the Siamese army, in the war against the Laos or China, returning from his victorious exploits, was honored with royal favour, and loaded with the spoils of an oppressed nation, near the brink of destruction. A severe disease prompted him to call me near his person. He promised gold, which he never intended to pay, as a reward for my services. And when restored, he condescended so far as to make me sit down by his side, and converse with him upon various important subjects.—*Paya-ruh*, a man hated by all the Siamese nobility, on account of his mean, intriguing spirit, and not as a spy to the frontiers of Cochin China, urged me to explain to him the nature of the Gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble I had taken.—The mother of prince *Krama-norm*, one of the wives of the late king, contrasted evangelical truth with Buddhistical nonsense, when she made me meet one of her most favorite priests, of whom she is a decided patron. Though she had built a temple for the accommodation of the priests of Buddha, that man might be constantly performed in behalf of her son, who lately died, she thought it necessary to hear, with all her reserve, the new doctrine, of which so much had been said at court of late.—The sister of *Paya-meh-top* invited me, on purpose to hear me explain the doctrine of the Gospel, which she, according to her own expression, believed to be the same with the wondrous stories of the Virgin Mary.

In relating these facts, I would only remark, that I maintained intercourse with the individuals here mentioned, against my inclination, for it is burdensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish

fancies. At the same time, it must be acknowledged that, in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the king.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests—one of them the favorite chaplain of His Majesty, the other a young man, of good parts, but without experience,—were anxious to be fully instructed in the doctrines of the Gospel. They came during the night, and persevered in their application, even with neglect of the study of Pali, the sacred language, and of their usual services in Bodhi-gha. The older, a most intelligent man, about 30 years of age, continued for months to repair with the Bible to a forest, boldly incurring the displeasure of the king. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow citizens, a Cambayan priest was willing to embark for the same purpose, and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharaons, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government, it might be superior to Bengal, and Bangkok would outweigh Calcutta. But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit, and have been subjected to the most unheard of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches, for instance, steam engines, saw mills, cotton manufactories, cultivation of indigo and coffee—but with the exception of one Frenchman, their offers were all refused, and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

The general idea, hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, teach before their nobles as doctors, and are employed in all manual services, and occasionally suffered to resist as soldiers or surgeons. All reproaches heaped upon them are eventually realized, and their character, as faithful children of the Roman Church, has been fairly exhibited by drunkenness and cock fighting. No industry, no genius, no honesty is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as his own. From this misconception has resulted all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company. When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the king, until he had sent a trust-worthy person to ascertain the fact. Still doubts agitated the royal breast as to the issue of the war with the invincible Burmans. Reluctantly did the Siamese hear of the victories of their British allies, though they were protected thereby from the ravages of the Burmans, who surely would have turned the edge of their swords against them, if the British had not conquered them, their inevitable enemies. Notwithstanding, the Siamese government could gladly find the assistance of Burmah, who privately arrived with despatches, the sole object of which was to prevail upon the king of Siam not to assist the English, in case of a breach, upon the plea of common religion and usage. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanquished, and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His Majesty has decked a few straggling wretches in the uniform of sepoy, and considers them as brave and well-disciplined as their pattern. Chow-ka-nam, desirous of uniting foreigners, has built a ship, on a small scale, and intends doing the same on a larger one, as soon as his funds will admit. English, as well as Americans, are disencumbered in their intercourse, and enjoy all present privileges of which even the favored Chinese cannot boast.

The natives of China come in great numbers from Chaou-chow-foo, the most eastern part of Canton Province. They are mostly agriculturists; while another Canton tribe called the Kih or Ka, consists chiefly of artisans. Emigrants from Tung-an (or Tung-an) district, in Fukien province, are few, mostly sailors or merchants. Those from Hai-nan are chiefly pedlars and fishermen, and form perhaps the poorest, yet the most cheerful, class. Language, as well as customs, derived from the Chaou-chow Chinese,

are prevalent throughout the country. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases, when they enter into matrimonial alliances with these latter, they even throw away their jackets and trousers, and become Siamese in their very dress. As the lax, indifferent religious principles of the Chinese, do not differ essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, these frequently cut their tails, and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the king, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment, they become slaves of the king, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it. And in case of disobedience, they are severely punished, and, perhaps, put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labour patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy Hwuy, or Triad Society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

Some years back, this society formed a conspiracy, seized upon some native craft at Bampason, a place near the mouth of the Memam, and began to revenge themselves upon their tyrants; but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron, they were compelled to flee; till contrary winds, and utter want of the necessities of life, obliged them to surrender. The ringleader escaped to Cochin China, but most of his followers were either massacred, or sent to prison for life. From that time, all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectation,—every departure damps their joy.

(To be continued.)

DOMESTIC OCCURRENCES

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

Dec.

1. Mr. W. H. Jones, of Dinapore, to Mrs. Agnes Jones.
2. At Howra, J. N. Casanova, M. D. to Miss C. M. Laplace, both of Calcutta.
10. At Agra, Lieut. A. Fitzgerald, of B. Horse Art. to Miss Eliza Margaret Gore.
12. Henry Dayua, Esq. of Calcutta, to Miss Mary La Riviere, lately of London.
16. Mr. M. A. Kenyon, Cabinet Maker, &c. to Miss Letitia Long.
17. Ensign E. W. Havenscroft, 72nd N. I. to Miss Georgiana Oram.
At St. John's Church, Puttyghur, by the Rev. Mr. Ewing, Mr. Theo. Fletcher, Assistant Overseer of Public Works, to Miss Eliza Mahaney.
20. Colin Lindsay, Esq. Civil Service, to Margaret, daughter of W. Brown, Esq.
22. Mr. H. P. Grant, to Miss Mary Eleanor Moore.
25. A. Colquhoun, Esq. 28th Regt. to Felicia Maria, only daughter of the late Andrew Anderson, Esq.

BIRTHS.

Dec.

1. Mrs. Henry Smith, of a daughter.
2. At Furreedpore, the lady of T. W. Bar, Esq. Civil Assistant Surgeon, of twin daughters.
3. Mrs. Von Lintzy, of a daughter.
4. At Cuttack, the lady of C. B. Francis, Esq. of a son.
5. The lady of A. Mathews, Esq. of a son.
Mrs. G. D. Elliott, of a daughter.
6. The lady of A. J. Joseph, Esq. of a daughter.

7. At Loodiana, the lady of Major R. C. Faithful, of a daughter, still born.
7. Sophia, wife of Mr. R. Gordon, of a daughter.
Mrs. Geo. Cattell, of a daughter.
8. At Banda, the lady of Lieut. A. Mercer, 70th Regt. N. I. of a son.
The wife of Capt. A. B. Bennet, of a still-born boy.
Mrs. E. Webb, of a daughter.
9. At Barrackpore, the lady of Capt. F. E. Manning, 16th Regt. N. I. of a son.
10. Mrs. W. Cornelius, of a daughter.
Mrs. C. Morrison, of a daughter.
11. At Benares, the lady of R. N. Barnard, Esq. Civil Asst. Surgeon, of a daughter.
12. At Aizimghur, the lady of Asst. Surgeon Boswell, of a daughter.
13. At Goruckpore, the lady of Lieut. I. S. Bagshaw, 7th Regt. N. I. of a son.
13. The lady of J. C. C. Sutherland, Esq. of a daughter.
The wife of Mr. M. DeSilva, of a son and heir.
14. Mrs. R. K. McNees, of a daughter.
The lady of Mr. W. Purves, of a still-born child.
The lady of Lieut. C. Boulton, 47th Regt. N. I. of a son.
17. In the Governor General's Camp, in Bandelkund, Mrs. J. Nye, of a daughter.
19. At Berhampore, the lady of Capt. McKie, H. M. 3rd Regt. of a daughter.
The lady of H. F. McKensie, Esq. 64th N. I. of a daughter.
The wife of Mr. W. Peat, H. C. Marine, of a daughter.
20. At Moufferpore, Jessore, the lady of T. J. Dashwood, Esq. of a daughter.
21. The lady of W. C. Dunn, Esq. of a daughter.
22. At Cawnpore, the lady of W. Jackson, Esq. Surgeon, 8th Light Cavalry, of a son.
25. At Dacca, the lady of Lieut. and Adjutant Span, 53d Reg. of a son.
27. The lady of Lieut.-Col. Battine, of Artillery, of a son.
27. Near Allahabad, the lady of Capt. G. I. Bower, H. M. 31st Regt. of a daughter.
Mrs. R. Jacob, of a daughter.
The lady of the late Lieut. G. A. S. Fallerton, 38th Regt. N. I. of a daughter.
Mrs. J. Peter Dowling, of a daughter.
29. The wife of Mr. George Brown, of a daughter.
29. The Lady of the late J. P. Gennoe, Esq. of a son.
30. The wife of Mr. Allan Cameron, Surveyor, of a daughter.
31. Mrs. T. D. Kellner, of a daughter.

DEATHS.

Dac.

3. On board the Pilot Brig Jane, off Saugor, Mr. Geo. Pritchard. He was buried at Edmonstone's Island.
Mrs. Gertrude Lawson, widow of the late Mr. J. Lawson, aged 48 years.
4. At Sultanpore, Benares, Capt. Alex. M. Key, 9th Light Cavalry, aged 27 years.
4. Eliza Modie, daughter-in-law of Mr. Conductor E. Townsend, aged 11 years.
6. Mr. William D'Monte Sinaes, Superintendent, Civil Pay Office, aged 41 years, 1 month, and 24 days.
8. Mrs. T. C. DeSouza, wife of Mr. C. DeSouza, aged 33 years and 19 days.
Master J. Carrow, the son of Mr. C. R. Carrow, aged 8 years.
10. Mr. R. Thompson, Merchant, aged 50 years.
Mrs. Maria Priestly, aged 66 years.
Samuel Theophilus, son of the late Mr. T. Swaine, aged 4 years.
12. Rev. W. Tweddle, aged 33 years.
13. Master J. H. Pereira, the infant son of Mr. and Mrs. J. Pereira, aged 8 years.
14. J. Latour, Esq. Junior, aged 47 years, 6 months, and 20 days.
Miss Leonora Priscilla Hollow, aged 6 years, 7 months, and 27 days.
16. Mr. W. J. Rooney, of the Bengal Pilot Service, aged 26 years, 11 months.
Josephine, wife of Mr. Charles Peters, aged 48 years.
19. The infant daughter of Lieut. R. Angels, 34th N. I. aged 9 months and 25 days.
22. Margaret Rachael, the infant daughter of Mr. and Mrs. Pittar.
Mrs. Mary Goldspring, aged 70 years.
24. Alexander, the infant son of Mr. and Mrs. McCulloch, aged 3 months.
26. Eugene Elizabeth, daughter of Mr. J. L. Durant, aged 8 years.
27. Sergeant T. Drew, of the Town Guard, aged 64 years.
30. The infant daughter of Mr. and Mrs. J. Peter Dowling.
31. Miss T. Petrusse, aged 21 years.

Shipping Intelligence.

ARRIVALS.

Dec.

1. Recovery, T. Wellbank, from London 27th June, and Falmouth 9th July.
Passengers per Recovery, from London :— Hugh Pearson, Esq. and George Pearson, Esq. Civil Service; Major W. Blundell, 11th Light Dragoons; Capt. T. H. Pearson, 16th Lancers; Lieut. Geo. Butcher; Messrs. C. Patterson and G. W. Key, Cornets; Mr. R. Bain, Surgeon; A detachment of H. M. 11th Dragoons, consisting of 35 men, 5 women, and 2 children; 30 men, 1 woman, and 1 child of H. M. 16th Lancers.
2. Alcide, (F. Brig.) Quinard, from Havre de Grace 26th July.
Per Alcide :—Mrs. Stacy and Miss Payne.
4. Red Rover, (Bark,) W. Clifton, from China 7th Nov. and Singapore 16th ditto.
Passengers :—Mrs. Davidson and child, Mrs. Clifton; and 3 children; T. R. Davidson, Esq. Civil Service; W. P. R. Shedden, Esq.; H. Holdsworth, Esq.; W. Shand, Esq.
7. Mercury, (Bark,) P. H. Holmes, from China 6th Oct. and Singapore 1st, and Malacca 7th, November.
Passengers from Singapore :—E. Marnaghten, Esq., R. Torrens, Esq., and N. St. G. Tucker, Esq. Civil Service; Lieut. Malcoah, B. Engineers; Mr. H. Lagria, died on the 13th Oct.
 — Hammon Shaw, (Brig.) R. G. Wilson, from Achcen 3rd November.
Passengers from Penang :—Mahomed Alloc, Shaik Hussain, Shaik Sahib, Nann Lubbay, and Eann Lubbay, Merchants.
 — Fotta Salam, J. Keys, from China 16th Oct. and Singapore 6th Nov.
Passengers :—Mrs. Lamb, Surgeon Lamb, and Mr. Chew.
8. Barretto, Junior, R. S. Laws, from London 22nd July and Madras 7th November.
Passengers from London :—Mrs. McDougal; Mrs. Mansell; Mrs. Bryce; Mrs. Laws and child; Mrs. Sim; Mrs. O'Dwyer; Misses Dun, White, Monnell, M. Monnell, Thomas, Wilkinson, and E. Wilkinson; A. Bryce, Esq.; Captains Duncan and Farmer; G. Forbes and G. O'Dwyer, Esqs. Assistant Surgeons; Ensign Frith, H. M. 38th; Messrs. Owen, Dunlop, Thomas, May, and Thomson.
 — Melkekel Behar, (Arab.) Mahomed Rajah, from Mocha 7th August and Penang 3rd November.
 — Fattel Moin, (Ditto,) Syed Mahomed, from Muscat 1st August and Penang 1st November.
 — Enterprise, (H. C. Steamer,) C. H. West, from Khyouk Phoo 4th December.
9. Malcolm, J. Eyles, from London 28th July.
Passengers :—Mrs. Col. Biggs; Mrs. Vantheythousen, Misses Biggs, B. Biggs, Maud, Baynes, Sealy, Ward, Chamberlain, and La Naviere; Col. Biggs, B. Artillery; Captain Downy Vantheythousen; H. M. Green, Esq.; Mr. A. J. F. Lyell, Monsieur E. Bergue and F. Robion.
 — Jessy, (Brig.) J. Auld, from Penang 12th November.
10. Will Watch, (Bark,) Wm. Barrington, from Singapore 30th Oct. and Malacca and Penang 11th November.
Passengers from Singapore :—J. Cook, Esq. *From Malacca* :—Mrs. Higgs; Misses Greenway, Anglebeck, Cook, D'Wied, and Henrick; Rev. Mr. Higgs, died on the 3rd Inst. *From Penang* :—T. Spears, Esq. Merchant; Tonkoo Abdullah, late Prince of Queda, with eight followers, from Malacca.
15. Haidor, (Bark,) James Taylor, from Madras 30th Oct. and Visagapatam 19th November.
Passengers :—Lieut. W. C. Fisher, H. M. 46th, and Mr. J. French.
18. George, (Amr.) J. H. Lovett, from Salem 6th August.
19. Coromandel, (F.) P. Dupeyron, from Bordeaux 7th August.
 — Arnold Wells, (Amr.) P. Dawson, from Boston 23rd July.
Passengers :—Messrs. Schealter, Faucher, and Cordier, Merchants.
20. Argyle, P. M. Stavers, from Madras 17th November.
 — Penang Merchant, Younghusband, from China, Singapore, and Malacca, date not mentioned, and Penang 28th November.
Passengers from China :—Mrs. Younghusband and 2 children; Ensign Younghusband, B. N. L. *From Penang* :—W. Smith, Esq. Attorney at Law, J. Blackburn, Esq. and Mr. W. Thomas.
21. Roxburgh Castle, Geo. Deany, from Portsmouth 10th August and Madeira 1st September.

Passengers from London:—Lady Malcolm; Mrs. Lloyd; Mrs. Earl; Mrs. McCrea; Mrs. Curr; Mrs. Walker; Mrs. Beauchamp; Misses Toad, Gilmore, E. Gilmore, Bury, Orde, and Bruce; Sir B. Malkin, Recorder of Penang; Majors Lloyd and Hardy, B. N. I.; Lieut. McCrea, H. M. 44th Regt.; Mr. H. Broogham, Cadet, N. Cavalry; Mr. J. Tullock, Cadet, N. I.; Mr. H. Comaux, Cadet, Artillery; Mr. Archibald Grant; Mr. Earl; Mr. Pittar, Merchant.

— Jean, (Brig,) Edwards, from Bombay (date not mentioned) and Penang 29th Nov.

23. Lord Amherst, Thomas Rees, from China 13th, and Singapore 25th, November.

Passengers from Macao:—Mrs. Alexander and Family; N. Alexander, Esq.; Miss Barwell. *From Singapore:*—Mrs. Shaw.

— Bencoolon (H. C. C. S.) W. Tullis, from London 9th August.

26. Beatrice, (Bark,) J. G. Liddell, from Mauritius.

— Nasser, (Arab,) Hajee Amber, from Judda, Bombay 9th, and Aleppee 24th, Oct.

27. Enterprise, (H. C. Steamer,) C. H. West, from Khyouk Phoo 22nd December.

— Kent, (Brig,) W. Hughes, from Moulmein 29th November.

DEPARTURES.

DEC.

1. Resolution, G. Jellicoe, for Madras.

4. Aaseerghur, (H. C. Sg. V.) D. Ross, for the Coast of Arracan, via Chittagong.

6. Timor, (Amr.) J. Henry, for Boston.

8. Caledonia, (Bark,) A. Symers, for Penang.

11. Resource, T. J. Warren, for London, via Madras and Cape.

Passengers for London:—W. Barton, Esq.; Lieut. O'Halloran, B. N. I.; Dr. Bawington, B. M. S. *For Madras:*—Mrs. Gray; Mrs. Dogherty and child; Alex. Grant, Esq. B. C. S.; Major Wigen and Lieut. F. Gray, M. S.; Dr. Dogherty, H. M. S.

12. Allalovic, G. F. Andre, for Bombay.

Passengers:—Mrs. Andre and child, Mrs. Winfield and child, Mrs. Loxmore, and two children; Captains Winfield and Loxmore.

15. Vesper, D. Brown, for London.

Passengers:—Mrs. Brown, Mrs. Vanvoorst, two Master Wardens, and two Master Bryces.

16. Burrell, (Bark,) J. Metcalf, for Mauritius.

— Star, (Amr.) M. Griffing, for Philadelphia, via Madras.

21. Woodlark, (Bark,) J. W. Toner, for Moulmein and Rangoon.

— Fazel Kurroom, Dawood Khan, Nacooda, for Bombay.

22. James Sibbald, W. Darby, for London, via Madras.

Passengers for London:—Mrs. Corrie; Mrs. J. E. Ellerton and child; Mrs. Deer and three children; Mrs. Pringle and two children; Mrs. Minchin; Capt. Minchin; Lieut. Wilson; Dr. Spencer, Rev. Mr. Deer, and Master Jackson. *For Madras:*—Charles Bagley, Esq.

23. London, J. Wimble, for London.

Passengers for Madras:—Mrs. Pendergrast; Mrs. Conolly; Misses Pendergrast, McLeod, and Barnes; Col. Pendergrast; H. Conolly, Esq. M. C. S.; — Bailey, Esq. *For London:*—Mrs. McKillar; Miss Paulin; Miss Gibson; Capt. Castorphan; Dr. J. Brown; Mr. McKillar and Mr. J. Wright.

26. Child Harold, T. Leach, for Penang, and Singapore.

Passengers:—Mrs. Rawson; J. S. Rawson, Esq.; R. Holdsworth, Esq. and a European female servant.

— Bolton, (H. C. C. S.) T. W. Aldham, for London.

Passengers:—Mrs. Cox; Mrs. Halhed; Mrs. Beeby; Mrs. Penney; Mrs. Piffard; Mrs. Pearce; Miss Hebron; Capt. G. C. M. Cox; Lieut. Halhed; Lieut. Peru; Lieut. Mundy, H. M. S.; W. T. Beeby, Esq.; Rev. J. Penney; Rev. C. Piffard, and 17 children.

27. Minerva, (Brig,) P. L. Pope, for Bombay.

28. Coromandel, T. Boyes, for Vizagapatam and London.

Passengers for London:—Mrs. Bedford and two children; Mrs. Remington, and two do.; Mrs. Hobson and two do.; Mrs. Fergusson, and one child, P. Skipworth, Esq. C. S.; Capt. Troup; Lieut. Malcolm. *From Vizagapatam to London:* Mrs. Gardener and two children, Mrs. Spier and three do. Mrs. Sprye, and three do.; Mrs. Williams and two do.; H. Gardener, Esq. Civil Service; Capt. Spier, Madras Army; Capt. Lucas, ditto. *For Madras:*—Ensign Showers.

— Mercury, (Bark,) C. Bell, for Singapore.

29. Emily, (Bark,) W. Wyatt, for Penang.

— Derrea Dewlut, W. Smith, for Madras.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of December, 1832.

Days of the Month.	Minimum Temperature observed at sunset.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.						
	Barometer reduced to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.		
1	30.004	61.5	1.0	cm.	cl.	.05173.3	73.3	5.5	n. e.	cl.	.11472.	72.	79.7	n. e.	cl.	.92082.	82.	11.7	n. e.	cl.	.92840.5	80.5	11.5	n.	cl.	.92877.	77.
2	.973	61.5	0.5	do.	do.	.02274.	74.	5.5	s. w.	do.	.10073.7	80.7	80.7	s. w.	do.	.90883.3	83.3	11.8	s. w.	do.	.89882.	82.	11.2	s. w.	cl.	.90776.7	76.7
3	.963	65.5	0.5	do.	do.	.02077.	77.	7.0	n.	do.	.10874.	82.5	82.5	n.	do.	.92084.5	84.5	11.0	n.	do.	.91382.7	82.7	11.7	n.	do.	.91977.3	77.3
4	.991	62.	0.5	do.	do.	.04776.	76.	6.3	cm.	do.	.12273.	81.3	81.3	cm.	do.	.95083.3	83.3	13.6	n. w.	do.	.93282.	82.	12.0	n. w.	do.	.94577.	77.
5	.002	65.3	2.6	do.	do.	.07174.3	74.3	6.8	n.	do.	.14273.5	79.7	79.7	n.	do.	.96080.3	80.3	12.6	do.	cia.	.96479.	79.	11.5	do.	cl.	.97175.	75.
6	.041	60.5	1.5	do.	do.	.08771.7	71.7	7.4	do.	do.	.16270.5	76.3	76.3	do.	do.	.99077.7	77.7	12.0	n.	cl.	.96676.3	76.3	11.5	n.	cl.	.99175.7	75.7
7	.008	58.5	1.5	do.	do.	.06370.3	70.3	6.6	n. w.	do.	.14068.7	76.	76.	n. w.	do.	.93277.7	77.7	13.4	n. w.	do.	.93376.7	76.7	11.4	n. w.	do.	.93379.	79.
8	.967	58.3	1.8	do.	do.	.03073.2	73.2	8.7	do.	do.	.09068.7	75.3	75.3	do.	do.	.91676.	76.	11.0	do.	do.	.91375.7	75.7	11.2	n.	do.	.91979.	79.
9	.972	58.	1.0	do.	do.	.04370.3	70.3	6.3	n.	do.	.10468.5	75.5	75.5	n.	do.	.90677.7	77.7	11.7	n	do.	.90375.7	75.7	15.2	do.	cl.	.91769.	69.
10	.980	59.	0.7	do.	do.	.05371.5	71.5	6.2	n. e.	do.	.10869.	76.7	76.7	do.	cl.	.93178.5	78.5	10.0	n. w	cia.	.93076.	76.	10.0	do.	cl.		
11	.992	59.	1.0	do.	do.	.02973.8	73.8	6.8	n. w.	do.	.12070.	77.7	77.7	n. w.	cl.	.96979.5	79.5	10.5	do.	cl.	.96077.	77.	10.0	n. w.	cl.		
12	.991	61.7	0.7	do.	do.	.04570.7	70.7	5.1	do.	do.	.11670.	77.	77.	do.	cl.	.94079.	79.	9.0	do.	do.	.93978.7	78.7	9.0	do.	cl.	.96765.7	65.7
13	.996	61.5	3.5	do.	cia.	.07172.	72.	5.3	n.	do.	.15067.5	71.5	71.5	do.	cl.	.97172.5	72.5	11.5	do.	do.	.96271.8	71.8	11.1	n.	do.	.96566.7	66.7
14	.987	54.	1.0	do.	cl.	.03168.	68.	9.0	n. e.	do.	.09066.5	72.	72.	n. e.	do.	.93274.	74.	10.5	n.	do.	.91973.	73.	10.0	n. w.	do.	.96170.	70.
15	.985	57.	2.0	do.	do.	.04471.3	71.3	7.8	cm.	do.	.09266.7	71.7	71.7	n. w.	do.	.92276.	76.	9.0	n. w.	do.	.91375.2	75.2	7.2	n.	do.		
16	.035	65.	0.3	e.	cia.	.07375.	75.	6.0	e.	cia.	.14270.	76.	76.	n. e.	cia.	.96380.	80.	10.	n. w.	cia.	.95278.	78.	7.0	cm.	cia.	.96175.5	75.5
17	.029	61.5	0.5	n. w.	cia.	.06070.5	70.5	4.5	n. w.	cl.	.12568.	76.	76.	n. w.	cl.	.92878.	78.	9.3	do.	cia.	.91177.	77.	10.0	n. w.	cl.	.91375.	75.
18	.961	60.	2.5	n. e.	cl.	.00362.	62.	9.0	n. e.	cia.	.02267.	74.	74.	n. e.	cia.	.89473.5	73.5	4.0	n. e.	do.	.89473.5	73.5	9.0	n. e.	do.	.88672.	72.
19	.026	56.	2.0	do.	do.	.07068.5	68.5	9.8	do.	cl.	.13666.7	72.	72.	n.	cl.	.94174.	74.	12.5	n.	cl.	.93571.	71.	11.5	n.	cl.	.94470.	70.
20	.003	63.	2.0	n.	do.	.03066.	66.	10.3	do.	do.	.07265.5	71.	71.	do.	do.	.92073.	73.	15.0	n. w.	do.	.90771.5	71.5	13.8	do.	do.	.90870.5	70.5
21	.961	52.	1.5	n. e	cia.	.97864.	64.	7.5	n.	do.	.03464.	70.	70.	n. w.	do.	.85372.	72.	12.3	n.	do.	.85371.	71.	11.0	do.	do.	.85569.	69.
22	.035	55.5	3.0	n. w.	do.	.02564.	64.	6.0	do.	do.	.09264.5	71.	71.	do.	cl.	.94464.	64.	11.3	n. w.	cia.	.93673.	73.	11.5	n. w.	do.	.93970.	70.
23	.888	54.	2.0	n.	cl.	.94567.	67.	5.0	do.	cia.	.83476.	76.	76.	do.	cia.	.83476.	76.	13.0	do.	cl.	.83171.	71.	9.0	do.	do.	.85472.5	72.5
24	.892	55.	2.5	do.	cl.	.94262.5	62.5	2.0	do.	cl.	.01866.	74.	74.	n.	cl.	.84378.7	78.7	14.7	n.	do.	.84672.	72.	7.5	n.	cl.	.84176.	76.
25	.963	56.5	2.5	do.	do.	.02170.	70.	11.5	do.	do.	.91376.7	76.7	76.7	do.	do.	.97870.	70.	14.3	n. w.	cl.	.93869.7	69.7	14.2	n. w.	do.	.91072.	72.
26	.047	53.	4.5	do.	do.	.10861.	61.	9.5	do.	do.	.12463.	67.	67.	do.	do.	.01171.	71.	12.5	do.	do.	.98570.	70.	12.0	n.	do.	.94967.3	67.3
27	.062	51.5	5.5	do.	do.	.08561.	61.	7.3	do.	do.	.15062.	68.	68.	do.	do.	.00369.7	69.7	11.2	do.	cia.	.98871.5	71.5	13.0	do.	cl.	.97869.	69.
28	.032	54.	4.5	n. w.	do.	.06563.5	63.5	8.5	do.	do.	.11861.7	68.7	68.7	do.	cia.	.06973.	73.	14.5	n.	cl.	.03371.5	71.5	13.5	do.	cl.	.04466.	66.
29	.075	50.	1.5	n.	cia.	.15364.	64.	9.0	n. w.	do.	.16261.7	69.7	69.7	do.	cl.	.00669.5	69.5	15.0	do.	do.	.09269.5	69.5	14.5	do.	do.	.04466.	66.
30	.119	53.	4.5	do.	cl.	.10262.5	62.5	12.5	n.	do.	.26663.5	67.	67.	n. e.	do.	.00669.5	69.5	15.0	do.	do.	.09269.5	69.5	14.5	do.	do.	.04466.	66.
31	.008	55.5	1.6			.04560.2	71.				.08976.3	76.3	76.3			.08976.3	76.3	11.6			.08976.3	76.3	11.3			.08976.3	76.3

Addressing, in the column "vial," small letters have been used instead of capitals, etc. means capital, in the column "aspect of the sky," etc. is cloudy, etc.

THE
CALCUTTA CHRISTIAN OBSERVER.

February, 1833.

I.—*Letter from the late Rev. Dr. Ryland to Baboo Ram-
mohun Roy.*

[Never before published.]

[Apart from the interest which attaches to the following remarks, from the peculiar circumstances which called them forth, they possess independent merits. They exhibit all that sound sense and lucid simplicity of expression which generally characterizes the other productions of their eminent author. They are besides admirably suited to our present purpose, viz. that of furnishing a brief popular view of a subject on which it is our intention, in future numbers, to insert a series of more elaborate articles.—ED.]

Bristol, January 1, 1823.

DEAR SIR,

Though I have often heard with pleasure of your disposition to inquire after truth, and of your examination of the Scriptures; yet you can know nothing of me, unless you can recollect that our brethren at Serampore or in Calcutta have mentioned me as an old minister, who was concerned in the first establishment of the Baptist Mission, which sent Dr. Carey, &c. to India. I hope, however, that you will read, with patience and attention, a very few remarks, which I feel inclined to make, on your third No. of the *Brahmunical Magazine*, in reply to No. 38 of the *Friend of India*.

I profess to write influenced only by the love of truth, and by sincere benevolence towards yourself; and I trust you will, so far at least, give me credit, as not to refuse noticing the remarks I shall now offer to your serious consideration.

How far you profess yourself convinced of the inspiration and divine authority of the Old and New Testament I cannot ascertain. But, if you have found in the Bible a far superior kind of morality to what you can find in any other writings whatever, it is surely worth while carefully to examine it. These writers were really authorized to make known the will of God to man, and did speak as they were inwardly moved by an influence truly divine and supernatural.

For if, notwithstanding the purity of their morality, they spoke falsely, when they said, "Thus saith the Lord," and the Lord did not speak by them, then they cannot be exempted from the character of impostors and liars: though it must, in that case, remain a

very strange and wonderful thing, that men, who durst to make such high, but such false, pretensions, should yet give such a system of morality, and advance such sublime ideas of God's natural and moral perfections, as no other men ever attained to, but by their means.

Their honesty and simplicity indeed, in other respects, freely recording each other's faults and their own, &c. may well enhance our surprise, that they should thus speak lies in the name of the Lord; but still nothing can excuse them, if they pretended to speak by inspiration, while they were not inspired.

If they were not divinely taught and commissioned to reveal the things of God, then we may borrow just as much as we please from their writings, and at the same time reject what we please.

But if, indeed, it can be satisfactorily proved, by innumerable miracles, often wrought in the presence of a multitude of enemies; by a variety of prophecies, many of which have been fulfilled by divine providence long after the delivery of the predictions, and some of which are still fulfilling; by the moral character of the penmen, and especially by the unparalleled character of Christ, which the Evangelists have drawn, without the addition of a single encomium on their master, or an invective against his enemies and murderers; by the goodness of the doctrine, and the importance of the discoveries made in the Scriptures; and also, by the blessed effects which they have had on the hearts and lives of all those who have received them with genuine faith; if I say, by all these sources of evidence, it can be proved that these writings are really a divine revelation, then we ought not to refuse our assent to whatever they testify, merely on account of its being what we could not have discovered of ourselves, without such a revelation.

A true revelation may justly be expected to contain, not only many things clearly stated, of which a very sagacious man might have attained some vague idea without it; and which even persons of inferior capacity *would* have found out, by the exercise of their reasoning powers, if they had not been criminally inattentive, and prevented from discovering them, by the depravity of their hearts: but also many things which no human intellects could have discovered, without divine information.

When natural history and philosophy present us with so many mysterious facts, which we can neither deny nor explain; when we cannot account for vegetation, magnetism, electricity, the voluntary motion of animals, the union of soul and body in man, &c. shall we object to a revelation strongly proved to be divine, because it tells us some things concerning the nature of God, which neither our senses nor our reason could have found out without it; and which even now they are revealed, we cannot fully comprehend as to the *modus* of them?

The doctrine of the Trinity, taken by itself, as detached from other doctrines of Scripture, might seem an unprofitable speculation; but viewed in connection with the whole plan of human redemption, it appears indeed to be of great importance.

Who will dare to affirm, that it is impossible, that there should be a distinction in the divine nature, which is more than nominal or official, and yet does not amount to the existence of three separate Gods?

Let it be particularly kept in mind, that we do not say, that God is three, in the *same* sense in which he is one; and therefore it does not involve any contradiction.

If, indeed, we should, for a moment, conceive of the existence of three Gods, and yet consider them as co-equal, co-eternal, and possessing the very same natural and moral perfections, so that where the one is, there the others are; what the one knows, that the others know; what the one loves, that the others love; what one wills, that the others will; surely this would not only be infinitely different from the existence of three Beings of different abilities, and even of opposite dispositions; but it would soon appear more difficult to point out the difference between them, than their unity.

However, the Scriptures teach us, the Unity of the Godhead, or the Divine Essence; and yet teach us to believe a Trinity in the Godhead, for which we cannot find a better term than a distinction of persons: as there are three, to whom the personal pronouns, I, thou, and he, are applied. See John xiv. 16, 26. Christ required his disciples to be baptized in the name of the Father, and of the Son, and of the Holy Spirit; and the Apostle Paul invoked spiritual blessings from the same divine persons. We also find divine attributes and divine works repeatedly ascribed to each of these persons, and the Scriptures represent divine worship as being paid to them.

The terms "Father" and "Son" are used to express the distinction between the first and second persons; and doubtless were chosen as the best adapted to our understandings, to point out the difference; yet not exactly corresponding with the application of these terms to creatures who come into the world in succession. Yet it should be remembered, that these terms are correlates; he is not a Father, who has no Son. We believe that the first person was always the Father, and the second was always the Son. We believe the Father to be God, and the Son to be God; but yet the Son is not the Father, because that is the term employed to express the distinction, not the unity.

We believe, that the Holy Spirit formed our Lord's humanity in the womb of a virgin; but we have no idea of a sexual intercourse, which would imply a previous incarnation of the Spirit.

The formation of our Lord's humanity was "a new thing in the earth," effected in a peculiar and miraculous manner. Our Saviour properly called himself "the Son of man," because he had really assumed our nature, by uniting to himself a human body and soul, though he had no human father, nor was descended from Adam by ordinary generation, and thus was totally uncontaminated with sin, which has infected all our race.

The dove, which appeared at the time of our Lord's Baptism, and the tongues of fire, which rested on the heads of the Apostles, at the day of Pentecost, were visible symbols of the Holy Spirit; but the Spirit himself is omnipresent, as the Psalmist implies, when he asks, "Whither shall I go from thy Spirit?"

I have already suggested, that to us the doctrine of the Trinity is important, chiefly on account of its being connected with the glorious plan of human redemption. "We cannot understand this scheme, unless we know who the Saviour is. Nor can we rationally, and with comfort and satisfaction, believe and trust in him, unless we know his sufficiency as a Saviour; his sufficiency in power to subdue our corrupt inclinations, to sanctify our souls, to conquer Satan and all our spiritual foes, and to uphold us to the end; his sufficiency in wisdom, to disappoint the devices of our grand adversary, and of all men who are employed in his service, and to make us wise unto salvation; his sufficiency in goodness and grace, to forgive our sins, to watch over us continually for our preservation, to intercede for us with the Father, and to dispense to us grace to help in time of need; and the sufficiency of his merit, and the price of his redemption, or his propitiatory sacrifice, to atone for all our sins, and to procure our acceptance with the Father. Now, if he be a divine person, his sufficiency in these and in all other respects appear at once. But if he were not a divine person, might we not doubt, yea positively deny, his sufficiency? How should a finite price redeem us from an endless or infinite punishment? How should a finite atonement satisfy for crimes deserving a punishment without end? If Christ were a mere creature, we might well disbelieve, either the Scriptural doctrine of endless punishment, or the sufficiency of the Redeemer. No wonder, therefore, that those who disbelieve the divinity of Christ, do generally, if not universally, disbelieve the endless misery of those who die impenitent."

If therefore you reject the doctrine of the Trinity, you must also reject the divinity of Christ, the need and the efficacy of his atonement, and all that constitutes the *Gospel*, or *glad tidings* of salvation to the lost and the guilty.

You must also, in full contradiction to the whole tenor of Scripture, deny, that men are lost and guilty, and deserving of being made the objects of the divine displeasure.

You must also lose sight of the extent and spirituality of God's law, and entertain very different ideas of the moral government

and moral attributes of God, from those which are evidently taught us in the Scriptures.

For if God loves righteousness, and holiness infinitely, and hates all iniquity proportionably, then he will be sure to display his righteousness, in his final treatment of all mankind. And he will never exercise pardoning mercy, but in a way that shall increase our reverence of his majesty, purity, justice, and truth; at the same time, that it encourages us to trust in him, for a full and free salvation.

The whole law is summed up in one word—*Love*. It is divided into two great commandments: the first demands the whole heart for God, and says, “Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and shalt serve him with all thy might.” And the second is like unto it, “Thou shalt love thy neighbour as thyself.” “On these two commandments,” our Lord says, “hang all the law and the prophets.” The first four commandments of the ten, delivered on Mount Sinai, direct us how to shew our love to God; and the six last of those commandments direct us how to shew our love to our neighbours. The prohibitory form, in which they are delivered, strongly implies, that they were given to depraved and sinful creatures; and the last or tenth commandment shews the spirituality of all the rest; that they prohibited not only the outward act, but the inward inclination to sin.

Now no man can be found, who considers the second great Commandment too strict, when viewed as the rule of other people’s conduct towards *himself*. He is very willing that all men should be prohibited, under pain of God’s displeasure, to injure him; and that they should be required to love him as they love themselves. But if you readily admit it to be right, that all men should be obliged to love you, is it not equally fair, that you should be required to love them? And if it is perfectly right, that all men should be required to love me or you, must it not be right that they should be required to love God.

But does the native disposition of men teach and incline them, most earnestly and sincerely, to keep this good and holy law? Or if we compare their hearts and lives with the divine law, shall we not see abundant evidence, that they all have sinned, and fallen short of the glory of God, and are most plainly in a fallen, depraved, and guilty state?

And did not Moses enjoin it upon the Israelites, that on their entrance into the promised land, they should all assemble together, on two neighbouring mounts, and there solemnly rehearse the blessings and curses of the law? and were not all the people, twelve times going, obliged to say, Amen? While the last of the twelve curses ran in these remarkable terms, “Cursed be he that continueth not in all things written in the book of the law to do them;” and to this they were all obliged to say, Amen. Now, to this awful curse are

all our race exposed; so that by the deeds of the law, no flesh living can be justified. All are most righteously exposed to this dreadful malediction.

From this tremendous doom there is no deliverance, but through the obedience unto death of God's incarnate Son. But "Christ hath redeemed us from the curse of the law, being made a curse for us*."

This, O Rammohun Roy, is confessedly the great mystery of godliness. Other foundation, for the hope of a sinner, can no one lay, but that which is laid by God himself. This is the word of reconciliation, by which peace is preached unto you who were afar off, and to them that were nigh†. Now, in Christ Jesus, we who some time ago were far off are made nigh by the blood of Christ‡; and to make this Gospel known to all nations, for the obedience of faith, we would gladly be at any expence in our power, to send Missionaries to the ends of the earth. For we are fully convinced, that there is salvation in none other. There is no other name under heaven, given among men, whereby a sinner can be saved, but the name of Jesus, who hath made peace by the blood of his cross. Oh! that you may receive this glorious Gospel of the blessed God with your whole heart; and thus set your seal to the truth of his testimony concerning his Son, whom he has set forth as a propitiation for sin, through faith in his blood; through whom alone God can be just, while he justifies the ungodly. Do not, I beseech you, reject the counsel of God against yourself; but flee for refuge to lay hold on the hope set before you in the Gospel, and thankfully accept of this great Salvation.

I most earnestly wish you would read with attention, and with earnest prayer, the third chapter of the Gospel of John, the third chapter of the Epistle to the Romans, and the third chapter of the Epistle to Titus. Oh! that you would read the whole Scriptures with an unbiassed mind. If they do not contain a revelation from God, it is unaccountable that they should contain a morality unspeakably superior to the writings of the whole heathen world, whether in the East or in the West. But if they are a revelation from God, they must be wholly received, or wholly rejected.

You mention a number of literary works, written within a few years past by your countrymen. We do not call in question their ability to write on various subjects. But what way can they point out to eternal life? What ideas have they of a future state? Do not many of your writings represent the enjoyments of heaven of such a nature as to suit the most depraved taste of polluted sinners; instead of describing it as a state which can be enjoyed only by the pure in heart? Or, if some have a less sensual idea, do not they represent it as such an absorption in the Deity, as annihilates all personal consciousness?

* Gal. iii. 13.

† Eph. ii. 14.

‡ Eph. ii. 13.

Have the Hindoo writers any fixed standard of morality, which extends to the very springs of action, and the thoughts of the heart? And have they any knowledge of such a way of acceptance with God, as will at once assure the sinner of safety and the enjoyment of the divine power, and at the same time clearly display the justice of God, and his infinite abhorrence of sin, while he manifests the unsearchable riches of his grace: and which, if it be truly embraced, will infallibly constrain the sinner in future to walk in newness of life, while he rejoices in his deliverance from that punishment which he is conscious his sins had justly deserved?

It is not the name of a Christian which will be of essential service to any man; nor that would be of the least avail to you, if you were to take it upon you, without receiving the truth in the love of it, and having your heart sanctified by faith in Christ Jesus. We testify to our own countrymen, that they are dead in trespasses and sins, till they are quickened by divine grace, and born of God.

But you well know the cruelties and the obscenity which attend the very worship of idolators. You have doubtless seen the carvings and paintings on the car of Jaggernaut, which our Missionaries say, they cannot describe. You know, that the picture which Paul gave, in the first chapter of his Epistle to the Romans, of the state of the ancient heathens in the West, (which we know from the writings of the Greeks and Romans that are still extant, was awfully just,) is too fully applicable to the various nations of the East.

You may, from a partial and speculative acquaintance with the Scriptures, derive a light like the twilight, which will enable you to correct some abuses, which, without this aid, you would not have corrected for many ages to come: but we wish you to enjoy the meridian light of Gospel-day; to follow fully, whithersoever he goeth, Him who has illuminated life and immortality. Thus being justified by faith, you shall have peace with God, through our Lord Jesus Christ, by whom believers have access by faith into that grace wherein they stand, and rejoice in hope of the glory of God; and find that this hope maketh not ashamed, because the love of God is shed abroad in your heart by the Holy Spirit, which is given unto you*.

Do examine if genuine Christianity is not intended to introduce the true believer to sublimer enjoyments and expectations than you have yet realized, and not merely to correct men's outward morals.

I have not time to go through all the doctrines of Christianity, and to carry on, at this distance, a long discussion of them. But I again exhort you, earnestly and affectionately, to examine closely the Evidences of the Divine Authority of the Scriptures, and if you see reason to believe, that the writers of our sacred books were indeed taught of God, I trust you will be concerned impartially to

* Rom. v. 1, &c.

examine their contents, and to unite with that examination most earnest prayer to God, that he himself would lead you into all the truth, and then shall the truth make you free.

Your opposition to the Divinity of Christ will doubtless excite some of our countrymen to send you plenty of books, to keep you from advancing much farther into the essence of Christianity. If I refer you to any thing besides the Scriptures themselves, I would request you (as I apprehend you will understand our language) to borrow of some of our Missionaries, one book, not very large, Mr. Scott's Essays: do give this the reading, and compare it with the Bible. On one point only I am obliged to differ from that excellent man, but it is of very small consequence to me, whether you adopt his opinion or mine, provided you are brought to agree with us, on other subjects of superior importance.

I know of no motive that could influence me to trouble you, with these few remarks, on your piece in the *Brahmunical Magazine*, but that sincere desire after the salvation of a fellow-creature, which must influence every one who has felt the love of Christ, and which I trust will be found, in the last day, to have influenced

Your cordial well-wisher,

JOHN RYLAND.

P. S.—Though the Doctrine of the Trinity is not so fully stated in the Old Testament as in the New, yet there are several intimations in the former of a plurality in the Deity. The common name for God is a plural noun, and though generally united with singular verbs, adjectives, and pronouns, is yet sometimes connected with these parts of speech in the plural number; as in Gen. i. 26, and in many other places*, which I need not now enumerate. And the Messiah is often predicted in the Old Testament as a Divine Person†. And ill would his coming have been represented as so great a blessing, and he himself have been described, as “a light to enlighten the Gentiles,” if God foresaw, that the vast majority of his followers, especially the most serious and devout, and those that have sealed their doctrine with their blood, would through their misunderstanding of what he said of himself, and what the prophets and Apostles said of him, be led into idolatry for many centuries, and make far too much of him; and this previously to the time in which it was foretold, that he should be most highly exalted!

I might just mention the general ideas prevalent among most heathen nations, concerning a triad, a divine incarnation, and with respect to sacrifices, as being, in all probability, the confused and distorted remains of an original revelation, handed down by tradition from Noah, but which in the course of so many ages, and through so uncertain a mode of transmission, became strangely altered and obscured.

* Gen. iii. 22. xl. 7. xl. 13. עֲלֵמָה וְעַל שָׁמַיִם, xxiv. 7. עֲלֵמָה וְעַל הַבָּרָא, Ps. lviii. 2, &c.

† Isa. vii. 14: ix. 6. liv. 5. Jer. xxiii. 6, &c. &c.

II.—*Constantine the Great and St. Athanasius.*

An Historical Incident dramatised.

Note.—[For the circumstances in which the following Dramatic is founded, the reader may consult Gibbon's "Decline and Fall of the Roman Empire," chapter xxi. from which the following is an extract—"He (Athanasius) resolved to make a bold and dangerous experiment, whether the throne was inaccessible to the voice of truth; and before the final sentence could be pronounced at Tyre, the intrepid primate threw himself into a bark which was ready to hoist sail for the imperial city. The request of a formal audience might have been opposed or eluded; but Athanasius concealed his arrival, watched the moment of Constantine's return from an adjacent villa, and boldly encountered his angry sovereign as he passed on horseback through the principal street of Constantinople. So strange an apparition excited his surprise and indignation; and the guards were ordered to remove the importunate suitor: but his resentment was subdued by involuntary respect; and the haughty spirit of the Emperor was awed by the courage and eloquence of a bishop who implored his justice and awakened his conscience."]

I have taken some liberties with my subject, which the historical reader will at once observe, and excuse.

Scene—the suburbs of Constantinople.—*Enter on horseback the Emperor Constantine.*—*The Prefect of the guards.*—*The Chamberlain of the palace (an Eunuch).*—*Various officers of State, Guards, &c.*—*And a little apart, the Emperor's three Sons, Constantine, Constantius, and Constans.*

Constantine. How sweet the perfume rising from yon glade
Of flowering jasmine—while with lulling sound
The turtle cooeth from the olive boughs.
There is a jocund lightness at my heart,
The spirit of the dawn breathes o'er my soul.
Nay, prick not on so fast, Constantius:
The eunuch has some gossip to recite,
So lag we here amidst the shrubs and flowers.

Constantius. All nature laughs, but on our father's brow
Sits settled gloom. 'Tis rarely now he smiles
Since that dark day of wrath when Crispus fell.

Constantine. Hush! If his ear but catch that fatal sound
'Twill on the instant change him fearfully;
And like a man possessed, his eyes will glare
With lurid fire.

Constans. Hast ever seen him so?

Constantine. But once—and on his natal day. That morn
In the queen mother's chamber all had met,
When running to his grand-mother comes Julian,
Who in his hand held up, with child-like glee,
A gold denarius—"I'm wealthy, see
Rich as the questor is." Augustus smil'd—
And, "Curly-pate"—he ask'd, while through his locks
Of silky gold, his fingers gently twisted:
"Who gave thee all this treasure?"—"The freedman
Carus"—quoth the boy,—"who wished me fortune
Better than his whose image it doth bear,
His noble prince and master murder'd Crispus!"

And then did Carus weep, nor answer made
When I did ask the while, "Who murder'd Crispus?"

Constans. Did no one try to stop the prattling child?

Constantine. Helena with Dalmatius, conversing,
Heard not the whole, but heard enough; she snatch'd

The coin from Julian, and on his lips
As barrier to further utterance
She plac'd her open hand.

Constantius.

And th' emperor?—

Constantine.

Sate by a marble table;—in one hand
He held a reed—for some state records lay
Open before him, for his signature;
The other rested on the luckless Julian:
When the words "murder'd Crispus" struck his ear,
He dash'd the reed, the ink, all on the ground,
Soiling the Tyrian carpet—fierce he stood
With livid lips comprest, and eyes that glared,
Wild on the boy, whose golden locks he held:
And while huge drops roll'd down his god-like front,
"Hence mulapert!"—he sternly spoke—"I know
"Thou hast been tutor'd on by others thus;
"But they shall rue it! By the cross they shall!
"Ho! there our chamberlain—Eusebius, ho!
"Shut instantly the palace gates, and lead
"The traitor Carus forth to swiftest death."

Constant.

And was his doom ev'n so?

Constantine.

Alas! it was,

For ere repentance to the emperor came,
All that of faithful Carus could not die,
Had sped intrenchant on its arrowy flight
Through viewless space!

Constantius.

How swift is vengeance

At imperial hands! Scarce the behest
Has dreadful utterance found ere the sharp edge
Hath click'd, or in some twilight crypt of fear
The strangling cord been drawn!

Constant.

I pray thee now

What further of our sire?

Constantine.

"To instant death,"

He said, and "Mother, ha! that piece of gold;—
"Nay give it me. O powers divine, how like!
"Did I not tell Ablavius to recall,
"To melt that coinage, and from out the earth
"To rase all traces of his name and image?
"But 'twill not be—and oh how proud I was
"When on my Caesar's brow, my noble boy
"Was first entwin'd the laurel wreath of triumph!
"And I did scar that neck with bloody steel!
"Yes, Minervina my first—best belov'd!
"Twas thy own Constantine the order gave,
"Aye—gave it in dire cruelty and hate—
"(O that my tongue should speak it—hate of Him)
"That our belov'd first born, our darling Crispus
"Sent to the fatal block. Curse on the chance,
"And cursed was my wrath in that fell hour!
"But they deceived me, told me stories strange,
"And dismal as unnatural. Ha! ha!
"Well there's some comfort yet, it is a balm
"To know that he was innocent—ha, ha!
"Sweet balm indeed to him who murder'd him!
"The murder'd Crispus—Carus spoke most true.

- " But is not Carus doom'd? Methought I heard
 " A voice decree it so: Prætor, guards, ho!
 " Set Carus free. Perhaps I am too late!"
 Augustus to the window rush'd, but shrank
 The instant back, his face all blanch'd with horror;
 Below in the Court-yard lay a headless corpse.
 " Another murder"—groan'd he hollowly;
 Then his broad mantle o'er his face he drew,
 For it was fearfully convuls'd; he shook,
 And swung, and moan'd like to a stately tree
 Mov'd by the pinions of the tempest fiend;
 Then in a moment fell, like the grand length
 Of a Corinthian column struck by thunder!
Constantius. The Queen remain'd still by him—did she not?
Constantine. With one quick sweep of her majestic arm
 She wai'd us all away. I thought no more
 That day to see our sire; but when the lights
 Burnt brightest, and the halls were lustrous round
 With gems and coronals of noblest guests
 Assembled to do honour to the eve;
 Abrupt doth he come, but gorgeously array'd
 As doth become an emperor.
Constans. How look'd he?
Constantine. Most grand, serene, and royal! In his face
 So firm, yet placid; not a trace there was
 To mark the tempest which at noon had shook him,
 So had he master'd him to meet his guests.
 Nay more—with dainty care his robes arrang'd,
 His hair in ringlets, and of various dye,
 Peeping beneath a diadem of leaves
 Cut out of emeralds relieved in gold;
 More like some scented gay gallant, he seem'd
 Prepar'd to meet his smiling sweetheart's eye,
 Than the great Christian emperor of the East!
Constans. Is it not strange, that at his age, our sire
 Should th' Asiatic pomp so much affect?
Constantius. When I behold his diverse coloured hair
 Shining, and all with costly unguents essenced;
 When his moony pearls I see,—his bracelets,
 And massive collars of Assyrian gold,
 His flowing robes of Persia's silken tissue,
 All luminous with dazzling stars and flowers*;
 His dagger with its ruby sparkling hilt;
 His sandals gleaming forth the sapphire's flash:
 I scarce can deem him *that* great Constantine
 Who with such speed did cross the Cottian Alps,
 And fell on Milan like a thunderbolt;
 Thence led his legions to Verona's gates,
 With whirlwind speed, o'erthrew Pomponius' hosts
 In measureless slaughter; then with eagle sweep
 Wheel'd on imperial Rome his fearful flight!
Constantine. How oft has Scaurus the centurion told
 When in the mêlée at the Milvian bridge

* For these and the other Imperial fopperies we have the warrant of history.—
 See Chap. xviii. of Gibbon.

- The hero by his purple knew Maxentius !
 Hard he spurr'd his Spanish barb to joust him—
 Great was the shock when horse to horse they met,
 Great the recoil of the usurper's steed,
 Back trampling on the flying multitude
 Mass'd, interlock'd, and shrieking in the pass,
 Where thousands groan'd their last beneath hard hoofs,
 Or desperate rush'd into the bloody Tiber !
 They wrathful met and paus'd, while each on each
 Glar'd fiercely like two Lybian lions wild !
 Swung Caesar then his long tremendous mace—
 The iron rattled on his rival's casque,
 And stunn'd by the blow, Maxentius totters !
 Now Caesar's falchion drinks his boiling blood !
 Still, hard he battles, till with giant grasp
 The Caesar plucks him from his saddle seat,
 And urging on ev'n to the crumbling verge,
 Hurls him into 'Tiber's roaring waters !
 " Down, down ;" he said, " into thy Pluto's realms,
 " Whilst I do chant KYRIE ELEISON,
 " So perish all the enemies of CHURCH !"
 Heavy with massy armour, sunk like stone,
 The struggling wretch ; and yet his eyes flash'd back
 Even to the last most deadly defiance,
 Till the bubbling eddies quench'd their fire for ever !
Constantius. Methinks there's melody in that shrill neigh,
 With which each horse doth hail the Hippodrome.
 But see—Augustus from his musing mood
 Starts and seeks the chamberlain.
- Constans.* Glozing knave !
 Where can the eunuch be ?
- Constantius.* Behold ! in front,
 And with his friend the proud Ablavius.
- Constans.* Proud indeed ! For even us he humbles—
 But hark to the emperor.
- Emperor.* Eusebius !
Chamberlain (riding up.) Augustus, my Lord !
- Emperor.* Of the courier
 What says your gravity* ?
- Chamberlain.* Letters he brings
 From Casarea's Bishop, good my Lord !
 And from Tyre's Synod.
- Emperor.* Do thou tell their purport.
- Chamberlain.* Of certain accusations they advise
 Whereof the Tyrian general Synod
 Hold Alexandria's Archbishop convict.
- Emperor.* Ha ! most pestilent priest ! and what of him
 Record the tablets ?
- Chamberlain.* That in many points
 He Athanasius is recusant,
 And to the state and church is treasonous,
 Is false in doctrine and in acts obscene :
 That he abused his power most flagrantly,
 Being all reckless of his priestly duties,

* His proper or etiquette address at the Byzantine court.

- Most grossly so and most unholy !
 That he did sacrilege most foul commit,
 Ev'n within a church of Mareotis ;
 Where in his ire he dash'd a chalice down
 The consecrated agate cup of Christ,
 With gold rich cinctured ; and contemptuous spat
 Upon the fragments as he trod them down
 In Eth'nic rage, with his irreverent heel !
Emperor. Ar't sure Eusebius, that all this is true ?
Constantius (*apart*). Mark you Constans, his darkly knitting brow ?
 In that dread frown I read the primate's fate.
Constans. 'Tis seal'd i' faith,—and yet I would not so.
 This Athanasius is no common priest,
 But bears him nobly to the utmost verge
 Of moil and danger. If he's in the right,
 He well doth act to hold the right so sturdy ;
 If wrong, his honest bearing ev'n gives wrong
 A right. Beshrew me, but I love this same
 Egyptian primate's spirit.
- Constantine.* So do I,
 Indeed far better than thy logic, Constans,
 About wrong and right ; but see the eunuch
 Crafty ever, he has some point to urge.
- Chamberlain.* Alas ! my lord, the frightful tale is true ;
 Nay more, the measure of his crimes not full,
 He scourg'd of the Sectarian Bishops six,
 And then immur'd them in a noisome dungeon.
 Still setting no bounds unto his rancour,
 Dreadful to declare ! In fiendish malice,
 I grieve to state it, mighty prince ; I grieve
 Such tale to tell of Christian pontiff :
 Of that no more—my duty must be done
 Howe'er repugnant to my shrinking soul,
 Yes ! sublime Augustus, this lowly, meek,
 And O the merciful Athanasius !
 His Brother in Christ, Bishop Arsenius took,
 And smilingly consign'd him to the torture !
 Yes, and stood by exulting while the rack
 Did stretch and crack th' unhappy victim's limbs.
 Nay more ! when the spectators earnestly pray'd
 For his absolvment, he with his own hands
 Did mutilate and hack the hapless wretch
 Beyond the pale of manhood !
- Constantius.* Oh most monstrous !
Constans. And most impossible ! Beseech thee, father,
 O Augustus ! This is altogether
 Wild and unlikely.
- Constantius.* A gross falsehood, 'tis
 Coin'd by some deadly foe of Egypt's primate.
- Chamberlain.* Young prince ! Tho' this impatience do thee honour,
 Yet it dishonoureth me :—I have not done,
 Not only was the torture thus applied,
 But when Arsenius gave a wailing moan,
 The ruthless primate drew a sharp long knife,
 And stabb'd him to the heart !
- Emperor.* Well, by the Cross !

- But these be grievous charges—and if *true*!
- Constans.* No, no! my father—*true* they cannot be,
Perhaps the reader gives these charges hue
Of darker meaning than the tablets shew—
Hand them to me.
- Prefect.* Imperial Highness!
Is't seemly that your old faithful servants
Should thus by green and headstrong youth be bearded?
Nay then, no frowning, Prince Constantius!
Here before our mutual sovereign, I
Do claim protection for my aged friend
In the performance of his proper duty.
- Constantius.* Hah! proud Ablavius—a day yet may come
When you had best have sheath'd that sword-like tongue:—
But to that a truce. I doubt the tablets
Have not been rightly render'd—hand them to me.
- Chamberlain.* Willingly, young prince.
- Emperor.* Thou and thy brother
Have been most forward here, to cast a slur
And doubt degrading, on our servant's word.
Speak then! Has he the tablets read aright,
Has he mistated aught that they contain?
- Constantius* (*after a pause*). I find that we, the chamberlain, have wrong'd,
The tablets have been given faithfully.
- Emperor.* For shame! Again, I say, be not so rash.
But to these charges,—were they not, Eusebius,
Sometime ago referred to my brother
Dalmatius the Censor?
- Chamberlain.* True, my Lord,
And by the Censor to the notice brought
Of Cæsarea's Synod, and of Tyre's;
But he despis'd their summons.
- Emperor.* What! hath he
Th' incorrigible hierophant again
Dar'd to rebel? When he assent refus'd
To our behest, commanding Arius
To be admitted to communion rites,
We wai'd the point, and let the primate then
Have his own way; but if in insolence
He has again to swerve one tittle dar'd
From the fix'd purport of our solemn word:—
If at the Synod he has not appear'd
Of Cæsarea, and of Tyre, I swear—
- A voice* (*in front*). Swear not at all!
- Emperor.* What saucy knave, pragmatical, is this,
That would irrev'rent, bandy Scripture with us?
- Chamberlain.* Sire! The primate *did* confront the synod,
(Although at first regardless of their summons,)
But in that sacred court his part he bore
In such an insolent and flagrant sort,
That all were scandaliz'd who saw and heard!
But now the wolf is 'tangl'd in the toils,
That hath so raven'd in the Christian fold.
- Emperor.* Good! and he shall howl in the arena!
- Chamberlain.* Further to the left, my Lord, an opening
Leads to the palace down yon regal street

That peer has none—not even in ancient Rome,
The proud Italian's boast! Lo!—morning speeds,
And bath, and unction, by my Lord are needed;
The sun's too ardent beams glow on the forum,
Gilding o'er plinth and cornice, arch and column,
With golden masses of refracted light.

Ablavius. Why crowd you there, and block the way in front?
Emperor. Methinks there's some confusion 'mongst the guards:
What can disorder them? our horse is restive,
From the rude recoil.

Ablavius. I'll spur on, and see.
Centurion (aloud). Back!—most presumptuous stranger, know you not
The emperor approaches?

(*A stranger in long dark coloured robes, covered with dust, is seen moving anxiously towards the spot where the emperor is standing.*)

Stranger. I know it.—

And therefore am I here. Oh—soft you now!

Constantine (apart to his brothers). Well, but this is rare! Who think you
can it be?

Constantius. Oh some ecstatic bard, with lyric fire,
To sacrifice before the emperor!

Constans. Or some much frighten'd village pedagogue
Birch'd by his pupils; and come here appealant
To Eusebius. Looks he not crazy?

Constantine. Nay—and yet though pale, and all with travel soil'd
There is a nameless grandeur in his mien;—
Erect, yet humble; lofty, and yet lowly.

Constans. Quite a priestly CORIOLANUS!

Constantius. See how his steadfast eye rests on Augustus!

Ablavius. Spear back the madman into more respect,
Than thus to force himself into the presence,
Perhaps on some design of desperate treason.

Stranger. Not so, good præfect: see I am unarmed,
And credit me, my purpose is most honest.

Centurion. Unarmed he is, and a petition bears
To hand the emperor.

Ablavius. Agathocles—

Down with him!—spear him at once, Creugas!

Stranger. Nay, my Lord Præfect—no outrage! I claim,
At least immunity from blows! I am
No slave to flout and castigate.

(*Turning to a soldier.*)—Sirrah!

Down with thy sword. Behold I am unarmed!

Down I say: well—strike, if 'tis your pleasure—

'Tis worthy of a soldier of the Cross,

Aye and a Roman too, to smite a priest!

Centurion. Nay if a man of God,—we may not harm him;
Down with thy sword, Creugas.

Soldier. Lord Præfect!

I have, as you did order, search'd, and find
Of hostile steel, he bears no point about him.

2nd Soldier. 'Neath his robes, there's nought save a hair shirt of penance.

Stranger. What! am I become so formidable
As thus to rouse the fears of legionaries,
Famed Armenia's dreaded giant guards!

Soh—back good friend,—I must to th' emperor ;—
 Respect if not my need, at least mine office,
 And certain locks of grey. Hail to Augustus !
 Long life, and happy death to Constantine !

Chamberlain. Presumptuous man ! Is this a proper time,
 Is this a place, (all in the open street !)
 To thrust thyself into th' imperial presence ?
 Back ! base and unmannerly ! or thou may'st find
 The palace dungeons have convenient cords.

Stranger. And is it *thus*, puissant emperor,
 Thy suitors are receiv'd, and thus are heard ?
 Thus by lewd soldiers to be buffeted,—
 And taunted by eunuchs, nature's abhorrence ?

Emperor. Say, am I he that did o'erwhelm Maxentius !
 I scarce believe it, or I should not thus
 Receive indignity—yea to my face !
 Or have my faithful servants so aspers'd
 With foul mouth'd obloquy. Ho ! ride on, guards—
 Surely there's time and place !

Stranger. Thine own identity,
 Oh poor weak man—thou well may'st doubt !
 Thou on whom flash'd that vision most sublime,
 When flaming on the slanting heavens' verge
 Glow'd the dread glory of THAT CROSS INEFFABLE !
 I heard that Constantine was great and just,
 Nay more, a holder of the creed of peace,
 Which he profess'd—who never spurn'd the poor !
 A Christian prince I had e'en look'd to find,
 To crave his justice, and behold his mercy ;
 And *not* to be struck back and trampled on
 By soldiers truculent and obscene eunuchs ;
 Who plug thine ears, so that they never hear
 Aught of the truth, or thy poor subjects' groans :
 But God hears all ! He will betwixt us judge !

Emperor. I cannot choose but marvel at his boldness !
 And is it well, bethink thee, fellow, thus,
 To stop us in such rash seditious guise,
 In th' open street ? See how the house tops swarm
 With eager crowds to gaze upon this scene—
 Aye, a most seemly scene ! And have we then
 No palace, or no court, where thou could'st sue
 For law and justice ? Say if it be decent,
 If it be meet, that *here*,—with dust and soilage,
 All unprepar'd, unkempt, ununction'd, thus,
 Thou should'st for audience clamour—answer me ?

Stranger. I sought the palace gates of great Augustus,
 And was denied ; yea scoff'd at, smitten forth ;
 Forsooth ! because my name I would not give,
 Nor circumstances sacred to *thine* ear.
 I sought thee ere the sun's first kindling rays
 Flam'd on the Thracian Bosphorus ; and now,
 Here where I find thee must my mission end.
 But that my case was urgent ev'n to death,
 And that I deem'd the Christian emperor *just*,
 I should not without ceremony, thus,

Or meet observances, have rush'd before him.
 But ~~he~~ that ~~was~~, and ~~is~~, and ~~is to come~~!—
 'Th' eternal—consubstantial, Triunite!
 He hearkens to our plaints, howe'er abrupt,
 If but ~~sincere~~, the claimant! He spurns not,
 However mean, the craver! He, the King of Kings,
 Hears from his throne sublime, 'midst hosts angelic,
 The groans of wretchedness and grief in rage,—
 Pities—redresses—comforts! And shalt ~~thou~~,
 Mere mortal puppet, moulded from the dust,—
 Shalt thou, ordain'd by God, to sway and rule,
 Spurn me thy poor petitioner?—~~because~~
 Besprent with dust, instead of clouds of perfume,
 And wanting foppish gauds and costly raiment,
 All vain and womanish,—for peril'd life,
 Hounded and hunted by my foes, I come,
 Accosting you, where only I can find,
 Beneath the vault of high attesting heaven?
Emperor. I'm all amazement! For in sooth you give
 Yourself strange license, man, thus to confront me.
 What is 't you seek?

Stranger. JUSTICE, great Constantine?
 By HIM, the emblems of whose holy name
 Wave upon thy Labarum—(mystic sign,
 By which you went and saw, and overcame
 The foes of Christ;) I do demand thy justice.
Emperor. Demand!

Stranger. Yea, sire! No favour I solicit—
 To ONE alone I pray. My RIGHT is justice,
 As much as 'tis to breathe the vital air,
 And quaff the stream that murmurs through the vale!
 I have said it, and *justice* I demand.

Emperor. And thou shalt have it, man, although in this
 Thy license is most strange and measureless;
 But there's a reckless spirit in the times!
 Mark me, my sons, and con the matter well,
 There works abroad a most contentious spirit,
 A fiend of disputation, splitting words
 In angry wrangle. Every pilgrim now,
 And wanderer, assumes a lofty pledge
 To beard authority. Haply we ourself
 Have partly been, unwittingly, the cause,
 Not to have crush'd the hydra in the shell.
 Much we fear it comes of our forbearance,
 Towards that haughty factious pest of Egypt,
 That mouth-piece of sedition, *ATHANASIUS*.
Stranger. The emperor wrongs his duteous subject,
 And the church's servant.

Emperor. Keep thou to thine own,
 And meddle not with what concerns thee not.
Stranger. Nay, sire! When innocence is charg'd with guilt,
 To shield it stoutly is the Christian's part.
 I know—

Chamberlain. Thy mediation comes too late.
 It might indeed be potent to the rescue,
 From sea-girt Tyre's dark dungeons could it pluck him.

Stranger. He never breath'd a dungeon's air, nor shall !
 There is not, Eunuch, potent though you be,
 Or deem yourself at least, (the more's the pity !)
 Within the compass of thy widest grasp,
 Back'd by thine own, and spies' exhaustless malice ;—
 There is not,—I proclaim it here to all
 This multitude that block thy streets, Byzantium ;—
 The power to hurt one hair of Athanasius !

Emperor. The man is mad, or drunk with Chian wine !
 Sirrah ! 'Thou would'st to question else—believe me.
 At a more fitting time, we'll hear thy plaint :
 Meanwhile abide, but teach thy tongue discretion ;—
 For though thou art beneath thy prince's ire,
 As is the mouse that nibbles at the lion ;
 Still the questor might thine insect bus
 Deem troublesome, and silence it for ever !
 Ev'n at thy leisure too, thou may'st behold
 Thy Pylades of Egypt dragg'd in bonds
 Into his sovereign's presence !

Stranger. Never !

Emperor. By Heaven, he shall !

Stranger. And by that heaven's dread King,
 Without whose will not e'en a sparrow falls !
 That Athanasius is in stronger keeping
 Than in the covert of thy noisome dungeons.
 They need not bind, nor drag him to thy presence :—
 No ! He will come of his own free accord,
 And stand before thee all unarm'd, unaw'd,
 Unguarded, thus !

Emperor. Ha, traitor !

Stranger. Nay, great prince—

Thy falchion clench not on the moment so—
 Or with it on the spot annihilate
 This traitor, stabber, pestilent rebel,
 This most seditious primate, Athanasius ;
 For lo ! He stands before you.

Emperor. What ! Ev'n thou ?

Athanasius. The same, great Constantine.

Constantius (*aside to his brothers*). See ! The emperor—
 Is touch'd and falters.

Constantine. Yes, much less sternly

Fix his regards upon the noble stranger.

Constantius. And to the chamberlain, whispers apart
 The prætor. They like not this adventure,
 Friends as they've ever been to Arius.

Emperor. Primate of Egypt ! It is well—for still,
 E'en by that honour'd title will I hail thee,
 Till thy defence from thine own lips I've heard.
 Plainly thou know'st our sentiments ; and yet
 Had we but known with *whom* we thus have held
 A bluff and unexpected conference ;
 No fiery feelings of a harsher purpose
 Could e'er have turn'd us from the reverence due
 To sacred office, and prelatie state.
 If we have fail'd in such, where is the marvel,

Thus unannounc'd as you've confronted us?
Of that enough. Thou hast demanded justice,
And thou shalt have it on this very spot,
Where strangely we have met. Yes, in my saddle
Will I, upon the instant, grant thee hearing,
In reference to heinous crimes and wrongs
Of which you stand arraign'd.

Pretor.

Ho, guards! fall back,

And round the sacred person of the emperor
Hedge open space; nor let the curious mob,
Vile and unmannerly, approach too near,
To listen to this solemn conference.

Athanasius.

My Lord—of crimes against thee or the state,
Or aught the slightest trenching on disloyalty,
Or wrongs against the church;—I Athanasius
Am innocent.

Emperor.

If so then, to the proof!

Didst thou not in the case of Arius
Resist me to the utmost?

Athanasius.

That I did

Was my necessity, yes and my duty,—
I may say my *glory*, thee to resist,
And righteously resist, when thou would'st force
Me to receive with honour, and restore
To catholic communion, the Heresiarch;
And give the elements of holiest type
And mystic sacrament to hands impure!
Yes—to the traitor 'gainst *EMMANUEL*'s name,
My wretched brother, blind as wilful Arius!
No, it was not competent for thee to give,
No more than 'twas for me e'er to comply
With such unsanction'd orders.

Emperor.

Not competent!

This to thy sovereign!

Athanasius.

I have said it.

I've render'd unto Cæsar what is *his*;
Another Master claims, at least, the like.
Thou know'st who so decreed it! Thou'st no right
To deal with matters Archiepiscopal,
Like the dictators of the Harlot city,
The soldier-chief-priests of proud bloated Rome!
As well might a centurion hot from slaughter
Seek th' elements to give, with bloody hands,
Of holiest Eucharist; as for a king
(But still unconsecrate unto the office)
E'er to command a minister of Christ
To welcome to the holiest rite of all
A guest unworthy at such feast to sit:
And *him* of all men! th' unrepenting foe
And mocker of the *Logos* most adorable!
Oh! No! It was not meet. I held commission
From potentate, still mightier than thou—
The slightest usurpation to resist
Of aliens, in things ecclesial.

Emperor.

It has been of my reign the curse, to see
That schism and subtlety divide our faith.

Would that in Heaven's name, men peaceably
 Conform'd unto that simple golden rule—
 Worship the Deity, and love your neighbour !
 But ye forsooth must split the world with wranglings,
 Barren disputes on consubstantiality,
 The *Logos* and the *Homousion* !
 O the vain glory of your wordy battles,
 Your tricks of sophism and your quirks of synods !
 Cannot you all accord in peace and love
 As did th' Apostles ?

Athanasius.

And did *they* always
 In one view concur ? Was there no difference,
 Or mooted point, 'twixt Paul and Barnabas ?
 Why, as thou askest well, not all agree ?—
 And did Augustus always reason thus ?
 Who did the Porphyreans first disgrace,
 And then restore ? Who call'd the Nicene Council ?
 First banish'd Arius, and then recall'd,—
 And next disgrac'd those erst held orthodox ?—
 Now for the Trinity, and then against !
 O the satyr's charge had justice in it :
 The honest beast was wroth when he beheld
 A man blow hot and cold, all in a breath !
Emperor. I've listless look'd of late on these disputes ;
 They fatigue. My youth was bred in camps,
 Far from the noise of rhetorician din,
 And solemn subtleties.

Athanasius.

Adhere then, prince,
 To those pursuits you were disciplined to.
 I meddle not with Labarum, nor sword,
 Signet of state, or sovereign decree.
 To my prerogatives, then, leave me still,
 My flock, my children, my wolf-threaten'd lambs,
 My Book of books, my chalices and choirs !
 You say you've coldly look'd—so much the worse !
 What is't can warm to zeal, if *you* warm not
 In Christ's good cause ? Oh this indifference !
 It may *philosophy* be deem'd ; I know not,
 But sure I am, it is not *Christian* !

Emperor.

Of that another time. *Now*, let us speak
 On charges grave, of which you've been arraign'd.

Athanasius.

Great Constantine ! to hear them from thy lips,
 And to defend myself, I stand before thee.

Emperor.

Thou standest charg'd with heresy and schism—
 Sedition too, and treason to the state.

Athanasius.

If God to serve with all my soul and heart,
 According to the blessed Gospel's light ;
 If this be heresy, I guilty bow.
 If to oppose with all my strength and might
 The Arian blasphemy, if this be schism ;—
 Then am I schismatic. Prove but a tittle
 Where I have swerv'd from fealty to thee,
 Then am I traitor !

Emperor.

Speak then ! sacrilege—
 Hast thou or hast thou not—most foul committed

In the church of Mareotis? Did'st thou
Or didst thou not, of blessed Sacrament,
The holy vessel, on the pavement dash?—
Answer me!

Athanasius. Nothing more, great Constantine?
Emperor. Yes, much! didst thou not seize upon and bind,

And scourge six Bishops of the Sectarics?
Athanasius. And is there then no more to urge than this?
Emperor. No more, man! By the cross, it is enough!
Mark me—for you shall find it so and rue it!
What! Thou comest to gloss and brave it out then,
Who after torture of thy hapless brother,
The lorn Arsenius, didst encrown thy crimes
With murder fell and most detestable!

Athanasius. And truly then, is this stale garbage all?
Emperor. This all! I'faith thou'rt every way a marvel—
A mountain—an Olympus of iniquity!
What must he be, who loaded with such guilt,
Enough to harrow up the soul with horror,
Confronts us unabash'd, and "*Is that all?*"
With boldest bearing asks. Oh! it is monstrous.

Athanasius. Have I no privilege Archiepiscopal?
Have I no throne, no place of homage too?
Have I no claims of honour and respect?
Is not the character of High Priest sacred,—
If stain'd, then, what lustration is so meet
As that of the calumniator's blood?

Emperor. No, no! Ours is the all hallowed creed of peace!
And vengeance is the Lord's! who sheds man's blood
Deliberate, or from the lust of power,—
Save at the law's most solemn high behest,—
In fate's mischance, or peril'd life's defence,
In dire extreme,—he is a murderer;—
And thee of murder foul I do arraign.

Athanasius. Thou! remember, prince, and then administer,
That they who justice do dispense, should come
To hold her scales with hands as snow-drift clean:
Constantine—see to thine—there's blood on them!

Emperor. Hah!

Athanasius. Nay, you need not unglove; I spoke in sense
Spiritual. Thy mortal hand is fair,
Water has lav'd it; but thy soul is red,
Guiltily red, deeply begrim'd, unwash'd,
And unbaptized.

Emperor. How stands *this* to the point
Of thine own guilt? Mildly we've borne with thee,
And far too long—where is Arsenius?
Speak of *thy* crimes—Arsenius, I say—
Where is ARSENIUS?

Athanasius. I'm not his keeper.
Emperor. So spoke, when question'd, the first murderer!
Now, thou most bloody and seditious priest,
Do I believe thee, to the utmost charges
Guilty of that revolting mass of crime
Thou stand'st accused of—therefore I decree,

That straight thou suffer penalty of DEATH.
Ho ! guards—seize him.

Athanasius.

Gently sirs ! one word more.

Oh fit art thou indeed to rule the world
That cannot rule thyself ! Brief is the blazon
Which can absolve me from the blackest charge,
That now or ever has been brought against me.
Here you have now, without a proof or witness,
Pronounced my doom, upon most futile grounds,
Or crafty missives of my deadliest foes.
If I that monster am, that *they* would paint me,
How comes it, when I sail'd from Alexandria,
The people strove per force to keep me there ;
In tumult shouting they would never part
With me their much lov'd pastor and their friend ?
Had I been treasonous or ambitious,
Thine Egypt then might have another lord.
How I have done my duty by my flock,
Go ask from Nilus' mouth, to the swart bounds
Of burning Ethiopia. By night
Or day, o'er sand and inundation :
Through arid deserts, or 'mongst ruin'd piles
Where baleful dragons hiss in the deep shade ;
Or by the reed fring'd nooks where lurk'd Behemoth,
Midst hunger, thirst, and watchfulness, have I
Afoot, with staff in hand, cheerfully gone,
In weal or woe, to visit my poor flock :
To teach, rebuke, encourage, and console,
To drive out devils by the force of prayer,
Weep with the sad, and with the glad rejoice :
Yea, without retinue or state I went,
Deck'd not in purple, clothed not with fine linen,
But with humility and Christian love.
No, nor sumptuously faring either,
While spies and eunuchs raven'd through the land,
Reckless, though thousands steep their bread in tears !
What words ! They are humility itself !
Constantine, they are the words of truth
Which seldom reach thee : mark thou their effect !
See, all abash'd, and hush'd, thy forward tools,
That late would rend me in officious rage !
I fear nor them, nor thee ; but pity much,
And fain would rescue from your worldly lusts,
Baits of the devil ! No vain glory here
Moves me to speak, as you have hinted at ;
I am before thee on my life's defence,—
A life you've dastardly—unjustly doom'd,
For which iniquity may God forgive thee—
Ruthless tyrant !

Emperor.

And must I bear all this,

The flouting gall of insolence and pride !

Athanasius.

No, not of pride, but of keen searching truth
And honest indignation ; aye, of truth
Which I do value far beyond my life,
That now I peril for its holy sake,

Most gladly ! But return we to the charge—
 As for my clergy—had they been my brothers
 In course of nature as by Gospel law ;
 They could not have by me been cherish'd more,
 As upon strict inquiry you may find.
 Accused I am of having broke a chalice
 At Mareotis, ev'n in the church !
 Clumsy alanderers ! thus to lay the scene
 Of their vile figment, in a very desert !
 I tell thee, in that wild and barren spot,
 There is nor church nor altar, font or chalice ;
 And at the time—I sick almost to death
 All helpless lay upon my feverous couch.
 As for Arsenius, him I dearly lov'd,
 And would this hand have rais'd against *this* heart,
 As soon as lay it violently on him !
 All this I prov'd before the Tyrian Synod ;
 But I the roaring ocean might as well
 Have striven to calm, and so I hither fled
 To appeal to thee.

Emperor.

What witnesses are here,

Most manifestly to disprove your guilt ?

Athanasius.

Is't law that I should prove my innocence ?

You never prov'd my guilt.

Emperor.

Your witnesses !

Athanasius.

What, *here* ! I fled I tell thee for my life,

As doth the hind before a raging lion ;

How could I bring witnesses ?

Emperor.

What, not one ?

Athanasius.

To God be thanks, that upon *one* I reckon !

Him I erst produced before the council

Of Tyre and Cesarea. Bootless 'twas—

They raven'd for my life, and would not hear

Or aught behold, that went to prove *me* guiltless.

Thou knowest well that witness, Constantine !

Hilloa—ho ! Arsenius !

Enter from amidst the crowd Bishop Arsenius.

Emperor.

Most wonderful !

Arsenius.

Oh great Augustus, and most gracious Lord !

But that my lips, the best of men had lock'd,

Till at the proper time, or that of need,

He might require my aid : I long ere this

Would have discover'd.

Emperor.

This indeed is proof !

Arsenius ! we joy to greet thee well,

For old regard had made us somewhat stern

In calling for a strict account of thee,

At hands we had deem'd crimson'd with thy blood.

Arsenius.

My Lord ! My Lord ! It makes me weep to think

With what deep grievances my name is link'd

To *his* remembrance ! Oh the kindest ! best !

And most enduring friend he was to me,

In my most diemal hour, and greatest woe !

When malice as my direst foe had trump'd him,

- He was to me as to an orphan child,
An eldest, kindest, and most loving brother !
Emperor. Aspersed thou'st been most foully, Athanasius ;
And we, most treacherously been deceived !
Athanasius. I hope my sovereign is satisfied ?
Emperor. And more, good primate ! Oh ! I shame to think
How I, who *should* be Heaven's Vicegerent
To hold the scales of Justice evenly,
Have in blind ire, pronounc'd unrighteous judgment !
I thank thee, Athanasius ; thy words
Have kindled scourging thoughts within my breast.
Alas ! of what I charged thee with, *myself*
Am guilty—of schism—heresy—and—spare
Oh ! spare me ! for I cannot utter it :
But they most cruelly deceived me ;
Oh Athanasius, you knew my Crispus ?
(*Covers his face with his hands.*)
Athanasius. My gracious Lord ! Invoke *His* holy name
Who knows our frailties, and can wash them out
With his redeeming blood ! For thy last sin
Upon the heads of those that thee deceived
Rest all the guilt ! My prince ! these tears are precious ;
The harden'd heart may burst, but cannot melt.
Emperor. Thy hand, most innocent and injur'd man !
I feel remorseful to behold thee thus ;
And, but that loosen'd has the sudden shock
My joints to langour like to infancy's,
I would dismount to lock thee in embrace,
And by a gentle force (to do thee honour)
Help to raise thee even to this saddle ;
Is there, Ablavius, no led horse ?
Constantine (*Vaulting from his seat*). My father,
If mine the good Archbishop will but mount,
I shall high honour deem it.
Athanasius. And thou walk ?
Excellent prince ! I cannot have it so ;
I e'en will walk, as is my common wont,
And deem that day most bless'd in which I threw
Myself upon the justice of my sovereign.
Emperor. Nay, my good friend ; our son hath spoken well,
And we would have it so. We've much to say,
Much to take counsel on ; for sure from thee
I am to hear the honest words of *truth*.
On godly matters also we would talk,
And balsam for the soul's long rankling wounds.
While thou'rt in safety here, my care 'twill be
For blackest wrongs to make thee large amends :
On, on, I say !—

Exeunt Omnes.

III.—*On the Number of the Symbolic Beast, Rev. xiii.*

Much has been written, and many theories have been advanced by different authors, in attempting to explain the meaning of the *symbolic beast* mentioned in the latter part of the 13th chapter of the book of Revelation. By protestant writers, it has generally been considered as referring to the *papal power of Rome*. It is not my design to notice the various methods by which they have arrived at this conclusion; but if you can find a place for the following remarks, they may perhaps interest some of your readers, who either may have forgotten, or are not acquainted with the facts brought forward in them.

In the 18th verse of the above chapter, it is thus written: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three-score and six." Of this verse various explanations have been given; the most simple and satisfactory of which, as well as the most ancient and the most common, is that of understanding what the monster referred to is, by discovering in its name at the same time its *mystical number, 666*. Now, it does appear a very remarkable circumstance, that *three distinct names of the Roman Catholic Church*, or the Papal Empire, in no fewer than *three* of the ancient languages, should each be found to contain letters amounting in numerical value, to neither more or less than 666. They are to be found in Hebrew, Greek, and Latin, though there is a peculiarity in the last of these, which in the opinion of some may be sufficient to destroy its evidence. The words are רומי (Romith), "the Roman Church," or Empire. ΛΑΤΕΙΝΟΣ (Lateinos), "the Latin man," and Ecclesia Italica, "the Italic" or Roman "Church;" and the manner in which the number of the beast is found in each of these names will at once be seen in the following tabular view*.

Hebrew.		Greek.		Latin in Greek		Numerals.	
ק.....	200	Α.....	30	Ε.....	5	Ι.....	10
י.....	6	Α.....	1	Κ.....	20	Τ.....	300
ד.....	40	Τ.....	300	Κ.....	20	Α.....	1
ו.....	10	Ε.....	5	Α.....	30	Α.....	30
י.....	10	Ι.....	10	Η.....	8	Ι.....	10
ח.....	400	Ν.....	50	Ξ.....	200	Κ.....	20
		Ο.....	70	Ι.....	10	Α.....	1
	666	Ξ.....	200	Α.....	1		
			666		294		372
							+ 294
							666

* To such of your readers as may be ignorant of the fact, it may be necessary to observe, that in the Hebrew, Syriac, Greek, and some other ancient languages, EACH of the letters of the Alphabet denoted a particular number, as well as assisted in forming the words of the language. ONLY some characters of the Latin or Roman Alphabet, however, were used for the former purpose, and therefore it is necessary to represent the Latin words, Ecclesia Italica, in Greek letters, as is done above.

It is easy to *invent* names which may contain the number 666, or any other number whatever: but these names *have not been invented* for the purpose of upholding a theory; they were in existence for centuries before the Reformation, and if not of frequent use, they are all at least *unobjectionably* applicable to designate that once great Anti-Christian power, the man of sin.

It is surely difficult to believe, that three so remarkable coincidences should concur, by different words and in different languages, to point out one and the same object, symbolized by "the beast which came up out of the earth"—and that *altogether without design*, the result of *mere chance*.

I do not now enter on the consideration which of these names is to be considered as referred to by the prophet, when he speaks of the *name* of the beast, though I think the Greek ΑΤΕΙΝΟΞ has the best claim (see Faber, or the Commentary of the Rev. Thomas Scott, on this verse). But there is one fact connected with the subject (lately pointed out to me by a friend), which also is very remarkable, though I do not recollect to have seen it noticed by any writer. It is, that the *Hebrew* and *Greek* words, מוֹמֵת and ΑΤΕΙΝΟΞ, written in the *Persian characters*, show exactly the same result—666, when the numerical value of the letters is summed up in the manner already exhibited. Thus رومیت and

ΑΤΕΙΝΟΞ لتعینوم

ر.....	200
و.....	6
م.....	40
ت.....	10
ی.....	10
ت.....	400
<hr/>	
	666
<hr/>	

ل.....	30
ت.....	70
ع.....	400
ی.....	10
ی.....	10
ذ.....	50
و.....	6
ص.....	90
<hr/>	
	666
<hr/>	

MASORITE.

[We insert the above, because the subject is exceedingly interesting as connected with the interpretation and fulfilment of prophecy, and not less curious as the source of ingenious speculation. Though introduced in some shape or other into all the larger treatises on prophecy, it may present the freshness of novelty to many of our readers.—Ed.]

IV.—On the Connection between the Vedas and the Vedant.—ART. I.

No one who knows any thing of what is going on among the Hindoo population of Calcutta, can fail to perceive that a spirit of religious inquiry has now occupied the room of that listlessness and

apathy which were so long the characteristics of the votaries of the Brahminical faith. It is well known also, that one of the sects which have lately arisen, at the head of which is the celebrated Rammohun Roy, professes the Vedanti system, which is alleged to be the original faith of the Hindoos, and to have its foundation in the Vedas. The adherents of that sect appeal to the Vedant, the Upanishads, and the Vedas, as all speaking the same language and teaching the same doctrines. Nay, Rammohun Roy does not scruple to call the Upanishads " chapters of the Vedas*," and the Vedant " the principal parts of the Vedas†." Conceiving, that such views and such language tend to introduce confusion into our ideas, and give an erroneous impression of the above-mentioned treatises, I propose to consider how far the Vedas and Upanishads are parts of the same work, and how far the doctrines of the one agree with those of the other.

It has always been asserted by Europeans, and admitted by native Pundits, that the style of the Vedas is very different from that of other Sanskrit works; while it is evident, from the slightest inspection, that the language of the Vedant and Upanishads is essentially the same as that of the Purans, and more modern works composed in the ancient language of the Brahmans. As however general assertions of this kind come home to us with more force when proved by particular examples, we instance the following as peculiarities in the style of the Vedas.

1st.—In the Inflections of Nouns and Verbs.

In the inflections of masculine nouns in अ (a) in the Nom. Ob. and Voc. Du. आ (á) is generally used for औ (au), when a consonant follows, as for example, नरा (nara) is frequently used for नरो (nara)‡. In the Dat. and Abl. Plur. also एभिः (ebih) is used for ऐः aih, as देवेभिः (devebih) for देवैः (devaih)§.

In the conjugations of verbs also, many variations from the common Sanskrit occur; as for example, in the 1st Plur. Pres. Ind. we have frequently मसि (masi) for मः (mah), thus instead of आगच्छामः (ágachhámah), we have एमसि (emasih)||, and for आह्वयामः (áhwayámah), we have जुहुमसि (juhumasih)¶.

In the 2nd Imperative of the verb *to come*, we have constantly वधि, आवातं, आवात for आतव, आतवतः आतवतः and not to adduce any more examples under this head, in one line of four words, three have forms

* Def. of Hindoo Theism.

† Pref. to the Kuth-Upanishad.

‡ Rig. Sanhita Ashtak 1st, Adhyaya 1st, Warg. 4th, Rich 1st. See also Warg. 5th, et passim.

§ R. 8. Ash. 1st, Adh. 1st, Warg. 1st, R. 5.

|| Do. Warg. 2nd, R. 2.

¶ Do. Warg. 7th, R. 1st.

not used in modern Sanscrit; thus we have तेषां पाहि वृषि हव* (teshām pāhi ahrudhi hawam) for तेषां पिव वृषु आह्वानं (tesham pib ahrunu áwhānam). *Drink of them, hear our invitation.*

2nd.—*In regard to verbal roots.*

There are many roots marked in the Native Vocabularies as peculiar to the Vedas. By running down a few pages of Wilkin's Sanskrit Radicals, recollecting that such roots are marked ॠ, any one may soon convince himself of this fact. I observed five such roots in hastily looking down the first 20 pages, which will give, if the proportion be the same afterwards, about 40 roots peculiar to these ancient writings.

3rd.—*In regard to words peculiar to the Vedas.*

There are many words peculiar to the Vedas to be found in Dictionaries, and many not be found in any Native Sanscrit Dictionary, several not even in Wilson's New Edition of his Dictionary†, as for example. उति: aid, protection, used in the Dat. as at R. S. A. 1st, Adh. 1st, 7th W. R. 1, et passim उत्तवे. हव:, an invitation, whence हव in the line quoted a little higher up. उजिषा, a cow, R. S. As. 1st, Adh. 1st, Warg. 11, R. 1, हव: in the sense of *bodily strength*, Do. Warg. 15, R. 5, रावसा: wealth, &c.

The first verb in the Rig Veda हळे, I praise, is found in no Dictionary. Indeed the letter ळ is not at all used in modern Sanscrit; the ळ is always found changed either to ह or ष, and accordingly we find the verbal root हृ in Wilson, and the adjective हृदिनः-ता-सं.

From the references, the reader will see, that these examples of marked difference of dialect are all to be found within a few pages of one another. It will be difficult however to point out any of these peculiarities of style in the Vedant and Upanishads translated by Rammohun Roy. Those works belong to a later era, and were composed not in the infancy of the language like the Vedas, but when it was fully formed. The writings of the Vedanti and other philosophical schools, hold the same relations to the Vedas, that systems of theology among Christians hold to the Scriptures; and we must compare the one with the other, before we can determine how far the Vedanti doctrines are the same as those contained in the more ancient Brahminical records. This however I reserve for a future communication.

४. ४.

* R. S. Ash. 1st, Adh. 1st, Warg. 3, R. 1st.

† In making this observation, I by no means intend to detract from the great merits of the work in question; for it was not to be expected, that the author should be able to insert all the words peculiar to a book so little accessible to Europeans.

REVIEW.

On the Formation of the Christian Character, addressed to those who are seeking to lead a religious life. By Henry Ware, Jun. Professor of Pulpit Eloquence and the Pastoral Care in Harvard University.

On character depends, in no small degree, not only individual greatness, usefulness, and happiness; but the advancement of society, and the welfare of mankind. Few subjects therefore can be more interesting, or better deserve a minute and careful investigation, than an enquiry into the means which mainly contribute to its formation. In a literary point of view, it is interesting; in a moral one, it is incalculably important. Could all things which either intimately or remotely, directly or indirectly, lend their aid in producing the effect be ascertained, and the manner and degree in which they contribute be accurately defined, it would, no doubt, more than any thing else, conduce to the formation of a perfect system of education. With man's very limited knowledge of the human mind, this is an end, however desirable, which we fear is not attainable. The same means and the same circumstances operate very differently on different minds—one is depressed and discouraged by the same events which give impetus and energy to the exertions of another; and after the utmost care taken in the formation of a character, it is sometimes almost mortifying to observe how much it seems to have been formed by incidents apparently casual or fortuitous:—the perusal of some particular book, the society of some individual, a short conversation, or a single sentence have been known to awaken feelings and energies which have given a cast and tone to the whole mind. It seems moreover to be born with some persons, or to depend on circumstances over which man has little or no control; he may improve or correct, but cannot entirely change or destroy it. Much of the cast of character, without doubt, depends even on the conformation of the body, whether robust or sickly, active or inert, perfect or deformed. Still more on the temperament and disposition of the mind, whether patient or irascible, quick or phlegmatic, light and unsteady, or decisive and firm. Some seem to owe little to advantageous circumstances: they are formed with faculties so vigorous, and energies so irrepressible, that they need none of the expedients necessary to foster the powers of ordinary minds. They rise under any circumstances, and can be completely kept down by none. Others seem to owe every thing to the culture bestowed on them: they have nothing original; but have been shaped and moulded by concurring events. The former may be improved by circumstances; the latter are made by them:

the former are gems of inherent worth, transcendent brightness, and in any position must and will shine; the latter require all the skill and art of the lapidary to give them a lustre and a polish, and owe much more to their setting than to their real value.

But if, as has been affirmed, "A Christian is the highest style of man;" then in like proportion must it be both interesting and important to be acquainted with the means by which such a character is formed; a character which above all others it behoves us to labour to attain; the only one connected with our eternal, our never-dying interest. And it ought to call forth the liveliest and most heartfelt gratitude from every human being, that whatever mystery may hang over the *process*, the *means* for the formation of this character are all clearly developed. He, the Spirit of Truth, who "searcheth all things, even the deep things of God," has vouchsafed to unfold them in the Scriptures, in lines so legible that he who runs may read, and with a pathos which stirs deeper and seizes more powerfully the passions of the human mind, than any thing within the compass of human conception. The grand means is truth; but truth so sublime, and yet in many respects so simple, so affecting, so momentous, so infinite, that it leaves no noble or innocent spring of action untouched. It appeals to man's hopes, and his fears; his joys and his sorrows; it brings all the transports, and all the terrors of a future and eternal state to bear upon the actions, and feelings, and motions of the present moment: it teaches man that earth is but as an attiring room, in which he puts on those moral qualities which constitute the character in which he must appear either with glory or shame, honour or dismay, through an endless duration. It is thus that a character is formed, not like the mere intellectual, which, when unaccompanied by moral qualities, has its limits in time, and its sphere on earth: but which, when ages shall cease to revolve, and the present form and system be broken up; when the very elements of nature shall be dissolved, will be brightening, refining, and ennobling for ever.

The subject therefore of the little volume, whose title is prefixed to these remarks, is one undoubtedly of the very highest importance, and as far as intellectual qualities go, is treated with very considerable ability. It is arranged by the author in the following order—Reading, Meditation, Prayer, Preaching, The Lord's Supper, and Religious Discipline. Under each of these particulars will be found much that is truly valuable in sentiment, expressed in a style of composition at once easy, elegant, and perspicuous. We conceive, however, that whilst there are many interesting and admirable things in the volume, the author claims our gratitude more for the lucid arrangement of his materials, and the concise and perspicuous mode of composition, than by any thing new in his thoughts, or original in his illustrations: in these respects, he is far inferior to some

of the same school in America. We are sorry, that for graver reasons than these, we cannot yield to the work our unqualified approbation; indeed, so far as it relates to sentiment, we fear some of our remarks must partake of the nature of censure. With much that the author states we fully concur; but on several essential points, we are decidedly at issue with him: we think many of his statements are defective, and some directly at variance with "the true sayings of God."

At the root of these lies, we conceive, the author's partial, and unscriptural views of human depravity, or man's fallen condition as a sinner. He seems to imagine that man's nature, so far from being, as the language of Scripture declares, "*desperately wicked*," has received scarcely the semblance of a taint; and that all the innumerable facts, which would prove his wickedness, are to be ascribed to no bias in the human mind to that which is evil; but to a defective education, vicious example, and untoward circumstances. We are willing to admit that these exert a powerful and a baneful influence on the human mind, and that the opposite may be ranked amongst the chief of the means by which, under the blessing of God, a virtuous character is formed: but after conceding this much, we feel persuaded, that all such explanations leave the principal features in man's depravity unexplained: its depth, its universal prevalence, its desperate malignity, are unaccounted for. Is it not an indisputable fact, that under the best discipline, with the holiest and brightest examples, and in circumstances the most felicitous for the culture of virtue, men have grown up depraved? Have not some of the holiest parents had some of the basest children? and under every kind of instruction, as well as every variety of circumstances, does not the human race continue to be sinners? If there be no strong propensity to evil in the heart, no wrong bias in the mind, how shall we account for it, that a generation of innocent beings, imitating a generation of innocent creatures, should nevertheless always prove itself, by its acts both against God and each other, to be depraved? Why should not good examples and good discipline be at least as powerful as bad; and if it be, whence comes the prevalence of evil? But with men, professing to admit the divine authority of the Scripture, why do we thus speak? God himself, in language which cannot be mistaken, has said, that the imagination of man's thoughts are evil; that the whole earth hath corrupted its way; that "from within, out of the heart of man, proceed evil thoughts, adultery, fornications, murder, thefts, covetousness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;" and that all men, as well Jew as Gentile, stand charged with guilt before God. Wherefore (as a necessary consequence, and indisputable proof of man's depravity) "by the deeds of the law shall no flesh be justified."

This error gives an erroneous cast to the whole volume; for as in the opinion of the author man's disease is but partial and super-

ficial, a slight and inconsiderable taint, so is the remedy which he thinks is adequate to its cure: hence in no part of his volume is there an avowal of the necessity, or the slightest intimation of a change to be wrought in man's moral nature by divine or supernatural agency; with him all is to be effected by moral suasion, by the force of example, and the power of self-control. He defines religion and a religious character, without intimating, that "except a man be born again, he cannot enter the kingdom of heaven;" without alluding to the renewing, enlightening, sanctifying influences of the Holy Ghost: indeed, though he is professedly treating the very subject which the Scriptures throughout ascribe to the operations of that blessed and divine Agent; yet so far as that little volume goes we might say, as some who had been partially instructed only in the imperfect dispensation of John the Baptist, "We have not so much as heard whether there be a Holy Ghost." Considering the divine nature of that adorable person, the important offices which he deigns to occupy in man's redemption, the prominent place assigned to his sacred influence throughout the New Testament, we look upon such an omission not merely as a direct violation of the principles of Christianity; it is another Gospel which the Apostles did not preach.

No less defective are the author's sentiments on the nature and design of our Lord's Mediation. We say defective, for we would not have it supposed, that we do not admire and honour the example of our Lord; we consider it "for brightness as a morning without clouds, and for beauty as the grass springing from the earth after rain." But every thing in its own order. Man wants moral power to imitate, as well as a pattern; liberty from the bondage of corruption, and freedom from condemnation, as well as a living law. These example, however perfect, cannot give. With the following quotation, as beautiful as it is correct, on the subject of our Lord's example, we fully concur.

"But if you would discern the full excellence and loveliness of the religious life, do not rest satisfied with studying the law, or musing over the descriptions of it. Go to the perfect pattern, which has been set before the believer, for his guidance and encouragement. Look unto Jesus, the author and finisher of your faith. In him are exhibited all the virtues which you are to practise, all the affections and graces which you are to cultivate. In him is that rich assemblage of beautiful and attractive excellences, which has been the admiration of all reflecting men, the astonishment and eulogy of eloquent unbelievers, and the guide, consolation, and trust of faithful disciples. In the dignity and sweetness, which characterise him, how strongly do we feel, that there is much more than a display of external qualities, conformity to a prescribed rule, and graceful propriety of outward demeanor. Nothing is more striking than the evident connexion of every thing which he said and did with something internal. The sentiment and disposition, which reign within, are constantly visible through his interior deportment; and we regard his words and his deeds less as distinct outward things, than as expressions or representations of character. As, in looking on certain countenances, we have no thought of color, feature, or form, but simply of

the moral or intellectual qualities which they suggest ; so, in contemplating the life of Jesus, we find ourselves perpetually looking beyond his mere actions, and fixing our thoughts on the qualities which they indicate. His life is but the expressive countenance of his soul. We feel, that, though in the midst of present things, he is led by principles, wrapt in thoughts, pervaded by sentiments, which are above earth, unearthly ; that he is walking in communion with another sphere ; and that the objects around him are matters of interest to him, no further than as they afford materials for the exercise of his benevolence, and opportunities for doing his Father's will."

All this is quite in unison with our feelings, and our views : but was this the only, was it the chief end for which the Lord Jesus appeared among us ? So we should suppose from this author, and writers of his class. But we have a more sure word of prophecy, and unto that we do well to take heed, as unto a light shining in a dark place. In that word we learn that Christ should come, not only in the character of a Prophet to instruct, but as a Friend to redeem ; not merely to set an example of all virtue, but to atone for transgression—" *To put away sin by the sacrifice of himself.*" "He was wounded," says the prophet, "for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed." "Behold," says John, "the Lamb of God, which taketh away the sins of the world." Of himself he said, "The Son of man is come not to be ministered unto, but to minister, and to give his life for the ransom of many." "This is my blood of the New Covenant, which is shed for many for the remission of sins." His Apostles said of him, "He was delivered for our offences, and raised again for our justification. Christ hath redeemed us from the curse of the law, being made a curse for us. In whom we have redemption through his blood, the forgiveness of sins. Now in the end of the world hath he appeared, to put away sins by the sacrifice of himself. Who his ownself bare our sins in his own body on the tree. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God." Is it possible to read such words, and not discover the doctrine of the atonement ? We feel no hesitation in affirming, that if these words do not convey the idea of substitution, then it is a sentiment which no human language can convey ; and we would put it to any opponent of the doctrine to express the sentiment of a vicarious sacrifice in words more clear, or distinct, or less liable to misconception, than these are. A writer of eminence in the polite world, who knew extremely little of theological systems, but who emerging from a careless infidelity, read the Scriptures with attention and good sense, has described the effect produced on his mind by an unbiassed study of the sacred records in the subsequent paragraph. "That Christ suffered and died as an atonement for the sins of mankind, is a doctrine so constantly, and so strongly enforced through every part of the New Testament, that whoever will seriously peruse those writings, and deny that it is there, may, with as much reason and truth, af-

ter reading the works of Thucydides and Livy, assert, that in them no mention is made of any facts relative to the histories of Greece and Rome*." The opponents of this doctrine tell us he died as a Martyr. But so did Stephen, so did James, so Peter; yet we never read of being redeemed by their blood, saved through their death. Was Paul crucified for you? exclaims that noble Apostle in holy indignation at the insult done to his Master by the Corinthians, who had attempted to associate with him fallible and sinful men.

Under the head of reading, as a means of the formation of the Christian character, are many admirable sentiments: p. 49—51.

"The class of those who have the leisure and means is large and numerous; it is to be wished, that they were more alive to their obligation to improve themselves accordingly. I know not how it happens, that serious and devout persons are so content to be ignorant on those great topics which they truly feel to transcend all others in importance. It certainly deserves their consideration, whether this indifference be either creditable or right. Capacity and opportunity form the measure of duty; and if they have received the power and means of cultivating their minds and adding to their treasures of truth and thought, they should regard it as an intimation that this is required of them. They should not esteem it enough to be sincere and conscientious, they should desire to be well informed; well informed respecting the interpretation of the more difficult and curious portions of holy writ, respecting the history and transmission of the records of their faith, the fortunes of the church in successive ages, the effects of their religion and of other religions on the world, the past and present state of religious opinions, the past and present operations of Christian benevolence, the means of doing good, and the lives, labors, and speculations of the eminent professors of their faith. Now, all this is to be known only through books; and in order to attain it, a judicious selection of books, and an appropriation of certain seasons for reading, are primarily requisite. The bare importance and interest of these subjects ought to be a sufficient inducement to the adoption of this course.

"There are many other considerations which render it worthy of attention. The preaching of divine truth becomes far more profitable to those who have prepared themselves for it by the information thus acquired. Words are used in the pulpit; modes of speech occur, allusions are made and facts and reasonings referred to, which presuppose an acquaintance with certain subjects, and which are entirely lost to those who never read. The better a hearer is furnished with preliminary knowledge, the greater pleasure will he derive from the pulpit; because the better will he understand and appreciate the sentiments expressed. At present, such is the uninformed character of a large portion of ordinary congregations, that a minister is compelled to pass by many modes of illustration, and many representations of truth and duty, because they would be to a great majority unintelligible, and therefore unprofitable. Instead of going on to perfection in the proclamation of higher and wider views, he is compelled, as the Apostle complained in a similar case, to confine himself "to the first principles of the oracles of God." Some teachers, unwilling or unable thus to adapt themselves to the actual stature of their hearer's minds, pursue their own modes of thought and expression, without regard to their audience, and, while they gratify a few reading and thinking men, leave the mass of the people uninstructed and unaffected. Herein is a sad error. But if the preacher must adapt himself to the hearers, the hearers ought to prepare themselves for the

* See also Jonyus's *Internal Evidence*.

preaching. This is to be done by greater familiarity with religious books. They would then be ready for higher and more extensive themes, and for a wider scope of illustration, while the preacher would cease to feel himself fettered."

Some pages further the author advances another of the favorite dogmas of his sect, (for we take him to be a Unitarian,) namely, the difficulty and almost impossibility of unlettered Christians coming to any thing like a correct acquaintance with the meaning of Scripture. It is remarkable, however, that when it serves their purpose, the same class of writers can treat with affected scorn the idea that there should be mysteries in a volume of Revelation. But it as frequently, perhaps more frequently, serves their purpose to descant upon the dark and ambiguous style, the figurative and hyperbolical manner of the writers of Scripture. Such sentiments, constantly reiterated, serve them for an apology for that lawless latitude of interpretation to which they are perpetually driven in support of their opinions; and it is by this expedient that they get rid of some of the plainest and simplest declarations of the word of God. "The method of diluting the signification of the plainest words and phrases, which is necessary to render the language of the Apostles compatible with the Unitarian theory, does, in fact, treat them as most preposterous writers; and would be tolerated in the interpretation of no serious book whatever, modern or ancient; unless it were poetry, and even that in very bad taste." The following remarks are by the same author. "And is it difficult to make this acquisition?" (says Dr. Pye Smith, in his very able and unanswerable work, "The Scripture Testimony to the Messiah;") is a point, of all others, the most momentous in its connections and consequences, to our religious interests and our dearest hopes, surrounded with obscurity so deep, that none but those who have leisure and learning for conducting a tedious and intricate disquisition, can hope to arrive at the satisfaction and moral certainty of a divine faith? If we believe and duly appreciate what the Scriptures teach in terms as plain as they are emphatic, and glowing on "the EXCELLENCY of the knowledge of Christ Jesus our Lord;" can we admit a supposition which seems so repugnant to the most acknowledged truths concerning the wisdom and goodness of God, and the necessity and value of his revelation? "What is true is easy," said the Spartan lawgiver; and if in any case of importance we can rely on the position, it must certainly be in such as the present. Though the doctrines of revealed religion be sublime beyond a seraph's thought, as their design, their subject and their AUTHOR would lead us to expect; though they involve "the everlasting treasures of wisdom and knowledge, unsearchable riches, and mysteries which from eternity had been hidden in God;" and though they present inexhaustible materials for the labour and delight of well directed study;—still as to the perception

of their leading principle, and the attainment of their chief design, they must be plain to the simple and honest mind, which seeks divine knowledge with serious attention and a devotional heart.

We need not go back to prove, what every consistent Protestant is tenacious of, that under the New Testament dispensation, the Scriptures are designed for the common use and benefit of all ages and nations. This principle of necessity implies another, that the Scriptures are *adapted* for this universal use and understanding; that such is their original perspicuity and force, that they are capable of being conveyed through all diversities of nation, age, and language, with little injury to their beauty, and none to their plainness in all material points.

Under the article Prayer, there are many admirable remarks, on its necessity and value—importance of set times—method to be observed, subjects, &c. But here, as in other portions of the work, we have to complain of deficiency. There is not a sufficiently explicit reference to the office of our great “High Priest, who through the Eternal Spirit offered himself without spot unto God;” nor to the power and efficacy of his intercession, who as the Angel of the Everlasting Covenant mingles with our prayers, imperfect as they are, the incense of his own merit, making them acceptable to God; nor to the aid of the Holy Spirit, who is especially promised to assist us in this very act. “For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.” We pity the man, however much he may boast of liberty, who, treating so important a subject as prayer, is constrained by his system to exclude, or but incidentally to notice the sublime motives, the most consolatory and exhilarating promises which the Scriptures on that point contain. We pity the man, who feeling as he must, if he feel aright, the imperfection and utter worthlessness of his best services, even his prayers, cannot look up and say, But I have an Advocate with the Father, even Jesus Christ, the righteous. “And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.”

Upon the whole, we think the work possesses much important truth, and displays no inconsiderable share of talent in its author; but from the artful mixture of error, which runs through the whole texture of it, we conceive it to be a work of dangerous tendency. What is good, is neutralized by what is evil. The author seems not to be aware that man wants power as well as direction, purity as well as a pattern, strength as well as precepts. All these the Gospel offers to us. “Of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption, that according as it is written, Let him that glorieth, glory in the Lord.”

MISSIONARY AND RELIGIOUS INTELLIGENCE.

JUGUNNAUTH.

Extracts from the Journal of an Orissa Missionary—(concluded from our last.)

24.—We only occupied one stand this afternoon, but obtained a very large congregation, and much good feeling was enjoyed both by speakers and hearers. We had very little contention or dispute. Mr B. preached in English on our obligation to live to Christ, and not to ourselves, and urged the plea, that Christ had died for us. O what a blessed state is that to which the returning Sabbath directs the thoughts, where a wicked heart, a tempting world will be known no more. There will be spiritual and holy thoughts, and these will be the delight of the soul. They are, alas, in this fallen state unpleasing to a depraved nature, and difficult to maintain.

25.—We had an overwhelming audience this evening, and the preachers enjoyed power and clearness in addressing the multitude. Ganga's nature was very kind, and being painted with justice and truth, told excellently. I did nothing myself through some indisposition of body, but was unwilling to be absent. The Telungas gather boldness, and come around us. They appeared with several new friends to-day. In the evening, an hour after dark, four individuals arrived to have conversation with us, two of them were persons we had met even before. We had them under the verandah, where with the native preachers we read and conversed till 12 o'clock, or perhaps till later, concluded with prayer, and they slept under the portico all night. After we had retired, the native brethren continued to converse with them. They opened their minds freely, and had their difficulties removed as well as they could be by human instruction. We leave them with the Lord. He must render all our instructions effectual. The chief difficulty is, that as they are goldsmiths, and are in the habit of handling the ears, nose, and hands of respectable natives, their assumption of a Christian profession will lose them their trade, for they cannot enter into the apartments of their customers, much less handle them, after the loss of caste. O this accursed caste! it prevents the first thoughts of Christianity, and if some one think about it, such are its obstacles, that few dare take that step which is necessary to connect them with Christians. The loss of all things immediately strikes a poor native in the face whenever he thinks on the subject of religion. On the other hand, there are few Christian natives for them to look to for help and encouragement. However, our inquirers appeared strengthened. It is when they are among their own caste that these obstacles are magnified.

26.—Mr B. arrived this morning from Cottack, to be present at the festival, and to attend our conference. He does not yet make attempts in the open bazar. Going out, six in number, the people looked as though they thought we were a formidable party, and exclaimed of Mr B. Where is he come from? We had not a numerous attendance this afternoon. However, a number of apparently serious inquiries were made about Christianity, which evinced some doubt and indecision in the mind in regard to the truth and efficacy of idolatry. Our preaching may be compared in its first effects on the minds of the natives to the agitation of a pool which has been undisturbed for ages. Towards the last, Oungulloor made his satire on idolatry felt amazingly, and the more so as it was true. The people were astounded with the following expost. You, your Jugunnauth is a charming god, his people and his service are very holy. I give you a specimen—a pundit takes a rich female to show her the idol, and in the act of showing the idol, puts his left hand round her neck, and tears away her nose-ring. The poor woman, all bloody from the injury, cries out, A thief, a thief. O what is the matter, says the wretch. Oh, says she, somebody has stolen my nose-ring, see the blood, how it flows. Desires of their water as they are for each an act, may Jugunnauth cause their noses to drop off! (suppressing laughter) Well, never mind, say, you will obtain the value of many nose-rings by this device (sight), and so he dismisses her. But, hear! hear! you have not heard all about it yet. When the woman is gone, this pundit comes before the idol, and says, Dhunya, dhunya, Moha Probbho (thanks, thanks, great lord), you have been very gracious to me to-day, see here then, one no less than six noses. Thus then your Jugunnauth patronizes theft, robbery, and oppression. Again, one of Jugunnauth's prostitutes gets 20 Rs. from a rich man for one night's lodging with her, and in the morning she comes and thanks Jugunnauth for her success. Such was Ganga's expost, none could deny its truth, and all felt its power. It was a levelling stroke for Jugunnauth, and will insure many a doubt.

27.—A rainy day, but though kept out of the bazar, we spent the day in useful and important consultation. The native brethren went to see the Telugu inquirers, and found them.

28.—The idols' case were moved up to the temple door to-day, though not quite complete. This is done because the same things must be done on the same days as heretofore. Therefore, the ears must have moved up had they been but half finished.

We could not for the above reason occupy our old stand to advantage. There was much noise and confusion, thousands of voices, with the noise of workmen's tools drowned the voices of the speakers. Two inquirers have been to see us to-day, and one is a stranger. Cholera has commenced its powerful ravages. Have omitted some very useful regulations regarding our native preachers to-day. They appeared improved with their responsibility and behaved very seriously and respectfully while we explained our resolutions to them, and intimated their duty.

30.—This day the Rath Jatra commenced. We got out early, and stood and talked, preached and distributed books in three places. In the latter place, I suppose 1000 persons heard at the same time. We addressed them from the raised verandah of Mr M.'s house. He offered it to us, and it was an excellent place. Ganga spoke with power and success. Many however were enraged to see the multitude crowding around us in this manner. We must have given away a thousand or two of books. Some of these having fallen into the hands of malicious individuals, were torn up and thrown towards us in the crowd. These fellows also snatched them from others, and tore them up, or persuaded them to do so. We came away completely tired, and found a cup of tea agreeable. The cars have moved some distance from the temple, and the people are prostrating themselves in the dust before them.

July 1st.—Mr B. preached this evening on the reason and necessity of the sufferings and resurrection of Christ. He mentioned many good reasons, but the best and last was, that he might atone for us and justify us.

Out in the forenoon among the people. We took our stand on this side the 18-arch bridge, and caught the people as they crowded out. We stood here till three o'clock, and besides occasional conversations, gave away perhaps 2000 tracts, besides several New Testaments and single Gospels. In the evening, we went to the same spot, and gave away, say 1000 more tracts, &c. As we came away, we rode through the town, and distributed some more. The dead are laying out on the sand without burial, a horrible spectacle. From 10 to 20 have died daily only in the hospital since Friday, now the number is double and more, according to the account of the native attendants. While we stood giving away tracts, we had several cases of cholera come under our notice. We found a woman laying on the grass beside the road. The first paroxysms of the disease were over, and she was going asper. Spoke to her, she opened her eyes, but soon closed them again. Asked if she was ill? Yes. Would she have medicine. She waved her hand, "No." Should she go to the hospital in a doolie, where she would be taken care of? She waved her hand, "No." Sent for the doolie and forcibly put her thereon, and they took her away. Second. A young man came up with his two brothers, and in a moment dropped down just before the tent, and began to be sick. He could not rise, and would have risen no more. Had him raised, and poured some medicine down his throat, thus revived him, and when the doolie returned he was taken, though reluctantly, to the hospital. Third. A young woman, a Bengalee widow, came up, supported between two brothers, she dropped down just before us, and began to vomit and roll about. Her eyes were already sunk. The poor young men burst into tears. Gave her some medicine and a rupee*, and had her sent to hospital. Another was a man. Being taken with the cholera, he had thrown himself into a temple of Mahadev, and lay on the floor before the idol, with the vain hope that Moha Probhoo would heal him. When I went to him, however, his faith was nearly expended, and with a little persuasion, he consented to be placed in a doolie and carried to the hospital, so thither we sent him. There is some prospect of their getting well in the hospital, but none if they remain out.

2.—Out early this morning, and remained in town till about 10 o'clock. We gave away I suppose not less than 2000 books to people going out. The cholera rages terribly. A number, certainly not less than 18 or 20, carried and thrown out on the sand. Others were laying in the hospital yard, who had died last night, and thrown out this morning. Cars are passing up at a good pace, and if not delayed, will soon arrive at Gaudichu, and the people will depart home. Gave away several copies of the New Testament in Oriya to Brahmins or others who could read well.

In the afternoon, went to the same place, gave books to Bengalees and Oriyas. cannot guess what number we gave away. Ganga went to the corner of the temple, and preached there. He says 300 people heard well.

After our preaching was over, rode round with Mr S. to see some of the sick and dead; there were but few bodies thrown out in the night, say three or four. The Chokas Teerth is not included. Coming home, down a narrow street, near Dr B.'s garden gate, and rode up to a man laying in the middle of the road, thought at first he was a corpse, but perceiving him breathe, called to him, and he rolled on his side. He had fallen of the cholera, and was past rising again. He was well clothed, and looked like a respectable man. His companions had just left him, taking a gold-mohr from his cummerbund. He had yet a rupee left. He said he should like to get well, and appeared thankful for the promise of a

* Mrs. P. furnished Mrs. L. with some rupees, for pilgrims that might be taken down.

to the hospital; left him with this promise, and rode to the thana, and sent a burkendas with a doolie for him. Nearer home, discovered a young Bengalee woman, a widow, lying in the street, ill with the cholera, called to her, and she raised her head. The disease though apparent in her face was not far advanced, asked where her friends were, and she answered, in conjunction with some neighbours, that her father and friends were in the next house. Looked out, and found her own father and other relations lodged in a high and dry house, from whence they had carried the poor creature as soon as seized, and had thrown her in the swimming street to die. The old fellow appeared quite careless and unmoved, but we managed to put some life and motion into him. He took up his poor girl in his arms, and carried her on the verandah. O what hard-hearted creatures the Hindoos generally are! The girl was a widow, and a burden on his family, as she cannot be married again. Thus the old gentleman had got rid of his burden, nor have I now any hope that he will use his daughter better; she will end her days at Poores. Gave the old fellow a note to the hospital for medicine. The poor girl was grateful for the interest we took in her, and said, she was young and not very ill, and did not wish to die, and therefore, "why laid they her there?" There is much misery in the town—many such cases as I have mentioned in this journal, but to attempt to relieve them is nearly hopeless. Their friends, if they are with them, will take no interest in them, and if they are left, who is to attend and assist them? O how are their sorrows multiplied who listen after other gods!

2. Out in the town early in the morning; distributed books along with Mr. S. at Atramulla. Saw 12 or 14 dead lay (besides those in the hospital), which had been thrown out during the night, or early this morning. The Ruths appear as if they had nearly arrived at the Gundicha. They make a splendid appearance at this distance, ranged abreast, and covered with sparkling English cloth of various colours. The people are mostly gone away. The pundits have established a belief, that to see Moha Probasoo, seated on his Gundicha seat, exceeds in merit ten thousandfold seeing him on his own seat in his own temple. This is a trick to keep the people at Poores during the whole of the Jatra. This however does not succeed in retaining the people; commonly the cholera frightens thousands away, and you see them bustling off as though life and death depended, as in fact they do, on their getting away. This afternoon I with my family left Poores for Cuttack. The opportunity is over for useful labour, and the mortality, combined with the season, render the place unhealthy. We left early, furnished with a box of pills for cholera cases, by Dr. B. We saw some dead, and others dying in the most miserable condition, all along in the first stage. Afterwards, night veiled the horrors from our sight. One, I felt for most, was a female, laying, rolling about her head in agony of thirst. She was in the midst of a village, but not a soul would relieve her, though there were many about. All were interested in their own profits of the season.

In all the wretched cases I saw, my hearers never expressed sympathy for the sufferers, or regret for the dead, yet, while passing by the end of a village, where lay a hal-luck, drawing near his end, they all cried out, Ah! Ah! We had rather a wet journey; it rained hard the two and three stages, and blew a tempest in the second. The rain drifted through a broken pane in my palanquin. However, thanks to the Preserver of men, we arrived in safety at our home on the morning of July 4th.

BOMBAY.

BAPTISM OF A BRAHMIN.

Girnanji Appu Joshi, a Brahmin, was baptized in Bombay on Sabbath the 4th Nov. by the Rev. John Wilson. He has enjoyed Christian instruction for upwards of two years, and has been a candidate for admission into the Church for about a year. His replies to the questions addressed to him were satisfactory, and delivered apparently with every considerable feeling. Mr. W. delivered a sermon in Marathi to the native congregation from Matth. xxviii. 19, which were listened to with the greatest attention; and Mr. Mitchell concluded the services by an impressive prayer. A considerable number of Europeans were present, and were much interested in what took place, and particularly in the public rejection of the Brahminical string by the young convert.

SIAM AND CHINA.

JOURNAL OF A RESIDENCE IN SIAM, AND OF A VOYAGE ALONG THE COAST OF CHINA, TO NANTCHOU TARTARY, BY THE REV. CHARLES GUTZLAF.

(Continued from page 48.)

Great numbers of the agriculturists in Siam are PIGUANS, or MOON (as they call themselves). This nation was formerly governed by a king of its own, who waged war against the Burmans and Siamese, and proved successful. But having, eventually, been overwhelmed, alternately, by Burman and Siamese armies, the Piguans are now the slaves of both. They are a strong race of people, very industrious in their habits, open in their conversation, and cheerful in their intercourse. The new palace, which the king of Siam has built, was principally erected by their labour, in token of the

homage paid by them to the 'lord of the white elephant.' Their religion is the same with that of the Siamese. In their dress, the males conform to their masters; but the females let their hair grow, and dress differently from the Siamese woman. Few nations are so well prepared for the reception of the Gospel as this, but, alas! few nations have less drawn the attention of European philanthropists.

The Siamese are in the habit of stealing Burmans, and making them their slaves. Though the English have of late interposed with some effect, they nevertheless delight in exercising this odious practice. There are several thousand Burmans living who have been enslaved in this way, and who are compelled to work harder than any other of his Majesty's subjects. They are held in the utmost contempt, treated harshly, and are scarcely able to get the necessaries of life.

Perhaps no nation has been benighted by coming under the Siamese dominion, with the exception of the Malays. These Malays, also, are principally slaves or tenants of large tracts of land, which they cultivate with great care. They generally lose, as almost every nation does in Siam, their national character, become industrious, conform to Siamese customs, and often gain a little property. With the exception of a few Hadja, they have no priests, but those exercise an uncontrolled sway over their votaries, and know the art of enriching themselves, without injury to their character as priests. These Hadja teach also the Korda, and have generally a great many scholars, of whom, however, few make any progress, choosing rather to yield to Paganism, even as far as to throw off their turbans, than to follow their spiritual guides.

There are also some Moors resident in the country, who are styled emphatically by the Siamese, *Koh*, strangers, and are mostly country-born. Their chief and his son, *Basity*, enjoy the highest honors with his Majesty, the former being the medium of speech, whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his Siamese Majesty, to speak the same language as his subjects have adopted, the above-mentioned Moor-men's office consists in moulding the simplest expressions into sonorous and bombast, in order that the speech addressed to an mighty a ruler may be equal to the eulogiums bestowed upon Buddha. Yet by being made the medium of speech, this Moor has it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so impressive a sway over the royal resolutions. Being sworn to an extensive trade with Europeans, he avails himself of every opportunity to shakele it, and to promote intercourse with his own countrymen, whom he nevertheless squashes whenever it is in his power. All the other Moor men are either his vassals or in his immediate employ, and may be said to be an organized body of wily constitutants. They do not wear the turban, and they dispense with the wide oriental dress: nor do they scruple even to attend at Pagan festivals and rites, merely to conciliate the favour of their masters, and to indulge in the unvarnished habits of the Siamese.

In the capacity of Missionary and Physician, I came in contact with the Loo or Choo, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Cambodia and Cochin China on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Loo into *Loo pong-kao* (white Loo), and *Loo pong-dam* (black or dark Loo), owing partly to the colour of their skin. These people inhabit mostly mountainous regions, cultivate the ground, or hunt, and live under the government of many petty princes, who are dependent on Siam, Burmah, Cochin China, and China. Though their country abounds in many precious articles, and among them, a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it, nor does it afford them a fountain of knowledge. Their best books are relations of the common occurrences of life, in prose, or absurd tales of giants and fairies. Their religious books in the Loo language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Buddhism in these parts, because most of the vestiges of *Simo Nakodon*, apparently the first Missionary of Paganism, are to be met with in these precincts; yet the temples built in honor of Buddha are by no means equal to those in Siam, nor are the Loo as superstitious as their neighbors. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

The Loo are dirty in their habits, sportful in their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their masters

with the most awkward gestures, while music is playing in accordance with their twistings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long, narrow boats, covered with grass, importing the productions of their own country, such as ivory, gold, tiger skins, aromatics, &c. and exporting European and Indian manufactures, and some articles of Siamese industry. This trade gave rise, in 1827, to a war with the Siamese, who used every stratagem to oppress the subjects of one of the Laos tributary chiefs, *Chow sa-chen*. This Prince, who was formerly as high in favour with the late King of Siam, as to be received, at his last visit, in a gilded boat, and to be carried in a gilded sedan chair, found the exorbitant exactions of the Siamese governor on the frontier, injurious to the trade of his subjects, and to his own revenues. He applied repeatedly to the Court at Bangkok for redress, and being unsuccessful, he then addressed the governor himself, but no attention was paid to his grievances. He finally had recourse to arms, to punish the governor, without any intention of waging war with the King, an event for which he was wholly unprepared. His sting, however, transfused so general a panic among the Siamese, that they very soon marched en masse against him, and met with immediate success. From that moment the country became the scene of bloodshed and devastation. *Paya-meh-tap*, the Siamese Commander-in-chief, not only endeavoured to enrich himself with immense spoils, but committed the most horrible acts of cruelty, butchering all, without regard to sex or age. And whenever this was found too tedious, he shut up a number of victims together, and then either set fire to the house, or blew it up with gunpowder. The number of captives (generally country people), was very great. They were brought down the Mekong on rafts, and were so short of provision, that the major part died from starvation; the remainder were distributed among the nobles as slaves, and were treated more brutally than the most wretched slaves, while many of the fair ones were placed in the harems of the King and his nobles.

Formed by all his subjects, *Chow sa-chen* fled with his family to one of the neighbouring Laos chiefs, in the mean time, the Cochinchinese sent an envoy to interpose with the Siamese Commander-in-chief on his behalf. The envoy was treacherously murdered by the Siamese, together with his whole retinue, consisting of 100 men, of whom one only was suffered to return to give an account of the tragedy. Enraged at a breach of the law of nations, but feeling themselves too weak to revenge cruelty by cruelty, the Cochinchinese then sent an ambassador to Bangkok, demanding that the author of the murder should be delivered up, and, at the same time, declaring Cochinchina the mother of the Laos people, while to Siam was given the title of father. Nothing could be more consultatory than the latter address, on the occasion, to the King of Siam, but the latter, refusing to give any decisive answer to this and other messages repeatedly sent to him, himself despatched a wily politician to that, who, however, was plainly refused admittance, and given to understand that the kings of Siam and Cochinchina could neverforth, be friends. The King of Siam, who was rather intimidated by such a blunt reply, ordered his principal nobles and Chinese subjects to build some hundred war boats, after the model made by the governor of Lagore.

But, whilst these war boats, or as they might be more appropriately called, pleasure boats, were building, *Chow sa-chen*, with his whole family, was betrayed into the hands of the Siamese. Being confined in cages, without sight of the instruments of torture, the old man, worn out by fatigue and hard treatment, died, while his son and heir to the crown effected his escape. Great rewards were offered for the latter, and he was found out, and would have been instantly murdered, but climbing up to the roof of a pagoda, he remained there till all means of escape failed, when he threw himself down upon a rock, and perished. The royal race of this Laos tribe, *Chou-pang-dam*, is now extinct, the country is laid waste, the peasants, to the number of 100,000, have been dispersed over different parts of Siam, and the whole territory has been brought, notwithstanding the remonstrances of the Court of Hue, under the immediate control of the Siamese, who are anxious to have it peopled by other tribes. Those Laos nobles who yielded to the Siamese at the first onset, are at present kept confined in the spacious buildings of the Shuanglong pagoda, a temple erected by the father of *Paya-meh-tap*, on the banks of the Mekong, near the city of Bangkok. I paid them a visit there, and found them exceedingly dejected, but open and polite in their conversation. They cherish the hope that they shall be sent back to their native country, relying on the compassion of his Siamese Majesty, who forgives even when no offence has been given.

Although the Laos, generally, are in a low state of civilization, yet there are some tribes amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most powerful of these are the *Kaba*. The Laos, assisting the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bangkok, for sale. Hence I have been able to converse with some of the *Kaba*, who stated to me, that their countrymen live peacefully and without wars, on their mountains, cultivating just as much rice as is sufficient for their own use, and that they are without religion or laws,

in a state of society, not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and, under the hand of a patient minister of Christ, may be as much benefited by the divine Gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese Mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose Empire they are accustomed to send regular tribute, by the hands of an ambassador.

Amongst the various races of people who inhabit Siam, there are also Kambojas or natives of Cambodia. This country, situated to the south-east of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Cambodia occurs in the Ramayan and other ancient Hindoo poems, and in the earliest accounts of the country, Hindooism is mentioned as the cradle of Buddhism. The language of the Cambodians differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Bakh books. Most of their books,—and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abounded in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

Cambodia was very long ruled by its own princes, but lately, dissensions induced two brothers to take up arms against each other. Cochinchina and Siam both profited by this discord, and divided the country between themselves, while one of the princes fled to Cochinchina, and thence to Siam. I was acquainted with two of the latter, the third having died. They entertain the hope that their country will yet be restored to them, since they did nothing to forfeit it. The younger of the two is a man of genius, and ready to improve his mind, but too childish to take advantage of any opportunity which may offer to him. The Cambodians are a cringing, coarse people, narrow-minded, impatient, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well formed, but the females are very vulgar in their appearance. They are on equality with their neighbours, in regard to silt and wretchedness, and are by no means inferior to them in industry. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the mandates of Buddha, because the life of the silkworm is endangered during the process. To spend hours before their nobles in the posture of crouching dogs, to chew betelnut, and to converse in their harsh language, are the most agreeable amusements of this people.

Cambodia is watered by the Mekong kom, a large river, which takes its rise in Tibet. Like the southern part of Siam, the land is low and fertile, and even well-inhabited. The principal emporium is Laksam (so called by the natives), the flagon of Europeans. This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochinchinese, a very brisk trade, (principally in betelnut and silk), both with Singapore and the northern parts of China. The capital of Cambodia is surrounded by a wall erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be, for, as the people are satisfied with a little rice and dry fish, they are not anxious to improve their condition by industry.

Hitherto Cambodia has been the cause of much hostility between Siam and Cochinchina, each nation being anxious to extend its own jurisdiction over the whole country. Even so late as last year, a Cochinchinese squadron, collected at Laksam, was about to put out to sea in order to defend the Cambodian coast against an expected descent of the Siamese, while at the same time, the Cambodians are anxious to regain their liberty, and to expel the Cochinchinese, their oppressors.

Cochinchina, or Annam united by the late revolution with Tonquin, has always viewed Siam with the greatest distrust. Formerly, the country was divided by civil contests; but when a French bishop had organized the kingdom, and amplified its resources under the reign of Cong Nkong, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochinchinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber collected for ships of war, which were to have been built in a Cochinchinese harbour; they have also been successful in kidnapping some of the subjects of Annam, and the captives have mostly settled at Bangkok, and are very able traders. If the character of the Cochinchinese was not deteriorated by the government, the people would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of the government, which compels the people to work most of the time for its benefit. The

Catholics pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambajan, while the former is similar to the dialect spoken on the island of Hainan.

It remains now to make some remarks on the introduction of Christianity into Siam. When the Portuguese first came to this country, in 1622, they immediately propagated their own religious tenets. The French missionaries came to the country sometime afterwards, by land. They had high anticipations of success from the assistance of the Siamois Francois; and, as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able labourers. Two of them even shaved their heads, and conformed to the customs of the Siamois talapoyes or priests, under pretence of learning the Siam language. But, when the treachery of Francois had been discovered, he himself killed and the French expelled, the influence of the priests vanished, the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamois priests, were never more heard of. Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subject to frequent imprisonments.

It is astonishing that, while in all other countries where Romanists have entered, their converts have been numerous, there have never been but a few in Siam. At present, only a small number,—mostly the descendants of Portuguese, who speak the Cambajan and Siamois languages,—constitute their flock. They have at Bangkok, four churches, at Chantabun, one; and lately, a small one has been built at Jatsa, the ancient capital. Yet, all this would be of little consequence, if even a few individuals had been converted to their Saviour, by the influence of the Holy Spirit. But, to reflect this change of heart and life, seems, alas! never to have been the intention of the spiritual guides, or the endeavour of their followers. I lament the degradation of the people, who so disgrace the name of Christians; and would earnestly wish that never any convert of such a description was made.

The labours of the Protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam, has been universally roused, and they predict the approach of the happy time, when even Siam shall stretch forth its hands to the Saviour of the world.

A country as rich in productions as Siam offers a large field for mercantile enterprise. Sugar, sugarwood, beche de mer, birds' nests, sharks fins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks every year, in February, March, and the beginning of April, arrive from Hainan, Canton, Swatow, (or Suo-as-lee, in Chao-chow-Foo,) Amoy, Ningpo, Seang-hai, (or Sheng-hai, in Kiangnan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They submit their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about 100 in number. Those which go up to the Yellow sea, take mostly sugar, sugarwood, and betelnut. They are called Pak-tow-see (or Pih-tow-chuen, white-headed vessels), are usually built in Siam, and are of about 200 or 300 tons, and are manned by Chao chow men, from the eastern district of Canton province. The major part of these junks are owned, either by Chinese settlers at Bangkok, or by Siamois nobles. The former put on board as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person, whom they appoint supercargo. Many things happen to the junk, the individuals who secured her are held responsible, and are often, very unjustly, thrown into prison. Though the trade to the Indian archipelago is not so important, yet about 30 or 40 vessels are annually dispatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled a supercargo. Whether the owner or not, he has charge of the whole cargo, buys and sells as circumstances require, but has no command whatever over the sailing of the ship. This is the business of the Ho-chang or pilot. During the whole voyage, to observe the shores and promontories, are the principal objects, which occupy his attention, day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes, and they scold and brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the Tu-kang (holman), who manages the sailing of the ship, there are a few men under his immediate command. There are, besides, two clerks, one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador to purchase provisions; and a Hong kang, (or priest,) who attends to the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called Tow-mah (or head men), have charge of the anchor, sails, &c.; and the rest, called Ho-ke, (or comrades,) perform the menial

work, such as pulling ropes, and heaving the anchor. A cook and some barbers, make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins, long, narrow holes in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the Tow-muh, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full control over the vessel, and oppose every measure, which they think may prove injurious to their own interest, so that even the captain and pilot are frequently obliged, when wearied out with their insolent behaviour, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object is going to sea to trade, the work of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board, with which he trades, wheresoever the vessel may touch, caring very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain nothing but dry rice, and have to provide for themselves their other fare, which is usually very slender. These sailors are not, usually, men who have been trained up to their occupation, but wretches who were obliged to flee from their homes, and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if any thing of importance is to be done, they will bowl out their commands to each other till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

(To be continued.)

EUROPE.

PUBLIC MEETING AT EXETER HALL.

On Wednesday, August 15th, a public meeting of friends of Christian Missions was held in the great room, Exeter Hall, to consider the intelligence, lately received from Jamaica, of the outrages and persecutions endured by Missionaries and their converts in that island, and to adopt such measures thereon as may be deemed advisable. The meeting was most numerously and respectably attended.

Precisely at twelve, the hour appointed in the advertisement, the chair was taken, on the proposal of the Rev Joseph Hughes, of Battersea, by the Right Honourable Lord Henley, who called on the Hon. and Rev. Gerard T. Noel to commence the proceedings with prayer, after which the noble Chairman proceeded to explain the objects for which the Meeting had been called, and concluded by calling the attention of the audience to the statements of facts about to be made by two Missionaries just returned from Jamaica. The Rev. Peter Duncan, a Wesleyan Missionary, commenced by observing, that, having been requested to relate to the Meeting the facts connected with the recent disturbances in Jamaica, he would endeavour to do so as calmly and dispassionately as he was able, avoiding all reference to controverted questions. Mr. D. proceeded to give a lucid statement of the various interruptions with which Missionary efforts had had to contend, from their very commencement in Jamaica, and then narrated the principal circumstances of the late insurrection, as far as the Wesleyan Missionaries and their people were concerned. He concluded an interesting speech, of more than an hour in length, by remarking that the only hope of the Missionaries, under God, rested on the justice of the British public.

The Rev William Knibb followed Mr. Duncan, and powerfully excited the audience by a deeply affecting recital of numerous facts which had fallen under his own observation, tending to elucidate the causes of the late insurrection—the state of the negro population—the enmity cherished by the great body of the planters against the religious instruction of their slaves—the impossibility of succeeding, to any great extent, while slavery is suffered to continue—and the groundlessness of those apprehensions which many affect to feel in reference to immediate emancipation. Mr. K.'s address was received throughout with much approbation, and the facts he related could not fail to arouse the sympathies of every heart not wholly callous to the impressions of religion and humanity.

The Hon. and Rev. Gerard Noel, of the Church of England, moved,

"That this meeting regard, with regret and indignation, the cruel and determined opposition made to the religious instruction of the negroes in the West Indies, particularly in Jamaica, as well as the disgraceful outrages lately committed in that island on the persons and property of innocent and unoffending Missionaries, in open violation of the laws of the British Empire, and in direct contravention of the Divine command to preach the Gospel to every creature."

He was convinced that no appeal made to human beings ever found a warmer response than the present. He rejoined as a minister of Christ, and of the national church, to

have an opportunity of supporting such a resolution, and to unite with ministers of other denominations in this cause. He felt here that all minor distinctions were forgotten; and he hailed these Missionaries, whether Wesleyan or Baptist, as his brother ministers and Christians with all the warm feelings of his indignant heart.

The resolution was seconded by the Rev John Burnet, of Camberwell, who ably dwelt on the facts which had been laid before the meeting, and further illustrated the temper and spirit of the Jamaica public by various extracts from the Colonial newspapers. Hence he urged the imperative duty of all Christians to do their utmost to protect their fellow Christians from renewed persecution by the most earnest and resolute efforts for the abolition of slavery altogether.

In proposing the second resolution,

"That, in the judgment of this meeting, the proceedings in question fully demonstrate that the system of slavery is utterly repugnant to the spirit and precepts of the Gospel of Christ; and that, while it is allowed to subsist, there can be no adequate security against the renewal of the persecutions of which we complain."

The Rev. James Dixon, of the Wesleyan connexion, adverted to the very serious pecuniary losses which have been sustained by the demolition of the Chapels in Jamaica, and forcibly repelled the arguments sometimes advanced by the advocates of slavery from Scriptural history and prophecies.

The Rev. John Macdonald, of the Scotch National Church, remarked that we were too apt to adopt the question, "Am I my brother's keeper?" as an excuse for inattention to the sufferings of others. In these latter days, the God of this world was using every exertion for the maintenance of his kingdom; slavery was one of his strong holds, and therefore Christians were especially called upon to combat him in his retreat, and by seeking to abolish the system, prepare the way for the kingdom of Christ. He expressed his high gratification in appearing on that occasion as the representative of the Scotch National Church.

The Rev John Dyer moved the third resolution,

"That, influenced by these considerations, this meeting feel it to be their solemn and imperative duty to urge upon the legislature and the government the adoption of all suitable means for the complete and immediate extinction of slavery throughout the British dominions," which was most energetically seconded by the Rev John Campbell, of the Tabernacle, after which, thanks to the noble Chairman were moved by the Rev Joseph Hopley, seconded by Henry Weymouth, Esq., and voted with hearty acclamation.

Lord Stanley acknowledged, with evident feeling, the tribute of respect which had been paid him. Often as he had had the pleasure of assisting at such meetings, he had never received more gratification, nor had ever before learnt such lessons as he had learned that day. What he had there heard from living witnesses would remain till his dying day upon his heart. Proud as he had before been to Mianous, and to the exertions of Anti-Slavery Societies, from this hour he avowed himself the determined and uncompromising friend of emancipation. No short lived, temporary, palliative expedient should satisfy him. Nothing but total, universal, unequivocal abolition would suffice. To act under the influence of any motives or considerations of a pecuniary nature, would be only doing evil that good might come. He thought, therefore, that it was the bounden duty of all who had a voice in returning men to Parliament to recollect this subject, no suffrage should be given to any man, whatever his talents, unless he would pledge himself, hand and foot, to aim at immediately abolishing for ever this inhuman, this abominable system of West Indian Slavery.

The previous outline will convey to the reader but a very imperfect idea of the meeting; nor is it possible for any written description to do justice to it. Six different denominations, it will be remarked, were represented by the speakers; and but for important engagements elsewhere, a highly valued member of the Society of Friends would have appeared, to testify the concurrence of that body of Christians also. One of the public journals, in recording the proceedings, has remarked that a chord was touched which will vibrate through the empire, and we fully accord with the sentiment. Hitherto, the friends of missions, intent on the one great object of conveying to the negro population the words of eternal life, have left the question of colonial bondage, in a great degree, to those who contemplated it rather in its aspect on the present world, than as affecting the eternal interests of its victims. If they could only be permitted peaceably to discharge their obligations as servants of Christ, by preaching his Gospel, they were quite ready to bear all the contempt which might be poured upon them by men ignorant alike of their motives and their object, and to endure the much greater affliction of witnessing their brethren and sisters in the faith pining under the heavy yoke of bondage. But this forbearance has been egregiously misinterpreted. Slavery has bid defiance to the gospel; and planting herself on the blood-stained shores of Jamaica, has dared to exclaim, on the jubilation of old to the monarch of Israel, "Thou shalt not come in hither." She will have no man's aid to fulfil the impious measure;—with what success, a few months will determine.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

JAN.

1. At the New Church, Barrackpore, Serjeant-Major John Borthwick, 66th N. I. to Miss Ann Southgate James.
6. Colonel J. Dennis, H. M. 49th Regt. to Jane, daughter of the late Archibald Colquhoun, Esq. formerly a Captain in H. M. 55th Regt.
7. Mr. William Bruce, to Mrs. Jennet McCoy.
9. David Downing, Lieut. 3rd N. I. to Miss Margaret Jean Ward.
At Allahabad, by Special License, R. B. Wrixon, Army Commissariat, to Mrs. L. McCreagh.
11. By Rev. J. Charles, Mr. J. Tatten, to Miss Stacy.
19. Mr. James Taylor, Master Mariner, to Miss Isabella Christy.

BIRTHS.

JAN.

2. The lady of G. Dougal, Esq. of a son.
3. Mrs. J. King, of a son.
At Bareilly, the lady of W. J. Conolly, Esq. Civil Service, of a daughter.
At Meerut, the lady of Capt. Tador, of a son.
4. The lady of J. R. Martin, Esq. of a son.
At Goomgur, the lady of Capt. F. Palmer, of a daughter.
5. Mrs. William Ryland, of a son.
Mrs. Saupin, of a son.
8. At Ghazepore, the lady of Dr. Batter, Civil Surgeon, of a son.
9. The lady of T. Spens, Esq. Garrison Assistant Surgeon, of a daughter.
10. At Meerut, the lady of Capt. Bond, H. M. 11th Light Dragoons, of a son and heir.
Mrs. W. C. D'Rozario, of a son.
11. The lady of James Lamb, Esq. of a daughter.
The lady of Major W. McKie, of a son.
Mrs. F. F. Cambernon, of a son.
12. Mrs. G. H. Stapleton, of a daughter.
14. The lady of G. Swinton, Esq. of a son.
17. Mrs. A. Lawrence, of a son.
Mrs. Beatson, relict of the late Capt. A. C. Beatson, 2nd Regt. N. I. of a son.
23. Mrs. E. C. Bolst, of a daughter.

DEATHS.

JAN.

1. Edward Marjoribanks, Esq. Commercial Resident at Santipore, aged 45 years.
Lieut. A. Marshall, H. M. 49th Regt. aged 20 years.
2. Near Bandee, Lieut. R. H. Turnbull, Adjutant of the 24th Regt. N. I.
3. The wife of Mr. G. E. Tyne of Poorneah, Indigo Planter, aged 34 years.
At Jessore, Francis, the only surviving son of Mr. J. N. Thomas, Sadder Amcees of that district, aged 7 years, 8 months and 11 days.
4. At Dam-Dum, J. D. Sherwood, sixth son of H. T. Russell, Esq. C. S. aged 16 months.
Dr. A. J. Caldeira, of Goa, aged 60 years.
5. Mrs. B. Barber, Junior, aged 39 years.
6. Isabella Henrietta, daughter of Capt. R. H. Wischam, late of the Berhampooter, aged 4 years, 6 months and 11 days.
7. Martha Margaret Moore, the infant daughter of Mr. P. Palmer, aged 1 year and 6 months.
8. John Mitchel, Esq. Surgeon, of the H. C. C. Ship Bencoolen.
9. Louisa, wife of Mr. Peat, Master of the H. C. Marine, aged 23½ years.
10. On board the H. C. C. Ship Caesar, below the Sandheads, on his passage to England, Sergt. E. Daunt, of the Horse Artillery, aged 35 years.
12. R. W. Waddy, Esq. Registrar and Accountant, of the Marine Board Office, aged 32 years, 10 months and 24 days.
13. Mrs. L. Whatford, aged 26 years.
14. Mr. C. Sernon, aged 78 years.
15. Miss Catherine Thornhill, daughter of the late Capt. C. Thornhill, formerly Master Attendant of Calcutta.

16. Mr. J. H. Cook, aged 30 years.
At Chanderagore, Miss Aline Le Canne, aged 26 years.
17. Frederick Angelo, son of Mr. Charles Warden, H. C. Marine, aged 6 months and 28 days.
18. Jane, infant daughter of Mr. J. Ravencroft, H. C. Marine aged 3½ months.
Mrs. James Hennessy, aged 22 years, 2 months, and 22 days.
20. Sophia Elizabeth, infant daughter of Mr. James Ellison, Indigo Planter at Mid-napora.
21. Mr. J. Sallengsford, Indigo Planter, aged 31 years.
Mr. Vincent J. Perreira, aged 65 years.
25. Miss Frances Alice Williams, daughter of the late Mr. R. Williams, aged 23 years, 8 months, and 27 days.

Shipping Intelligence.

ARRIVALS.

JAN.

1. John Hayes, Worthington, from Greenock 10th and Holyhead 20th August.
4. Lord Amherst, J. Hicks, from London 3rd and down 8th August.
5. Hormanjee Bomanjee, J. Gordon, from Bombay 31st October, and Alleper 20th November.
- Passengers from Bombay*:—Mrs. Stevenson and two children, Rev. J. Stevenson, Missionary; John Richards, Esq. Merchant; Mrs. Davis, female servant, 1 Chinese.
- Emma (Schooner) J. King, from Khyouk Phoo 12th, and Akyab, 19th December.
8. Elizabeth, (Schooner) John Norris, from Singapore, 25th November.
- Passengers from Singapore*:—Mrs. James Crow.
- Sophia, Thornhill, from London, 1st August, and Cape, 18th October.
- Passengers from London and Cape*:—Mrs. Cartwright, Mrs. Halliday, Mr. Leeson, Miss Leeson, C. Cartwright, Esq. Lieut. Leeson, and six children, Dr. J. Halliday, Capt. Carmichael Smith, Cavalry, Lieut. Angelo.
- Steerage Passengers*:—Mrs. Bridgeman, Mr. and Mrs. Fisher, Miss Ellen Woodhall.
10. Mary, (Schooner) T. Daniel, from Rangoon, 1st December.
- Passenger from Singapore*:—Mrs. James Crow.
- Treaty, (Amr. Brig) Geo. Dunton, from Philadelphia, 28th July.
- Cashmere Merchant, (Bark) Tingate, from Rangoon.
14. James Pattison, T. Bolton, from London, 12th August.
- Passengers*:—Mrs. Horquellir, Lieut. Fraser, 45th Regt. N. I. Dr. J. Murray, Assistant Surgeon, Mr. Horquellir. From the Cape, Mrs. Bracken, Lieut. Bracken, 29th Regt. N. I., Master R. Bracken, and Miss L. M. Bracken.
- Fama, J. Hargraves, from Liverpool 31st August.
- Glencig, R. Langley, from Bombay, 2nd December.
- Passenger*:—Lieut. Hibbert, Engineer.
- Fifeshire, (Bark) W. J. Crawley, from Bombay, 19th November, Tellichery, 1st and Colombo, 8th December.
- Forth, (Do.) C. Robinson, from Penang, 25th December.
- Passengers*:—Mrs. McCarthy and child, C. Hughes, Esq., C. S., Mr. McCarthy, one Arab Merchant and his followers.
15. Irrawaddy, (H. C. Steamer) W. Warden, from Rangoon 3rd, and Amherst, 7th January.
- Passengers from Amherst*:—Mrs. Burney and child, A. D. Maingy, Esq. Commissioner of Tenasserim Provinces, Major Burney, British Resident. From Ava, Capt. Hollison, British Resident. From Rangoon, Dr. Richardson and two children.
16. Ernaud, J. T. Gillet, from Mauritius, 21st November.
- Passengers*:—W. Rait, Esq. T. F. Henley, Esq. G. F. Waller, Esq.
17. Zenobia, Owen from London, 3rd September.
- Passengers*:—Mr. and Mrs. Sutherland, Mr. and Mrs. Holroyd, Messrs. West, and Turner, Capt. Marshall, Lieut. Battley, Messrs. J. H. Farmer, D. Gordon, W. Grant, J. Grant, Reid and Beatson, A. Hawkins, Cadet Artillery, Mr. J. Warrand, Free Mariner.—*Steerage Passengers*.—Mrs. Jackson, Mrs. Smcarris and two children, and Mrs. Murray.
18. Sultan, (Bark) T. Mitchel, from Persian Gulph 16th, Muscat 28th October, and Bombay, 9th December.
19. Georgiana, Walter Young, from London, 5th September, and Portsmouth, (date not mentioned.)
- Passenger from London*:—Mr. H. Hume, Merchant.

21. Navarino, (Bark) A. Greaves, from Bombay, 14th September, and Coringa, 13th January.

Passenger.—Mr. Collicut, Surgeon, six seamen, and 13 natives of the late Ship James Sibbald.

22. Zoroaster, (Brig) W. Patton, from Singapore 16th, and Malacca, 21st December.

Passengers from Singapore.—Lady Knox, Misses Gerard, Parker, and L. Parker, Lieut. Col. Parker, Artillery; 2nd Lieut. Scott, Artillery.

— Lord William Bentinck, H. Hutchinson, from London 20th August, Madeira 13th September, and Madras, 13th January.

Passengers from London.—Miss M. J. White, Miss Bell, Capt. Turnbull, B. A. Esauu Lamaden, B. N. I. Ensign Cumberlege, B. N. I. Mr. Oliver; Mr. Landale, Mr. Wells, Mr. Sommerville, Mrs. Wilson, and child. From Madras, C. Howard, Esq.

23. Thistle, (Schooner)—from Rangoon, 9th January.

— Ann and Amelia, (H. C. C. S.) W. Compton, from London, 12th and Portsmouth, 19th August, Cape, 9th November, and Naaf, 18th January.

Passengers from London.—Mrs. Ellen Sheppard, Misses J. Davidson, and Julia Short, Dr. James Mellis, M. D. Capt. J. Thompson, Mr. G. A. Sheppard, Merchant, Mr. Robertson, Cadet, Mr. P. Pittar, Merchant, Master W. Sheppard.

DEPARTURES.

JAN.

2. Lord Hungerford, Farguharson, for London.

— Jessy (Brig) Auld, for Penang.

3. Cecelia, (Brig) P. Roy, for Penang.

5. Caesar, (H. C. C. S.) Thompson for London.

— *Passengers for London*.—Mrs. Nowel, Mrs. Major Greville, Mrs. Cleland, Mrs. Smoult, Mrs. Sperling, Mrs. Vignon, Mrs. Howard, and Mrs. Dobbin, Miss Kenrick, and Miss Donnithorne: A. Nowel, Esq. M. P. Capt. Sperling, H. M. 16th Lancers: Lieut. Donnithorne, Capt. C. S. Gover, H. C. S. Rev. Mr. Dobbin, John Johnson, Esq. Mr. Spirrin, Masters Wheeler, Howes, W. Howes, and Vignon, Misses Temple, and Misses Vignon.

6. Bland, T. Callan, for Liverpool.

— Will Watch, W. Barrington, for Madras.

— *Passengers for Madras*.—Rev. T. Hodson, Capt. Sherman, and Mr. J. Johnson.

8. Water Witch, A. Henderson, for China and Singapore.

9. Albion, N. McLeod, for Liverpool.

— *Passengers for Liverpool*.—Major Odell and two children, Capt. McKinnon 43d Regt. B. N. I. Capt. Campbell, H. M. 58th Regt. Lieut. Hardwicke, 10th Regt. B. N. I. Mrs. Brunskill, H. Brunskill, Esq. Mr. Brunskill, one European servant.

— Fenelon, (Amr.) H. H. Greene, for Boston.

11. Samdany, Nacoda, for Bombay.

— Fattle Mohareck, (A.) Nacoda, for Muscat.

12. Solomon Shaw, (A.) Nacoda, for Muscat.

15. Petite Nancy, (F.) C. de Trelo, for Bordeaux.

— Duke of Northumberland, Pope, for London via St. Helena.

— Fatta Salem, J. Keys, for Bombay.

— Judool Rohoman, Nacoda, for Mocha and Jeddah.

— Fattle Currian, Nacoda, for Muscat.

— Fatta Rohoman, (Arab) Nacoda, for Jeddah.

— Hindoostan, J. G. Redman, for London via Madras.

17. Recovery, (H. C. C. S.) J. Wellbank, for London via Cape.

— *Passengers for the Cape of Good Hope*.—Mrs. Lindsay, P. Y. Lindsay, Esq. C. S.—*For London*.—Mrs. Philip, Master and Miss Fuller, Lieut. Jones, commanding Troops, 57 Troops, including women and children.

19. Brookline, (Amr.) Kennedy, for Boston.

— Haidee, (Bark) Taylor, for Madras.

21. Baretto Junior, R. L. Laws, for England via St. Helena.

— *Passengers per Baretto Junior for London*.—Mrs. Laws, Mrs. Smith, Mrs. Kempland, Mrs. Thomson, Mrs. Rowan, and Mrs. Fullerton, Captains Kempland, Browlaw and Duncan, Lieut. Lyall, Mr. Robson, H. C. Marine—children, Misses M. R. L. Rowen, Eliza E. Rowen, Charlotte J. E. Rowen, Templand, Laure, Penefather, and G. L. C. Fullerton, Masters H. Pennefather, E. B. Rowen, C. J. Rowen, A. F. Rowen, F. D'Angilar, Eckford, G. A. Laws and G. A. Thomson. *For Madras*.—Rev. Archdeacon Corrie, H. Serjent, Esq. and Lieut. Anderson.

23. Elizabeth Schooner, J. Norris, for Madras.

24. Le Gauge (F.) B. Amiel, for Bordeaux.

— Camoens, (P.) A. J. DeFaria, for Lisbon.

THE
CALCUTTA CHRISTIAN OBSERVER.

March, 1833.

I.—A few general Thoughts on the Nature of Missionary Labour in India.

A longer period of exertion has now passed, and more wealth has been expended than were required in the first age of Christianity to raise the standard of the Cross with triumph in every land; and yet, on close inspection, we are met with the appalling fact, that the stupendous citadel of Hindooism stands on a basis that has not been shaken. A few scattered outposts only have been carried, sufficiently important to raise the hope of ultimate success, but sufficiently insignificant to lay prostrate the gloryings of the assailants, and arouse them to a sense of the necessity of increasing the number, the vigour, and the discipline of their forces; unless they wish to continue the humiliating spectacle of an inveterate enemy, sitting at his ease, and, for ages onward, watching from his high towers, the distant and puny efforts of a feeble, toiling foe.

It is not our intention in this place to expatiate on the wretched condition of the Hindoos, with a view to excite commiseration, and justify an overflowing of zealous benevolence in their behalf. To enter into particulars would outstrip our limits, and after all, not meet the reality. To deal in a profuse variety of general terms, would neither inform nor satisfy the mind, though, in the case of many, such generalities might serve to render the picture more awful, by leaving the imagination to supply the deficiency. From the personal experience we have had, it were to belie the serious conviction of the understanding, did we not assert that those representations of the Hindoo character and condition appear to approach nearest the truth, that are shaded with the darkest colours. At the same time, it must be owned, that there never was a case in which mistake was more excusable, and mis-statement less reprehensible, as there never was a people that could more readily assume a fictitious character, and throughout sustain it with more admirable art. In the presence of men of wealth and influence, who have favours to bestow, or whose ample expenditure is the source of ceaseless emolument, never did flattery assume a form so insinuating, nor duplicity such an air of natural integrity, nor vice such

a cloak of impenetrable secrecy. And hence, judging from these specimens of deceptive artifice, we hear men gravely talk, aye, and write too, of the *amiable*, the *gentle*, the *innocent*, the *moral Hindoos*! But before those from whom no worldly favours can be expected, old nature frequently appears without a covering, and the exterior surface of flimsy moralities, at once sinks into hideous deformity. And were it only possible to remove the darkening veil of artificiality or distance, and expose the inmost recesses of Indian moral scenery, and bring the vision and the hearts of Christians into immediate contact with the childish fooleries, the meaningless rites, and inhuman brutalities that are constantly practised under the venerable name of religion, and above all the self-complacent infatuation with which multitudes dream of ascending by such steps to the throne of the High and the Holy One, before whom the heavens are not clean, and who charges even his angels with folly—ah, methinks, the spectacle were enough to cause those eyes to flow that never shed a tear over the degradation of fallen humanity, and those hearts to be inflamed with jealousy for the honour of the Lord of Hosts, one chord of which had never vibrated to the touch of religious affection.

It is one thing however to discern so much of the symptoms of a malady as to prove that it is truly alarming, and quite another to trace it to the proper source, discover the mode and extent of its operation, and prescribe a suitable remedy. A general conception will not suffice: it wants precision and particularity—and wanting these, any proposed remedy must be gratuitous in principle, and, in reference to the production of specified effects, the sport of accident.

On the present state of Hindoo society, viewed in its civil and religious aspect, it might be easy, as on most other subjects, to furnish a rough outline. And if intended merely to supply a literary blank, and not a chart for *practical* guidance, an outline might afford all the satisfaction required. It might be weighed by the judgment, contemplated by the understanding, and its details enriched by the suggestions of analogy; but in practice, might it not prove wholly delusive? From certain peculiarities of time, place, and circumstance, may not the very outline be so modified as to become useless or indistinct, and the analogical details unnatural or false? How eminently has the truth of this remark been verified, whenever *the home*, or preconceived, picture has been contrasted with *the realities* of every thing Indian? How often have even the choicest and most significant terms been found to mislead?—How often has the mind at first been made to wonder that the same words seemed to bear one meaning in India, and quite another in Great Britain, until made to *FEEL* that the *things* represented are *only in some respects analogous, not identi-*

et c.—Still, much more might be done, than has ever yet been achieved, in conveying lively pictures of the moral and physical condition of the natives of India. The scantiness of minute and accurate information all regret: the deficiency no one has yet endeavoured fully to supply. This circumstance has excited the surprise of many, and called forth the violent vituperations of others: but all such expressions of surprise or censure betray more or less the ignorance of individuals who entirely overlook, but can never adequately comprehend, the nature and amount of those difficulties that impede the progress of inquiry in this hostile clime. The resources of government alone seem commensurate to the undertaking. And a master mind, possessed of all the advantages of penetration and experience, the philosophy of facts and the philosophy of principle, and all the facilities which a vigorous administration could afford, with hundreds of subordinate agents of various gradations, scattered throughout the provinces, would probably find the task of directing the different agencies, of collecting, discriminating, and arranging the mass of collected materials, no sinecure employment. It is much to be desired, that the real glory of the achievement should stimulate some highly-gifted and qualified individual to the attempt: and its vast utility when accomplished, would more than compensate an enlightened government. Be this as it may, it is the fact, that no Sir John Sinclair has yet arisen in the eastern world—that of Calcutta and its neighbourhood, there is no proper statistical account, far less of the various provinces of India*. Now, since the main burden of useful practical inquiry must fall to the share of each individual, after his arrival in this country, and more especially to the share of those who wish to make the result of their inquiries to bear on the intellectual and spiritual regeneration of a mighty mass, whose properties are but partially known, every new labourer in the Missionary field, who is guided by the dictate of heavenly wisdom, must conclude it to be better by slow but certain measures, to disappoint the hopes of the sanguine, than by precipitate and unstable plans, involve in disastrous ruin the well-founded expectations of the prudent, and patient, and judicious.

In referring to measures, it must be obvious, that we intend not primary measures viewed abstractly, such as, the circulation of Scripture and works of useful knowledge, preaching the Gospel, education of the young, &c.—since of the abstract propriety of resorting to one and all of these methods, most intelligent Christians

* The only regular attempt of the nature described is that which has been made by Dr. Buchanan, and the results of which have been published in successive numbers of "the Journal of the Asiatic Society." But the sphere of this gentleman's observations, and the objects contemplated by him, are comparatively circumscribed.

seldom entertain a doubt. The reasoning applicable to each is simple, but conclusive. God has in times past blessed the reading of Scripture; he may again bestow his blessing: let the Scripture therefore be circulated in the mode most eligible, and to the extent most practicable. God has already given efficacy to the preaching of the word; he may do so again: let therefore the word be preached at those seasons, and in the manner best suited to the convenience and capacities of the hearers. God has frequently smiled on the diligent prayerful training of the young; let therefore children receive the rudiments, and youth the higher principles of useful instruction, in the way which experience may prove best adapted to secure the desired end. So far, all who sincerely profess the Christian faith are agreed. And the grand source of difference in opinion arises from the *relative prominence* that is due to the various modes of disseminating truth—the proportion of interest, and resources, and labour, that should be lavished on each, and the distinctive forms which these must assume from peculiarities of climate, locality, and government, as well as the social, religious, and hereditary opinions, habits, and prejudices of the people.

At certain stages of the progress of society towards a more elevated state of refined enjoyment, the practicability of different plans that tend to accelerate the progression, must vary with the parts that have already sent forth the most vigorous shoots, and the ability to meet efficiently the peculiar exigencies of each. In India, books cannot yet be supplied in sufficient numbers in the native languages; and the imperfection of many of the present translations may for some time convert the seal for distribution, into a seal for careful and laborious revision. Again, the inhabitant of a cold country can never expect an enlarged freedom in “preaching,” when transported to this burning clime; and even before any profitable intercourse can be maintained with the Natives, much time must necessarily elapse in acquiring an idiomatic form of speech, in gaining such an intimate acquaintance with their habits of thought and long cherished opinions, as may enable him to address them with effect: and few, very few of the native converts possess any adequate qualifications for such employment. But, at present, there is in Calcutta, in particular, and throughout India generally, a great thirst for education, and any European Missionary may, on his first arrival, to a certain extent, find means for organizing schools on Christian principles, and, with a high degree of probability, expect an *immediate* reward for his labours. Consequently it is at once reasonable and natural that that which, in the *first instance*, is found to be most practicable, should first of all engage the attention, and call forth a portion of individual exertion. And when plans have been matured, and systems established, and trains of operations are in progress, the mind will not only be more at

liberty, but much better prepared to enter upon other connected or separated departments.

At the same time when measures of a particular description prove very successful, there is a danger of entertaining an overweening estimate of their importance, and a corresponding danger of neglecting others of a higher degree in the scale, though incapable of being moulded to the designs of expediency, or reduced within the range of ordinary calculation. When schools are seen every where to flourish, and send forth fruits with a rapidity characteristic of the very soil of these southern regions, while "the preaching of the cross" may appear to have failed a thousand times, the latter is apt to be overlooked as unimportant, or despised as utterly inefficient.

The circumstances that accompany and distinguish each species of labour tend also greatly to affect the views and practice of the labourer. Should he appear merely as a promoter of education, the Natives may appreciate his object, hail his presence, and extol his benevolence: and a reception like this, the cold hearted misanthrope *alone* can despise. But let him once propose to rear and educate souls for eternity, and the name of his God may be wantonly blasphemed, and himself may become the scorn of the rabble, or the laughing-stock of the profane: and no one can say, that there is any inherent predilection in human nature for such galling treatment.

The opinions likewise of many who merely call themselves Christians are apt unconsciously to prey upon the mind. By such persons, oral instructions, with a view to conversion, are held in absolute derision, as being symptomatic of a weak enthusiasm in desiring, or of foolish ignorance in attempting to conquer impossibilities. Or is the reference made to the *mode* of the attempt? Then are the river's bank, and the secluded field, and the lonely tree appealed to for the consummating proof of fanatical delusion. And have terms of reproach ever been wanting, when the spirit of calumny has been goaded on by inveterate hatred?

Now, the Missionary is a man, and as such, subject to all the frailties of humanity. His sensibilities not being blunted, his feelings not frozen, his heart not hardened into stone, he, like other men, must account harsh judgments, unjust censures, and cruel treatment to be "grievous to flesh and blood." But though felt to be grievous, it is his prerogative to prove that these things are not intolerable—that they may affect, but never change his determinations. Still, the man of God, who can most effectually resist their influence, must be eminent in faith, that he may be great in power. He must be no ordinary soldier: he must be a prince and a leader in the army of the faithful. No magnitude of threatened danger must quell his courage; no frequency of failure damp his zeal; no rudeness of insult blunt the edge of his benevolence. Partaker,

through the grace of God, of a divine nature, he is in some measure associated with the Omnipotent—and all the forms of opposition suggested by the spirit of error are through him brought as it were in contact with the divinity :—and who can then say that the contest will any longer be feeble, or the victory doubtful ?

Such ought to be the character of every true Missionary, and if so, such a man will not easily be led to abandon his purpose of “preaching the Cross,” if it appear to be an ordinance of divine appointment. It is not to be expected, that he can be put down by mere clamours, from whatever quarter they proceed. He is not only founded on an immovable rock, but elevated on a height of commanding prospect. With keen insight, he penetrates the true nature of things. In the outrages of the heathen, he discerns nought but the manifestation of the natural enmity of the heart towards God and his righteousness; and the certain proof that sin’s ravages are yet unrepaired. that repentance and conversion are unknown, and that his efforts to communicate the knowledge of these are not groundless. The outcries of those who profess the name of Christ against the preaching of the Gospel, as such, he identifies with the entire absence of that which makes profession of any value, and without which nothing can save the name from hypocrisy, nor the person from the woes pronounced against the hypocrite. When time and place are adduced as instances of the ridiculous, in that ridicule, whether playful or scornful, he beholds the consistency of men, who in the plenitude of their wisdom, overlook or despise the fact, that there is such a thing as difference of climate, and with difference of climate unbounded diversities in the modes and conditions that constitute social existence. Thus, in Great Britain, halls and assembly rooms, and churches innumerable, are open; and the humble cottage of the poor is at all times accessible. But what facilities does India offer to the man who “goes forth, bearing precious seed?”—Not its temples; for these are consecrated as the abode of some mis-shapen log, and a few menials to guard it from the attacks of noisome insects that prey unceremoniously on the lifeless, helpless deity :—not its private dwellings; since these would be in danger of being polluted by the tread of outcasts :—not its family circles; for to these the stranger finds no admission. In fact, except in large towns, the Indian’s hall of audience, his mart of business, and his retirement for the reciprocities of social intercourse, are generally to be found beneath the shade of the village, or traveller’s tree. And to these *must* the messenger of salvation often bend his course, if resolved that benighted Idolaters shall not live within his reach, and yet enter eternity, without hearing the sound of the glad tidings. And when want of success is urged as undoubted evidence of the folly, or inutility of “preaching,” the man of God still clings to principles

that are not the less real, though they may present a transcendental aspect to the disciples of a low and earthly philosophy. These latter move on within the contracted limits of sense: they place so confidence in what is not subjected to human measurement; they affect to condemn what does not admit of fixed previous calculation; and they cannot brook the toil and the trouble of an achievement which excludes all praise, and flourishes by the annihilation of human merit. Hence much of the zeal with which men of "liberal opinions" exclusively promote schemes of education. Here, the mode of operation is their own, and the glory of success is chiefly theirs. They have only to survey a particular field, weigh the lessons of a past experience, and contrast the nature and number of the obstacles to be overcome, with the force that can be brought to bear upon them; and they can, without fail, calculate on the appearance of a certain quantity of fruit, within a specified time. And in the retrospect, they can refer to the sagacity of their discernment, to the wisdom of their plans, to the singleness of their motives, to the unwearied vigilance of their superintendence, and to the triumphant nature of their success. And what results do they expect to follow?—All that is deemed worthy of possession,—praise, and fame, the darling objects of human ambition, and the main springs of even all philanthropy that originates from, and terminates in, the mere victim of mortality.

Wholly diverse in effect, and in the principle of its efficiency, is "the preaching of the Gospel." It is of a nature too sublime and Godlike, to be regulated by views of worldly expediency, or be imbued with efficacy from measures that originate in human sagacity. Its legitimate results are, the conversion of the soul towards God, and the progressive renovation of its nature. And in the production of these results, the holiest of men are recognized only as *instrumental, not efficient causes*. Their province is to proclaim "the glad tidings;" their privilege is prayerfully to look up to heaven for the blessing and the effect: and, oh, delightful thought! they *know* that they never shall look thither in vain. Their duty is to point to the balm that is in Gilead; their pleasure is to confide implicitly in the infinite sympathies of the Great Physician. And though there is a depth of depravity in the heart that will yield to no power that is merely human, they believe that a movement of Omnipotence will take place to destroy it: though there is a thick darkness in the soul, every effort to remove which would only sink man more deeply into despair, they feel assured, that the Spirit of God will kindle it with the splendours of heavenly light. In this mode of belief and assurance, is the reason of man prostrated? No: it reckons it the highest honour to yield to the Infinite Reason. Is the prospect of the soul's felicity disturbed? No: in the grandeur of the scene that opens to its contemplation, it is rivetted

with admiration and absorbed in delights. In the secret pavilion of creation, the God of grace is identified with the God of providence: and thence are found to proceed in parallel streams the two Prime Analogies of the universe. As most of the objects of which the universe is composed differ exceedingly in their natures, and are obedient to influences inconceivably various; yet *all* of them, suns, and planets, with their oceans, and islands, and continents, and all the elementary atoms of which these are constituted, are found to yield to that "Stupendous Energy," that pervades all space, and reaches even to the very outskirts of the material creation: so the minds of men are endlessly diversified in their nature, and submit to the controul of the most opposing influences; but *all* of them, of whatever hue or constitution, must yield to that irresistible Spiritual Agency which, in like manner, pervades the moral universe and sustains it in all its harmony,—which, issuing from the throne of the Eternal, *must* reduce into beauteous order that chaos of confusion, that at present deforms one province of God's dominions.

D.

II.—*Some Particulars relative to the Institution of the Brumha Shubha.*

This institution was planned and commenced about the year 1814. Its originator and chief supporter was Rammohun Roy, but he was joined also by Kalcesunker Ghosal, Brijomohun Mo-jundar, Ramnursing Mukhopadya, and a few other highly respectable Natives. The meetings were formerly held at the garden house of Rammohun Roy, but during the last five or six years, service has been regularly conducted once a week, at a house in the Chitpoor Road. Three eminent Pundits are engaged to conduct the service, viz. Ramchunder, Ootsobanundo, and a Hindoostanee reader, called Bawjee. The duty of the first is, to explain the text of Vyas, the object of whose writings is, to reconcile the dispute between those who declare the Vedas to be *eternal*, and those who affirm it to have been revealed at a certain time past. Ootsobanundo explains the *Upnishads*, which are subdivided into various branches, such as Vrihudarunyuka, Mandookya, Chandogya, Toitireeya, Prusna, &c. &c.; and Bawjee simply reads portions of the Vedas in the original Sanscrit language. The two first read and expound, in the Bengalee language, the science of the Vedas and Puranas; and after the service is concluded, any individual seeking information, has an opportunity of discussion with the Pundits.

The object of the Brumha Shubha is to make known that part of the Vedas which is either unknown, forgotten, or neglected. The Vedas, say the Pundits, consist of two parts, the Gyankhondo and the Kormokhondo; the first teaches the true knowledge and spiritual worship of God, and the last, the manner of performing

ceremonies, such as burnt-offerings, peace-offerings, and sacrifices in general, together with the several duties, social and religious, devolving upon the several orders.

Both are considered *necessary* by the *Vedantists*; they do not, as is generally supposed, *denounce* or *renounce* poojahs and sacrifices. They allege, that the uninitiated or ignorant cannot understand the *inner*, till they have practised the *outer*, religion;—that idols and ceremonies are a *means* to spiritual knowledge.

Nor is it the *Vedas* alone that the *Vedant Priests* profess to expound; they teach also the doctrines and practices prescribed in the *Smritis* or *Puranas*, the source of all their idolatry and superstition. The only thing that distinguishes the party from other religionists is, that they do not bow down to idols, but worship the one eternal, invisible Spirit, *having been*, as they arrogantly affirm, *sufficiently enlightened for the purpose*.

Some portion of the views entertained by the *Vedantists* has been published in about 18 pamphlets printed in Bengalee, and composed by Ramchunder; and an English translation of some of them has been made by Tarachand Chukerbutty.

The hymns, of which the annexed is a translation, were composed by Rammohun Roy, Nilmoney Ghose, Kalcenath Roy, and others. One half of the service consists in singing some of these hymns, and in this part of it, the audience seemed to me to feel the greater delight, for the sermon or exposition is certainly unintelligible to the majority.

The singing and music are very superior to what Europeans are accustomed to hear from Natives elsewhere. And though the *style* may not accord with their taste or notion of fine music, yet in this display will be found not only considerable execution, but truescience. The performance of Golam Abbas on the *toblah*, or small conical drum, played upon by the fingers, is truly astonishing, and is well worth seeing, as well as hearing. Bursts of applause frequently attest the admiration which his skill excites. The singing is similar to what is sometimes heard at nautches, but far superior. It is accompanied by the *toblah*, and also by the *tomburu*, which the *gaiak*, or songster, himself plays upon. This instrument is like a guitar, but the reverberatory is a large pumpkin. It is held in the left hand, and the strings, of which there are usually three, are swept by one finger. The *bealah* resembles our violoncello, and the *mondeere* are small cymbals, which have a very pleasing effect. These are the only instruments used in the *Bṛumha Shubha**.

* Service was formerly performed on Saturday evening, and is commonly understood to have been transferred to Wednesday, for the express purpose of removing the impression that any one day of the week, rather than another, ought to be devoted to the public worship of God. There is to be an annual or biennial change of the day of the week on which divine service is held, so that each day of the seven will, in rotation, have its due share of homage.—Ed.

The service is now conducted on Wednesday evenings, commencing at sunset, and terminates at about 8 o'clock. Any one who wishes, is at liberty, to attend.

M. W. W.

Translation of a select portion of the Hymns sung in the Brumha Shubha, by M. W. W.

1st. *Think of Him only.*

Who is every where the same, in the heavens above, in the earth, and in the water. He who created the world, hath neither beginning nor end. He knoweth all things, but no one can apprehend him. Let us therefore reflect upon him, who is supreme, the King of kings, and Lord of lords, richer and more excellent than all besides.

2.

O my soul, flatter not thyself, saying, "I am *this*," or "I do *that*:" consider rather, that thou art an instrument. Thou art indeed endowed with power to govern thy passions, and to act as thou choosest; but know, there is One, to whom thou art subject.

3.

All is vain without the blessing of God. Remember him who can deprive you of wife, children, friends, relatives, and wealth. He is the supreme, separate from the *triune* deity*; to him belong no titles nor distinctions. It is written, "Blessed is he whose soul dwelleth on him."

4.

Boast not of youth, wealth, or connexion; for, "Time may deprive you of all these in the twinkling of an eye." Forsake the illusions of this passing world, and seek the kingdom of God (Brumha), for life is as unstable as the liquid drop on the leaf of the water-lily.

5.

Serve him who is alike the author of life and death, and then you shall not suffer the miseries incident to life and death. Consider, be careful, and avoid the gulf of wealth, connexion, and self-love; set not your affections on these.

6.

Life gradually wears away, but desires constantly multiply. O meditate on Him who hath neither desire nor passion†.

7.

The world resembles the ocean.

O my soul, the source of sin and corruption, who can cross the boundless ocean without the guidance of a skilful mariner?

* The triune deity comprehends Vishnu, Brumha, and Siva, possessing respectively the three qualities of *Sato*, *rojho*, *tamo*, the creator, preserver, and destroyer. The Bramhuns affirm, that when God willed to form the earth, he assumed three spiritual natures, distinguished as above; but that he also exists in a separate or individual state as the supreme God without any specific title, or distinction of nature.

† According to the Hindoo religion, there are three moral or immaterial qualities viz. moral goodness, passion, and darkness or illusion (*maia*), by virtue of which God creates, preserves, and destroys. These qualities are not his *essential* attributes, but *assumed* merely when God *acts*; as, when he purposes to *create*, he is invested with *passion*; when to *preserve*, with *moral goodness*; when to *destroy*, with *darkness*; separate from these affections he exists like the air, invisible and inapprehensible.

The soul hath five faculties of sense ; hearing, seeing, smelling, touching, and tasting ; these are like cords attached to the neck.

Excessive love is like the darkness ; desire like the storm ; and the will like the wave which flows perpetually. Self-love falls like showers of rain in a continuous stream ; lust, anger, and covetousness are like the frightful monsters of the deep.

9.

How can your eyes behold Him, whom even the soul cannot perceive ; Him, who is without qualities or affections, and unobservable by any of the senses ; Him, whose perfections the four Vedas cannot recount, nor the holiest sages describe ?

He who created the world by his will, who supports and destroys the world according to his good pleasure, is "Tatva ;" seek earnestly to know Him.

10.

Man, that is day and night walking in ignorance, or that is eager only in the pursuit of pleasure, never reflects that his fellow-creatures are dying every moment ; though he sees the trophies of death, he cannot imagine that it will soon be his fate to die also. Alas ! how strange is this !

11.

O foolish creature, thou dost not regard thy true welfare ; the pleasures of this life, like wine enjoyed to excess, are only absurd. By excess, man becomes intoxicated ; drinking causes at first a pleasing insensibility, but the wretched being that indulges largely soon falls into a sea of troubles.

12.

O my soul, thou dost not consider, that when thou art young, vain of thy wealth, birth, and beauty, thou mayest be stripped in a moment of these vanities. Do not be foolishly puffed up with conceit of the being thou callest I, for thou knowest not what thou art.

IX.

Who can describe his glory ? The Vedas, the Institutes, and the Sciences are weary in recounting his praises. Attend, O my peaceful soul. He is the source of life, the essence of mind, who, though unsustained, sustains the universe, ineffable, inconceivable, imperishable, insusceptible of disease, the luminary of the mind.

14.

O wisdom ! destroy thou my errors ; wisdom arising in the soul will beget boundless happiness. He dwelleth in the body as in a chariot, whose guide is the soul.

Aim your shafts at the enemy ; wherefore art thou afraid ? In the body are ten organs, which may be compared to ten horses ; the mind, which is under your control, is a bridle.

Avoid excessive love of luxury.

Reflection resembles the arrow, with which you should take a good aim. By aid of reflection, envy and her train can no longer subsist.

15.

By reflection and abstraction from worldly attachments, think of Him, before whom no being is. In luxury there are many sorrows ; and to flatter the voluptuary is sin. O my soul, avoid these errors, and reflect upon truth.

16.

Remember, O my foolish, thoughtless heart, how unprofitably your time is spent, your organs soon lose their power, and your breath gradually sinks. O ! how vile not to love truth, how despicable to be revelling in luxury.

Thou fanciest, *He* is far from you ; but *He* is every where present, yea in your very soul.

17.

Behold, and consider, he is the author of your being, your preservation, and destruction ; hear and obey his commands, and utter the truth, and live. O wayfaring man, whither art thou fleeing ? Despairing of your own soul, whither dost thou flee for refuge ?

Consider thy passions are like a strange land ; but they are not like thy home. Thine own soul is thine only refuge ; seek to cherish it in its proper abode, composed of five elements, and guided by six passions. Why dost thou distrust thine own soul ?

18.

O my soul, be not forgetful of *Him* who is everlasting ; and by whom the world is sustained and nourished. O think of *Him* who is the essence of all things, and who is omnipresent.

Subdue thy passions, humble thy pride, and with the sword of wisdom, sever thy attachment to earthly things.

19.

Remember that last solemn day, when Death will visit you ; your friends may then seek to comfort you, but you will be unable to respond to their sympathies. You shall behold your wife, children, and kindred, and mourn ; they shall stand before you fixed and speechless, and nought but lamentations shall be heard in your dwelling. Your eyes will grow dim, your pulse presently cease to beat, and your hands become cold. Beware, then, be not full of vain thoughts, separate yourself from carnal pleasures, and set your affections upon that which is durable and true.

XXI.

Since thou knowest that thou must one day die, why art thou so full of disquietude, envy and distraction ? This fair body, of which thou art so enamoured, shall lie prostrate mingled in dust.

21.

By art, a piece of wood, or a blade of grass may be preserved many years ; but all your endeavours to preserve the body from destruction will be fruitless. Understand, therefore, where thou art, and whither thou art hastening. Love your fellow creatures, and do that which is right.

22.

O my soul, my ever present companion, which way dost thou inquire after God ? Wherefore dost thou seek *Him* afar ? *He* dwelleth even in your own heart.

23.

Behold, O man ! how vain art thou, that thinkest thou knowest *Him* ; for though *He* is every where present, thou canst not perceive *Him*.

O my soul ! thou hast wandered over the world, and yet knowest not what is best for thee ; in vain hast thou traversed the paths of error.

XXI.

Regard thy body as a chariot, its proprietor thy soul, and let wisdom be thy guide. With the powers of your mind, curb your passions, the steeds of your chariot ; refrain from luxury, subdue your lusts, pursue the paths of holiness, and submit only to truth.

III.—*On the Duty of preaching the Gospel among the Villages.*

To the Editor of the Christian Observer.

SIR,

As I believe that your useful and interesting periodical is open for the reception of articles on all subjects connected with the glory and prosperity of the Redeemer's Kingdom, permit me (should you not be in possession of more important matter to fill your pages) to make a few observations upon the necessity of sending the Gospel to the villages in the upper provinces of Hindoostan. That many of the inhabitants of these villages are willing to hear, and in many instances to have the Gospel, the following remarks will sufficiently demonstrate. Missionaries frequently complain of their want of success among the heathen; but it plainly appears, that the proper mode of ensuring success has not been attended to. It is true, that at almost all military stations there is a Missionary placed, who performs his regular avocations like a chaplain amongst his stationary flock; and once or twice a year attends the melahs (fairs)*: but in my opinion this mode of acting falls miserably short of the intention and wishes of the friends of Missions in Europe. I have frequently walked into villages in the Upper Provinces, and as well as my imperfect knowledge of the language would allow me, exhibited to the view of the villagers the matchless love of Christ, and the necessity of their believing in the atonement and sacrifice of the "Lamb of God," in order to their preparation for future happiness. I have frequently found them paying their devotions to the Ganges; and I have then exhibited to their view the insufficiency of its filthy waters, to wash away the guilt and pollution of their souls. I have found these villagers in every instance willing to hear of Jesus Christ. Some of them avowed that no minister had ever called at their villages to teach them about Jesus Christ. I could write a volume regarding my intercourse in the villages, and the willingness of the inhabitants to hear the Gospel. However, I only advance the above as a hint to Missionary establishments, to give more encouragement to their Missionaries, to go among the villagers and exhibit Jesus Christ as the Saviour of the world. It is not enough that a few Missionaries be placed at military stations; their duty and object is to be among the heathen, is to display amongst the villages the ensign of salvation, is to unfurl the blood-sprinkled banners of the Cross in the very empire of darkness, is to proclaim salvation finished on the cross, in those places where Satan's throne stands strongest. It

* There must be some mistake here. Many of the Missionaries who reside at military stations are in the daily habit of visiting villages all around to the distance of 6 or 10 miles; and during the cold season, they spend two or three months in itinerating to much greater distances.—Ed.

is true, that the Missionary army is small, compared with the army—of the enemy ; but the conquests of the King of Sion over the powers of darkness, are not by many nor by few ; but by the powerful sword of his sovereign grace ; piercing unto the dividing asunder of ignorance, superstition, and guilt from the heart. The smallness of the numbers of Missionaries ought not in any way to discourage the friends of the Gospel ; for we have the infallible testimony of heaven to encourage us in the holy work, and are assured, that he who holdeth in his right hand the stars of the Churches, will vindicate the honor of his cause—will triumph in his Gospel chariot ; that all nations shall read with fear the inscription on his vesture and on his thigh, “ King of kings and Lord of lords,” and that Jesus shall finally reign amidst the glories of an universal monarchy.

I think that many faithful men might be employed in this country, without any knowledge of Latin and Greek, as Missionaries. I know many Christians who are ignorant of both Latin and Greek, yet who have far more exalted conceptions of the plan of redemption, more experimental knowledge of the Saviour, more profound knowledge of the sacred record of heaven (the Bible), than other Christians, who are learned in almost all the oriental languages*. The language of India and the teaching of the Eternal Spirit is what the Missionary requires ; so that he may be enabled to exhibit the all-sufficiency of the atonement, and the unparalleled love of Christ to perishing souls.

Although we must be “ still” at the dispensations of Heaven, although we must bow with submission to the will of Providence ; yet we cannot but mourn at the ravages which death hath of late been making in the Missionary army. Two of Zion’s valiant soldiers have within a year fallen before the conquering hand of death at Chinsurah. The life and death of that devoted servant of Christ, the Rev. J. D. Pearson, is alive in all our minds. And we have now to put on our garments of mourning afresh for another indefatigable labourer in the Lord’s vineyard, the Rev. T. R. Higgs. I must for myself say, that, I have never before seen, such a humble devoted servant of Christ as Mr. Higgs. His usefulness was not confined within his own sphere. He corresponded with Christian Societies amongst the military in a remote part of India ; and only when the men who at present compose the Cameronian Regiment shall have mingled with the dust of death, will their respect and regret for Mr. Higgs terminate. I would suggest, that the Sermon lately preached at Chinsurah, on the im-

* All very true : but if it be a fundamental error to exalt human learning overmuch, it is not a less fundamental error to disparage it overmuch. We honestly believe that the man who is possessed of all qualifications, human and divine, will in general prove the most successful Missionary.—
Ed.

provement of Mr. Higg's death, should be published, and a number of copies sent to the soldiers of the Cameronians; between whom and Mr. Higgs the most endeared union as Christians existed.

Although the loss to the Mission cause is great, still, it is eternal gain to our departed friend. Now he mingles with the Church triumphant, and shouts with the blood-bought throng on high, to the praises of redeeming love. Now his seraphic spirit vies with angels, in looking into the mysteries of redemption. He was engaged in the army of Israel, and having "finished his course and kept the faith," he hath received the rewards of conquest, and the laurels of an eternal victory, crowned with his Saviour's glory, and clothed in the spotless robe of his righteousness.

Oh! that we may all be enabled to follow the example of Mr. Higgs, in humility and love to God; so that we may be like him prepared for death; and when along with him on the awful day of judgment we shall be summoned from the slumbers of the tomb, may we be enabled to shout, amidst the grand and awful convulsions of nature, amidst the terrors and splendors of judgment, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died."

Should you consider the foregoing remarks, Mr. Editor, worthy a place in your columns, they are at your service.

I am, Sir,

Your's sincerely,

Chinsurah.

A FRIEND TO MISSIONS.

IV.—A Hint respecting the Propriety of employing Christian Servants.

To the Editor of the Christian Observer.

DEAR SIR,

In revolving, as a mind that is much bent upon the one thing needful is apt to do, the means that might promote the establishment of our holy and true faith in this heathen land, it has often surprised me that nothing has ever been done towards the employment of Christians about our persons and in our families, instead of those sordid mercenaries, who, from amongst the tribes of the heathen, obtain their subsistence through our patronage and employment. How infinitely more congenial must it needs be to the feelings of a Christian master to have the attendance of persons professing his own faith, than to be dependant on the services of those, who, under the influence of blind prejudices, and a blank, benighted understanding, consider themselves lowered by their connexion with him, and whom nothing but the bait of high wages

will bribe into his service. A Christian master who feels any stirrings of zeal for the diffusion of truth and holiness, and the subversion of iniquity and falsehood, would obtain an opening for the most grateful exercise of these most excellent feelings, by the employment of Christian servants, which now perhaps, he is entirely cut off from; and he would be relieved of what must prove a constantly exciting cause of painful sensations, namely, his perpetual contact with other beings devoid of all sympathy with himself, whom he feels that his benevolence cannot reach, and who appear, but by the operation of a miracle, beyond the power of change. No one can deny that some means are wanted to do away that reproach to our Christianity in the eyes of the heathen, the mean and degraded state of the lowest order of those professing it; and I cannot conceive a greater conducive to this end, than receiving them as domestics into our families, where they would be secured from want, and, by pious masters, would have their spiritual and intellectual improvement also looked to. I offer these remarks in no other light than as a hint, which you may perhaps think it worth while to take up, and to enlarge on in your miscellany, in a way that may both serve the cause of the blessed religion of Jesus, and promote the comfort of his followers.

I remain,

Dear Sir,

Mofussil.

Very faithfully your's,

A SUBSCRIBER.

Much, very much may be said on the subject suggested in the above communication. We trust that some correspondent, who is practically versant with it, may be induced to offer us the matured result of his reflection and experience.—Ed.

V.—On the Connection between the Vedas and the Vedant.

ART. II.

Having previously shewn, from the difference of dialect, that the proper Veda belongs to an era far remote from that of the Vedanta and Upanishads, we are now to inquire how far the doctrine of the one corresponds to that of the other.

The Bhagawat Gita, which inculcates chiefly the Vedanti philosophy, is a book of great authority among the Hindoos, and is appealed to in the "Second Conference on Concremation" as being the "Essence of all the Shastrus*." Let us first of all then hear its verdict on the doctrine of the Vedas.

* P. 5.

ये विद्या वा सोमपाः दूतपापा यज्ञैरिवा कर्मणि प्रायश्चते ॥
 ते पुनः साक्षात् सुरैर्लोकान्तराणि दिवा दिवि देवभोजान् ॥ १०
 ते न भुक्त्वा कर्मलोकं विद्याप्राप्तं क्षीणे पुनरेतर्ल्लोके विद्वन्नि
 र्वा यज्ञी यज्ञेन प्रपन्ना मत्तमनं काम कामा लभन्ते ॥ ११ ॥

ADH. IX.

"The followers of the three Vedas, who drink of the moon-plant juice, being purified from sin, worship me in sacrifices, and petition for heaven. These having obtained the blessed regions of Indra, the prince of celestial beings, partake in heaven of the excellent enjoyments of the gods; and after they have enjoyed that spacious heaven, return again to this world of mortals, when their merit is exhausted. In this manner, those who longing for enjoyments follow the religion of the three Vedas, are tossed about from one world to another, and enjoy this as their only reward."

वेदेषु यज्ञेषु तपःसु चैव दानेषु समुत्पन्नं प्रदिष्टं ।
 अत्येति तत्सर्वमिदं विदित्वा योगी परं शान्तमुपैति वाच ॥

B. G. ADH. VIII. 28*.

"Know that the whole of the benefit which is manifested to accrue from the *Veda*, from sacrifice, from austerities, and from gifts, passes away, and that he only who applies his mind to wisdom, rises to the supreme and principal place of bliss."

According to the Gita then, the Vedas can by no means lead a man to the place of perfect bliss. They can only conduct him to the sensual paradise of Indra, where after wallowing a while in low gratifications, he must like a falling star descend again to earth, to mingle with his fellow sensualists; while the person, who, following the more refined doctrine of the Gita, applies his mind to know the one Supreme, attains unchangeable felicity.

The author seems to have despaired of finding a pure system of theology in the Vedas, and to have been content to look on them as nothing better than a body of gross polytheistic divinity.

But what is still more astonishing is, that the Katha Upanishad, of the Yajur Veda, translated by Rammohun Roy, and called by him a chapter of the Veda, and which proposes, as its chief end, the imparting of true notions relative to the soul, and the means of salvation, declares that this knowledge is not procurable by the Vedas. The words are: "*a knowledge of the soul is not acquirable from the study of the Vedas, nor through retentive memory, nor yet by constant hearing of spiritual instruction.* But he who

* In all the passages quoted, I have given the very words of the author and an exact reference to the place quoted, a plan, which I hope will be followed by any one who may see fit to controvert any of the positions here laid down.

seeks to obtain a knowledge of it, is gifted with it, the soul rendering itself conspicuous to him*."

When the author says, that a knowledge of the soul is not acquirable by the hearing of spiritual instruction, he means only, that hearing the instructions of the Gooroos and other teachers common among the Hindoos cannot lead to this knowledge; but he himself immediately lays down rules for its acquisition, adding, "No man can acquire a knowledge of the soul, without abstaining from evil acts; without having controul over the senses and the mind, nor can he gain it with a mind though firm, yet filled with the desire of fruition: but man *may obtain a knowledge of the soul through his knowledge of God,*" and for obtaining this knowledge of God, he afterwards lays down rules.

So then, according to this Upanishad, the knowledge of the soul can be obtained by the rules there laid down, but not by the study of the Vedas. I hope then, it will not be deemed an immodest conclusion, if we infer that the Vedas and Upanishads differ as much in doctrine as they do in dialect. And perhaps, our readers are now prepared to go a step farther, and to conclude, that since the Gita and Upanishads, the two great props of the Vedanti system, declare, that by following the Veda, we can neither obtain supreme felicity, nor a knowledge of the soul; both systems cannot be true. If the Veda be a divine revelation, intended to lead men to the knowledge of God, and of the soul, those Vedanti works which declare it cannot impart that knowledge calumniate the Veda, and are the production of infidels; but if what they assert be true, then the Veda is not a divine revelation.

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VI.—"*On the Condescension and Love of Christ.*"

2 Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Perhaps we can produce no greater incentive to any laudable engagement, than a consideration of excellent and notable characters who have attended to similar pursuits with assiduity, intrepidity, and success. Among all the characters which can possibly be proposed for our imitation, no greater, no worthier can be held up unto us than the illustrious Son of God, who in his deportment, while veiled in clay, "left us an example that we might tread in his steps." We find him proposing himself, and his disciples frequently proposing him, as a pattern for his people. Hence he says, "Learn of

* P. 19, Translation of the Kuth Upanishad.

me, for I am meek and lowly of heart." Copy after your Divine Redeemer—not only attend to his doctrines, but mark his practice too, and make that the rule by which you measure your ways. Among the Apostles, Paul seems most forward to hold up the character of Jesus: and we observe him repeatedly inculcating on those whom he addressed the duty of walking "even as Christ also walked." To the Ephesians he says, "Be ye followers of God, as dear children;" and again, "Be ye followers of me, even as I am of Christ." It is true, here he bids them copy after himself, but then it is no farther than he imitates his Saviour—no farther than his conduct corresponded with the actions of Jesus. Thus respecting social virtues he says, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it."

In the context, Paul is engaged in exhorting the Corinthians to acts of bounty and benevolence. He expresses his approbation of their former liberality, and his desire for their farther exertions in behalf of the poor of the flock and the labourers in the vineyard of God. To excite their benevolence, he proposes an example for their conduct; and for want of a greater (and greater could not be) he presents Christ unto them. "For ye know"—you are well acquainted with (for it was but a little time ago that it was manifested) "the grace of the Lord Jesus Christ, who though he was rich, yet for your sakes became poor, that ye through his poverty might be rich."—And did Christ do this for you? Did he exemplify his love in such strange expressions for you, and will you not of your abundance communicate to the support of his members? Will you see any of Jesus's brethren suffer, and not relieve them? Will you contemplate the glorious Gospel of the Saviour, and not labour to extend its influence? Ah! sure, ye never, never can withhold your earthly goods from Him, who hath not withheld himself, but given up his life for you. But leaving the immediate connexion and design of the words, let us more particularly attend to the truths they contain, by—

I. Taking a view of the Lord Jesus Christ, both in his ante-incarnate state, and also in his state of humiliation.—He was rich, but became poor.

II. We may consider the very important end or design of Christ's abasement: "that ye through his poverty might be rich;" and—

III. The assertion of the Apostle here, that the humiliation of Christ, and the glorious blessings which attend it, are the effects of free and sovereign grace; "for ye know the *grace* of our Lord."

I. We propose to view or consider the great Redeemer in his ante-incarnate state, or before he made his appearance in our nature. But here who can do justice to the exalted subject? Who

can extend his capacious powers, so as to comprehend Divinity? Who can form adequate conceptions of the Eternal Mind? Alas! in vain we inquire, for none but a Deity can ascertain the nature of his own existence. Were it possible for us to borrow the powers of angels, those exalted spirits who stand before the eternal throne, and enjoy the brightest emanations of Divinity—could we assume Gabriel's seat and Gabriel's mind—it would only expose us to more astonishment and self-amazement; and should the whole heavenly choir attempt to explore the Creator, every fresh attainment would make the succeeding one more difficult, because the incomprehensibility of their God would be the more manifested. With respect to us, indeed, there are various productions of divine power which exceed our reason, and cannot be penetrated by the wisest of our race: even our own frames, the union of matter and spirit, with various other objects, cannot be comprehended by our most diligent researches; and well might we adopt the poet's language—

“ His works so great, himself how wondrous then!

Nevertheless, although we cannot form adequate ideas of Him whom none by searching can fully find out, it is our duty and our noblest employ to seek for that knowledge which lies within our power, especially since the revelation he has given of himself will so far assist our inquiries;—since a certain acquaintance with him is essential to our happiness and safety, and since he will sufficiently reveal himself to all who diligently seek him. Let us then consider him, in connection with the particular description the Apostle gives us of his pre-existent state in the text. “He was rich.” The term rich signifies abundance of that to which it is applied: and here in the most unbounded sense was Christ rich—rich in all the attributes and perfections of Deity. For, saith John, “The Word was with God, and the Word was God.” Do we speak of wisdom?—with him were all the treasures of wisdom and knowledge. He was the fountain, the source from whence all intelligence did flow. Hence Paul calls Him “the wisdom of God,” not only as that person in whom and by whom the wisdom of the Father was manifested, but also as possessing and enjoying infinity of wisdom in common with the Father. And we find him revealing himself in the Book of Proverbs under the character of Wisdom. Doth not Wisdom cry, and Understanding put forth her voice? Counsel is mine, and sound wisdom; *I am Understanding*. I have strength, &c.” Thus Christ is revealed, as rich or abundant in wisdom; unerring in his designs, immutable in his will, and infallible in the accomplishment of all his purposes.

Do we contemplate power? Behold all power was his, and abundance of might. When we look around us, or look beneath us, regard

the globe in which we dwell, contemplate the vegetable and animal worlds, behold creatures formed from senseless clay, endued with power of voluntary motion—when we behold *man* placed as at the head of this lower world, consider the curious structure of his frame, and that immortal something which dwells within him,—does not the contemplation constrain us to acknowledge, that all these are the effects of infinite wisdom and power? Shall we, like pious David, raise our eyes from this terrestrial scene, and regard the boundless beauties which engage the attention in the upper regions? Shall we behold the sun and moon, and the stars which he hath formed? Shall we go farther, and contemplate the surprising order and delightful harmony of the heavenly bodies, trace the planets in their orbits, consider the laws by which they are governed, the regularity of their revolutions, and the sweet agreement which one part has with the whole, and their general tendency to the happiness and comfort of man—and can we help saying respecting them, 'These are

For ever singing, as they shine,
"The hand that made us is divine?"

Once more, shall we soar on meditation's wings to the place where the favoured Apostle once was taken, and faintly realize the nature of the spiritual world; contemplate the highest orders of beings who stand before the Majesty of heaven, and are the executors of his will and messengers of his pleasure; behold Raphael, and Gabriel, and Michael on their seats of glory, joining with innumerable companies of their sinless fellows, who sing their Creator's praise, and swell their lofty voices with the vast exertions of his power and the boundless perfections of his nature—shall we visit these scenes, and say, To whom do these all owe their original, from whom had they their birth? To the illustrious person whose perfections we are now contemplating, even Jesus the Son of God. For thus saith truth itself, "All things were made by him, and without him was nothing made that was made. For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist." 'Twas he that issued the heavenly mandate which commanded worlds to be. He said, "Let there be light, and there was light;" he said, Let angelic natures exist, and angels stood before him. He said, Let man be constituted from the dust of the earth, and so the clay assumed human forms, and received powers of intelligence from the Creator's hand. These are the operations of the Son of God, and who, that contemplates these vast productions of his hands, can cease exclaiming, Behold he is wonderful in working! He is rich or abundant in power.

We might here enlarge our ideas, and contemplate all the revealed perfections of God the *Father*: we might search the sacred oracles,

and there find them all applied or considered as belonging to God the Son. Justice, truth, and mercy, with essential power, happiness, and glory, all dwell in him to whom our text refers. He is rich, were we to regard the expression in a vulgar sense with respect to possession. The Redeemer has immensity of possession. We esteem that man rich who can look on an extensive part of this spacious globe, and say, 'This is mine.'—But what ideas can we form of Him who can not only view this terrestrial ball, but regard all the creatures throughout infinite space, the huge orbs of light, the wonders of the nocturnal skies, and call them all his own?—"for the earth is his and he made it: the cattle upon a thousand hills are the Lord's, yea, the earth is the Lord's, and the fulness thereof." As to the heavens, they are all at his controul; for as he once "spoke and it was done, he commanded and all things stood fast," so when the wheels of time have run their rounds, he shall speak, and the pillars of nature shall shake: He shall command, and universal conflagration shall ensue. "The elements shall melt with fervent heat, the heavens pass away as a scroll, the sun be turned into darkness, and the moon into blood, when that great and terrible day of the Lord shall come." Thus view the subject in what light we may, we behold the account strictly applicable to the ante-incarnate state of Jesus. He was eminently, essentially *rich*.—

But we have now a different view to take of this Divine character. We have taken but a glance at the shadow of his perfections: yet must see enough to fill us with humble adoration, and sublime astonishment. But were we to realize what now calls for our attention, our astonishment and amaze (if possible) would be abundantly increased. "He was rich, but he became poor." He seemed to eclipse his glory and his greatness; for "though he thought it no robbery to be equal with God," yet "he took on himself the form of a servant, and was made in the likeness of man." He made his appearance in this world, not clad in robes of royalty or shining with the external beams of Divinity; but assuming the lowest form and the meanest character. Shall we behold him in his introduction to our world, his passage through it, and his exit from it?

"In the fulness of time," we are told, "God sent forth his Son. He was born of a woman." But where shall we seek his birth-place?—in the metropolis of the country?—shall we inquire for the most magnificent structure and most beautiful palace?—there we may seek him in vain—these may give birth to earthly potentates, but it was not the birth-place of the Lord of Glory. No ensign of earthly pomp marked the introduction of the Son of God amongst us. Witness, O ye eastern sages, and bear testimony, O ye humble shepherds:—where did your honored eyes first behold your Saviour? Where did ye first behold your infant God? At Bethlehem, one of the meanest cities of Judah, you found him; and even there his first companions were the beasts of the field—his birth-place a

stable—his cradle a manger. As to his extraction, it is true he was of the lineage of David, but he sprung from an obscure part of that royal house. His reputed father was but of a mean occupation, and various circumstances related concerning him seem plainly to indicate his poverty.

Nor did the Redeemer rise higher in the scale of earthly honor during his abode among men. It might naturally be imagined, that though obscure in his birth, yet when he came forth in public life, and manifested himself the Son of God with power, that then great honour would have been paid him,—that then his character would have been highly respected, and his person proportionably revered. But the history of his life acquaints us, that he met with a far different reception. "He was as a root out of dry ground, despised and rejected of men, a man of sorrows and acquainted with grief." He became lower than any man—destitute, afflicted, tormented. He not only met with continued insult from the envious Jews, but was even destitute of those accommodations which are necessary to a comfortable existence below. Hence he complained that his circumstances were more necessitous than the winged fowl or savage beast. "The foxes have holes," (said the suffering Saviour,) "and the birds of the air have nests, but the Son of man hath not where to lay his head." And it is a well known fact, that so indigent was Jesus, that he could not satisfy the demands of the Roman Governor, but must work a miracle to pay a trifling tax for himself and his disciples. Thus poor became He who was so immensely rich.

Nor was it a transitory affliction. It followed him from the manger to the sepulchre; for being falsely accused by his malicious countrymen, we find him subjected to every insult and suffering to which poverty and ignominy could expose the vilest wretch that ever knew what existence meant. Let us view him in the High Priest's hall. Behold Him whom angels worshipped, now spit upon by men; Him who swayed the general sceptre of nature, now mocked with a contemptible reed; Him whose head was late emblazoned with all the glory of Divinity, now wearing a crown of cruel thorn: Him who was the universal Lawgiver, who bound kings and loosened princes at his pleasure, now exposed to the Roman scourge, whilst the ploughmen made long their furrows in his sacred body. Thus exercised with a variety of torture, let us follow him to the shameful tree, his lips exposed to the vinegar and gall, and his ears to the unjust taunts of the deriding rabble. In this extremity of torture he remained for the space of three hours, and gave up the ghost. Humiliation and poverty not only attended him to the close of life, but even after his death, his body was enclosed in another man's sepulchre. Thus humble and thus poor became the Son of God. His life began in shame, and ended in ignominy as to all external appearances. Thus lived and thus died the Lord of glory, who though he was rich, "yet became poor."

II. But let us consider the very important end and design of Christ's abasement.

And here how must our gratitude, love, and praise succeed our admiration and astonishment. We behold the great God, the most exalted of personages, at once assuming a character mean and contemptible. We inquire, in an excess of wonder, for the cause of this great transaction; and the reply is this, "that ye through his poverty might be rich." Wonder, O heavens, and be astonished, O earth, at this vast display of matchless grace. In order to excite this grateful wonder we might profitably contemplate our own circumstances, independent of those riches which we receive through this astonishing medium. For as no man can be well acquainted with the excellency of any gift until he is sensible of his need thereof, so a poor sinner cannot possibly put a just estimation on those riches which flow to him through the humiliation of Christ, until he is brought to an affecting sense of his native indigence and poverty. In what situation then was man, as Jesus found him? Truly he was not that glorious creature which our first parent was when he came out of the hands of his Maker. God is infinitely perfect; nor could any thing of an imperfect nature be the work of his hands. All his operations are perfect in themselves. And thus was man in his primeval state. Then he was enriched with supremacy over the lower world. A sinless body, and a mind corresponding with the perfections of God; for in the image of God made he man. But through the primary violation of the positive law of Jehovah, man has brought himself into the most distressing circumstances. Destitute of the approbation of his Maker, the ground cursed for his sake, a variety of accumulating troubles pouring like incessant billows on his mind, his situation is emphatically expressed by poverty. Poverty is a deficiency of that to which it refers, as riches intimate an abundance of it; and if we compare our circumstances by nature with Adam's in his Paradisiacal state, our minds must be deeply impressed with the propriety of the account before us of our real circumstances. Adam was a holy being. His understanding being well informed, and having no clouds of erroneous prejudices to obstruct the rays which beamed from the Spirit of God, he perfectly understood his Maker's will. His will in every thing acquiesced with the demands of Jehovah, and remained in sweet subjection to his Divine Father's good pleasure. His moral ability was equal to his desires, and he yielded obedience in all things. His God was the centre to which all his affections uniformly tended. In short, in all points of view, Adam was a holy being, for God created him upright. But alas! how mournfully is the scene changed! how is the gold become dim, and the fine gold alloyed. Every faculty of the soul depraved, and the whole man engaged in rebellion against God; no inherent goodness of his own to plead; his heart is fitly compared to a cage of unclean birds, in which is nothing to

be found but pollution and deformity. "There is none righteous, no, not one: all are gone out of the way; yea, altogether are become unprofitable; for all have sinned and come short of the glory of God."

Being thus deficient in purity, we are also destitute of all real enjoyment or happiness. These have a necessary connection with each other, for in proportion to our holiness so will be our delight. Angels are happier than men, because they are better. Adam, while in a state of purity, had every thing his most enlarged desires could demand: every terrestrial good, and every desirable superior blessing. He seemed as the chief favourite of Heaven, and that nothing might be wanting to complete his bliss, even God himself visited Paradise, and honored the happy man with his delightful presence. How replete with joy must have been the life of Adam, and how sadly awful the change which took place at his declension! Where is happiness now? surely not to be found with sinful mortals. The monarch on the throne of empire is a stranger to true felicity, nor can the humble cottager call happiness his own. The rapidity with which even those enjoyments we seem to possess flee from us, teaches us that if we sip a drop of real pleasure here, 'tis not the genuine production of earthly fountains. They yield nothing but streams of disappointment, vexation, and vanity.

Thus was man, independant of Jesus Christ, estranged from God, destitute of his favour, separated from happiness, and abandoned to wretchedness while here; and as the consequence of transgression, having nought but eternal misery to expect hereafter. No longer are the traces of the Deity to be found in his conduct, nor the happiness of Paradise experienced in his soul. He is a wretched outcast from the Lord; he is destitute of every desirable good, and has nothing but misery to call his portion.

But all these evils are rectified by Christ. Through his humiliation, man is restored to more than that from which he fell. As a guilty rebel, he is enriched with pardon through the bloodshedding of the incarnate Saviour. Though an unrighteous character, yet through the sacrifice of Jesus, and his exaltation in consequence thereof, he receives the graces and sanctifying influences of the Spirit; for Christ "ascended up on high, and led captivity captive, and received gifts for men, yea for the rebellious also." Through this medium he is made a partaker of the divine nature. His body is a temple for the Spirit to dwell in: he becomes an heir to all the promises, yea is an heir of God, and joint-heir with Jesus Christ. He is enriched not with corruptible goods or mortal treasures, but with "an inheritance incorruptible, undefiled, and that fadeth not away." He is admitted to the *relation*—he bears the *character*—and is entitled to the *privileges*, of a *son of God*. He may call heaven his own, and claim glory for his inheritance; and this, we are told, is through the poverty or abas-

ment of the Lord Jesus Christ. Indeed without this (I would speak with reverence) we cannot discern how God could be just, and yet be favourable to man. His law being broken, justice required satisfaction. Man could not possibly answer its requisitions, and therefore must have perished under an eternal weight of guilt. But the Son of God, by the assumption of our nature, rendered himself capable of suffering as a vicarious sacrifice, whilst the dignity of his person gave worth and efficacy to the atonement. Hence justice being satisfied, and the demands of the law fully assured; through the poverty of the God-man Jesus, every believer is enriched with the blessings of grace here, and of glory in the world to come. And oh! how far do these riches exceed what this world can possibly boast. The one is mean and sublunary, the other supreme and durable. Supreme, as emanating from the fulness of God; and durable, for it fadeth not away; yea, its perpetuity can only be measured by the eternity of Jehovah.

Seeing we are to be partakers of these privileges, through this astonishing way, is it not material to inquire into the primary cause of this important transaction, and its attendant blessings?—From the text then we proceed—

III. To shew that all is done of *grace*. “For ye know the grace of our Lord Jesus Christ.”

Grace, when used in relation to God, intends free and unmerited favour, or kind exertions of Deity, merely from his own good pleasure. In this sense, the Apostle uses it here: and that it does flow through this channel might, if necessary, be easily demonstrated.

1st. From God's indépendance. For he being pre-existent to and the Former of all things, all his creatures must necessarily be in subjection unto him; consequently all his transactions, whether of comparatively small or great importance, depend on his sovereign will: and surely then *all* this, which bears the testimony of goodwill as on its front, must be the effect alone of his sovereign grace; for what claim could creatures make on God, or what demands had they on his favour? He might have glorified his justice in the destruction of Adam, and every one of his children—but “he retaineth not his anger for ever, because he delighteth in mercy.”

2ndly. Repeated Scripture testimony demonstrates, that all our enjoyments flow from the free pleasure of God. Eph. ii. 10. “By grace are ye saved, through faith; and that not of yourselves, it is the gift of God;” and Titus iii. 4. “According to his mercy he saveth us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.”

3rdly, Christian experience. 'Tis said, “All thy children shall be taught of God;” and all who are God's people are by his Spirit

taught this lesson, that their salvation is of grace alone. To admit anything beside as a co-partner with Jesus, is derogatory to his honor, and inimical to the truth of God. Indeed, till a man is brought to cast himself as a poor helpless destitute sinner, upon the mercy and grace of God, through Jesus Christ, the Scriptures give us no warrant to say that man's condition is safe: but on the contrary, those who are brought to an entire submission to the mode of free salvation, as revealed in the Gospel of Christ, and who evidence the reality of their dependance by the sincerity and universality of their obedience, of them it may be said, "Happy is the people who are in such a case, yea happy is the people whose God is the Lord."

VII.—*The Penny Magazine on Education.*

It is our intention to return again to this most important little periodical, but at present we notice it only for the sake of the answer it gives to the question:—What is education? The Society for the Diffusion of Useful Knowledge, of which it is the organ, has been gradually changing its tone, as it felt itself driven by the course of events to the inevitable necessity of making religion the foundation of any great national improvement. It has raised a spirit, which the ordinary spells cannot lay, and which bids defiance to all the expedients of political wisdom, and worldly experience. The men who composed it, had liberal and enlightened minds, and their motives, we believe, were at bottom benevolent: but they were not men of piety. They had forgotten the lesson of our Lord, or perhaps despised it as too simple, "Make the tree good, and his fruit good."

Now, however, they are convinced of its wisdom, and have come forward with the public announcement, that all true reformation must begin from within, and take chief cognizance of the heart and conduct. It is true, they talk of a mistaken notion of the term "useful," but it is a mistake which their own publications have done much to countenance; and it is also true, that they mention religion with evident reluctance, disguising it under the absurd name of a general education, and endeavouring still more unwisely to separate between moral and religious instruction; as if religion did not contain the purest and the only influential morality: nevertheless all this only makes the acknowledgment the more valuable, *that the first place in every system of national education is due to that which teaches a man his duty to God, and to his neighbor.* The following is the passage referred to—

"This may seem a very simple question, and very easily answered; but many who think so, would really be very much at a loss to answer it correctly. Every man, in a free country, wants three sorts of education:—one, to fit him for his own particular trade or calling,—this is professional education;—another to teach him his duties as a man and a citizen,—this is moral

and political education ;—and a third, to fit him for his higher relations, as God's creature, designed for immortality,—this is religious education. Now, in point of fact, that is most useful to a man which tends most to his happiness ; a thing so plain, that it seems foolish to state it. Yet people constantly take the word "useful" in another sense, and mean by it, not what tends most to a man's happiness, but what tends most to get money for him ; and therefore they call professional education a very useful thing : but the time which is spent in general education, whether moral or religious, they are apt to grudge as thrown away, especially if it interferes with the other education, to which they confine the name of "useful ;" that is, the education which enables a man to gain his livelihood. Yet we might all be excellent in our several trades and professions, and still be very ignorant, very miserable, and very wicked. We might do pretty well just while we were at work on our business ; but no man is at work always. There is a time which we spend with our families ; a time which we spend with our friends and neighbours ; and a very important time which we spend with ourselves. If we know not how to pass these times well, we are very contemptible and worthless men, though we may be very excellent lawyers, surgeons, chemists, engineers, mechanics, labourers, or whatever else may be our particular employment. Now, what enables us to pass these times well, and our times of business also, is not our professional education, but our general one. It is the education which all need equally—namely, that which teaches a man, in the first place, his duty to God and his neighbour ; which trains him to good principles and good temper ; to think of others, and not only of himself. It is that education which teaches him, in the next place, his duties as a citizen—to obey the laws always, but to try to get them made as perfect as possible ; to understand that a good and just government cannot consult the interests of one particular class or calling, in preference to another, but must see what is for the good of the whole ; that every interest, and every order of men, must give and take ; and that if each were to insist upon having everything its own way, there would be nothing but the wildest confusion, or the merest tyranny. And because a great part of all that goes wrong in public or private life arises from ignorance and bad reasoning, all that teaches us in the third place, to reason justly, and puts us on our guard against the common tricks of unfair writers and talkers, or the confusions of such as are puzzle-headed, is a most valuable part of a man's education, and one of which he will find the benefit whenever he has occasion to open his mouth to speak, or his ears to hear. And, finally, all that makes a man's mind more active, and the ideas which enter it nobler and more beautiful, is a great addition to his happiness whenever he is alone, and to the pleasure which others derive from his company when he is in society. Therefore, it is most useful to learn to love and understand what is beautiful, whether in the works of God, or in those of man ; whether in the flowers and fields, and rocks and woods, and rivers, and sea and sky ; or in fine buildings, or fine pictures, or fine music ; and in the noble thoughts and glorious images of poetry. This is the education which will make a man and a people good, and wise, and happy. Give this,—and the ends of professional education can never be altogether lost ; for good sense and good principle will ensure a man's knowing his particular business ; but knowledge of his business, on the other hand, will not ensure them ; and not only are sense and goodness the rarest and most profitable qualities with which any man can enter upon life now, but they are articles of which there never can be a glut : no competition or over-production will lessen their value ; but the more of them that we can succeed in manufacturing, so much the higher will be their price, because there will be more to understand and to love them."

VIII.—*The Reformer on the Polygamy of the Coolin Brahmuns.*

The editorial remarks of the Reformer of the 11th February last, on the Polygamy of the Coolins, with one or two slight exceptions, afforded us unfeigned pleasure. We regard them as alike honourable to the head and heart of the writer, and intend accordingly to do them all the justice we can by re-publishing them entire. We wish our readers to be aroused to an adequate sense of their duty towards the vast but wretched community that surrounds them. And if all of them cannot join us in laying the reforming axe to the root of the great "Upas tree" of superstition and idolatry, that overshadows and blights the otherwise fair surface of this land, we wish them to seize at least the pruning knife, and prove helpful in lopping off some of the most pestiferous of the branches. That a practice so utterly unnatural as that of a wholesale polygamy, for the sake of filthy lucre—a practice so contrary to the dictates of sound reason, so abhorrent to the genuine feelings of humanity, and so subversive of the best interests of society, should have prevailed so widely and so long, may well fill us with sorrow, though it cannot excite our astonishment. It is the direct, legitimate result of Pauranic Hindooism—that hideous system, so fraught with the fatal power of excluding all good, and concentrating all evil. From the blind votaries of such a system, what could we expect, but excesses, growing apace into absolute monstrosities? And if left to themselves, how could we reasonably expect corruption to issue in life, or extinguished vision in the effulgence of sunshine? The apparent apathy of the Christian public, on the other hand, may be fairly attributed to their general inacquaintance with the subject. The Suttee atrocity they well knew, and therefore, year after year, they wrote against it in pamphlets and periodicals, and denounced it in popular assemblies, until the voice of an outraged community was heard and obeyed in that celebrated Act that crowns the name of Bentinck with honour, by having crowned humanity with one of the highest triumphs of good feeling and enlightened reason. But the lawless practice of Coolin polygamy does not stand out so fearfully palpable to the senses as did the horrid rite of Suttee. Both the practice itself, and its revolting accompaniments, are shrouded from the view by the concealments of domestic privacy. But now when, through the quickening impulse that has come from abroad, the Natives themselves, having ears, begin to hear; having eyes, begin to see; having understandings, begin to comprehend; and as the fruit of their hearing, and seeing, and comprehending, begin to rise up as the voluntary reporters of the enormities that are practised amongst them, and the voluntary petitioners for an effective remedy, what remains but that all who sincerely name the name of Christ

should cheerfully second their truly praise-worthy endeavours, and never withdraw their co-operation until triumphant success attend their joint efforts. But it is time to let the Reformer speak for himself.

"The triumph of reason and humanity over demoralizing ignorance and superstition having been consummated in the abolition of the *Buttee*, it is time we should turn our attention to other superstitions and abuses which continue to degrade the Hindoos, and to prevent their emancipation from the chains of ignorance, and its offspring, immorality.

"Polygamy among the Coolin Brahmuns is a prolific source of evils not only to themselves, but to all those who are permitted by the doctrines of caste to form any kind of alliance with them. It is however as opposed to the principles of our *Shasters* as it is to the dictates of sound reason. To prove the evil and demoralizing tendency of polygamy to the English reader, whose mind has been enlightened by the acquirement of moral knowledge and early association of sound principles, would be to attempt what has been already accomplished; for we are persuaded neither Englishmen, nor those who have adopted their notions on morality and social obligations, will for a moment withhold their unqualified condemnation of so unjust and unnatural a practice as polygamy. Indeed, a glance at the laws of England is sufficient to convince the most superficial observer, that this practice is in direct violation of those laws, and that it is an outrage to the feelings of the people who have enacted them. It is however otherwise with the great mass of the Hindoos. Brought up in ignorance, not only of the improved system of morality which directs the enlightened nations of this age, but also of their own *Shasters*; cherished from their very cradle by the hand of superstition, and taught to reverence the Brahmunic inventions from their mother's lap; they require at this eleventh hour to be told, that polygamy is a vice, that it is opposed to their *Shasters*, that it is opposed to reason, and that it is the cause of great evils; nay, they require all these truisms to be proved to them by demonstration. Such are the effects of education! It has been truly said,

'Tis education forms the human mind,
Just as the twig is bent, the tree's inclined.

"To those of our countrymen who are not yet convinced of the evil tendency of polygamy, we would strongly recommend an impartial inquiry into its effects on society. We would recommend to them to divest themselves for a moment of that great reverence for Coolin Brahmuns which has in a manner spell-bound all the energies of their mind, and to inquire how the system works. We are persuaded they will rise from such inquiries and reflections with a very different opinion on the subject. It will not be difficult for them to discover that when one man possesses a dozen or fifty wives, whom he has married for the sake of money, and who continue to live at their paternal homes in different parts of the country, receiving visits from their husband like those of angels "few and far between," the consequences of such matrimonial alliances cannot ensure that domestic happiness for which marriage was instituted, and which is actually enjoyed by those who confine themselves to its natural limits—an alliance between one man and one woman. We appeal to the experience of those who have had the misfortune of marrying several wives. Let them think of the jealousies, the bickerings, the quarrels, the adulteries, nay even murders to which polygamy gives rise; and then say, whether we are not right in maintaining that it is an evil—it is the bitterest bane of society. But nothing appears to us more idle and displeasing than to sit down to prove seriously what must be evident to

every one who has reflected on the subject. It is therefore a strict inquiry and impartial examination of the evil that we principally recommend to our countrymen. In many cases, reason and Shasters do not agree: but in this they are in perfect accordance with each other. Munoo however makes some exceptions. He allows a man to take another wife in case the former one be barren, become leprous, or be otherwise unfitted for the duties of a wife. But this can afford no ground for the system which is followed by the Coolins, and which we are impugning.

After having thus expatiated on the flagrant enormities of the practice he reprobates, the Reformer next proceeds to give an account of its origin, with a view to prove, that as its advocates cannot appeal to reason in its defence, so neither can they appeal to any of the acknowledged Shasters. In this way, he completely demolishes the only stronghold to which an Orthodox Hindoo might betake himself for refuge.

"According to the Shasters, Brahmuns are classified into three principal orders, the *Coolins*, the *Shritras*, and the *Bongahojahs*. The first of these are required to possess the following nine qualities, viz. good conduct, modesty, learning, a fair reputation, to have been on the various pilgrimages, devotion or belief, to have unexceptionable connexions, religious austerity, and universal charity. Those of the second order are required to possess all the qualities except that of having unexceptionable connexions. And those of the last order are not required to possess any of these qualities. Before the time of *Bullahen*, a great Rajah, all Brahmuns intermarried in each other's families promiscuously, and there was no polygamy among them except in cases allowed by *Munoo*. Bullahen, however, strictly forbade such intermarriages, and confined each order within its own members. Some time after, one *Debes Bar* divided the Coolins into thirty-six classes, and prohibited the intermarriage of the members of one class with those of another. All these classes however can marry the daughters of the *Shritras* and *Bongahojah* Brahmuns: but cannot allow their daughters to be married to any but those of their own class. The *Bongahojahs*, who are the lowest order among the Brahmuns, rise in the estimation of the people by giving their daughters in marriage to the Coolins, whilst the Coolins sink in proportion. These absurd rules have been the cause of all the mischief which is now arrived to such a height as to cry aloud for a radical reform. The Coolins, being forbidden to marry their daughters but in their own family, are often obliged to give four or five daughters to one man, and sometimes to marry within the forbidden degrees of consanguinity. But the chief source of evil is the desire of the *Bongahojahs* to raise their families by Coolin alliances, and of the Coolins to accumulate money, and to live by the bribes, (for we cannot give it a better name,) offered to them by the *Bongahojahs*. A Coolin who has once married the daughter of a *Bongahojah*, and thus lost that parity which he is supposed to possess, makes up his mind to transform this sort of low alliance into a regular traffic. He goes about marrying into as many rich *Bongahojah* families as he can, of course upon being handsomely paid for it. A *Bongahojah*, who has acquired money, naturally desires to raise his family; and without any regard to the comforts of his children or the dreadful immorality of the system, sacrifices his daughters to his family pride. He soon finds one of these fortune-hunting Coolins, and the bargain being settled, and price paid down, his daughter is married to this fellow, who the very next day goes in search of other jobs of the same kind, leaving his ill-fated wife to mourn in solitude her hard fate, the enmity of her parents, the abuse of Hindooism, and the indifference of our

Rulers, who, though noted for their high estimation of the fair sex, have allowed thousands of them to be thus sacrificed to avarice and pride. The evil does not end here ; for the man sometimes visits his wife's family in the course of his perambulations. But not without being paid for it : each visit costs the family a sum of money which they can ill afford to pay, and should misfortune render them incapable of paying for the husband's visits, the wife must be content to live all her life without seeing the man to whom she is betrothed. In fact, the Coolin marriage is a complete mercenary traffic, totally void of mutual affection. It is a bane to society, in which it causes a thousand immoral irregularities. It is a stigma on the character of the nation, and ought to be removed without delay.

" These Coolins being aware, that they can earn an easy livelihood, and eat the bread of idleness by marrying into rich Bongahojoh families, become totally regardless of cultivating their mind, or of acquiring any useful knowledge. Their Coolin parentage having insured their success in this matrimonial traffic, they never think of possessing the other eight qualities required from them by the Shasters. They are thus the most ignorant and haughty set of people that the country can be cursed with, their sole profession consisting in ruining the happiness of hundreds of innocent females.

" Is it necessary on this occasion to call upon our countrymen to co-operate with us in banishing this great evil from society ? The nature of the case should of itself suggest to them the propriety of coming forward, one and all, to join in petitioning our rulers for the abolition of this root of immorality. Let not our well-disposed countrymen think that Government will lend a reluctant ear to their prayer. The cause is such that we are fully persuaded a less liberal Government would take it up : how much more that which is under the direction of our present, much-esteemed Governor General, through whose instrumentality the horrid rite of Suttee has been abolished, and various other important reformatory effects effected. The interference of Government in this matter would be perfectly justifiable, for polygamy is no more enjoined by the Shasters than the Suttee rite was, and it is equally repugnant to the laws of England. Some cavilers are apt to say, that Government has no right to interfere in the domestic concerns of its subjects. To this flippant objection we would reply, that when domestic rites cause the demoralization of the people, and are opposed to the spirit of the laws, Government is not only justified in interfering, but is in a manner pledged to interfere, provided by so doing it does not interfere with the religion of the subjects, which we have shewn would not be, were polygamy to be made punishable by law.

" In conclusion we earnestly, but most respectfully call the attention of our Governor General to this crying evil, and humbly pray his Lordship would take the subject into consideration.

Most cordially do we second this petition, most earnestly do we join in this prayer. We do more. We strongly urge our cotemporary not merely to write warmly, but to act boldly ; not only to suggest wisely, but to execute fearlessly. About two years ago, the subject was keenly controverted between the Editors of the *Chundrika* and the *Durpun* ; but the controversy ended in nothing decisive, and certainly, in nothing *practically* beneficial. Let the Reformer, now that he has entered the field, nobly prosecute what he has begun. Now is the golden season : now is the time for action. Let him forthwith summon a meeting of his enlightened countrymen : let them assemble in the hall of the *Brumha Shubha* :

which has been recently honoured as the chosen place for the display of Hindoo humanity and Hindoo intelligence. Let the present subject be fairly and openly discussed: let the liberal Hindoos publicly express their indignation at the continuance of what is so abhorrent to human nature: let them at once embody their sentiments in the form of a petition to the Government; and sure we are, that the present Government will not turn a deaf ear to *such* a petition. We should be delighted to call upon the Christian public to petition also; but *on such a subject*, the petition of the Hindoos themselves must reach the Supreme Authority with ten-fold force. At the same time, we hold ourselves ready to lend any assistance which may be required, and to aid in the promotion of any reasonable plan for the abolition of a practice which, as Christians and as men, we cannot but abhor.

P. S.—After the preceding remarks and extracts were sent to press, the Reformer of Monday the 18th reached us, in which we find an able continuation of the exposure of the infamous practice of Coolin polygamy. After observing that, in consequence of the provision made by the benign providence of the Creator in the equal proportion of males and females, throughout the world, no difficulty can ever prevail in the formation of matrimonial contracts, the Editor proceeds still farther to shew, how the wise economy of nature has been set at nought by the foolish and mischievous attempt of misguided or mercenary men, and how such deviation becomes the “fertile mother” of shameless transgressions and consequent misery. Amongst these, he instances the species of slavery to which the criminal practice gives rise.

“Those Bongshojoh families who are in the habit of giving their daughters to the Coolins, feel considerable difficulty in procuring suitable consorts for their sons. There are, however, other Bongshojohs who instead of paying the Coolins for the supposed honour of their alliance, offer up their daughters to the other Bongshojohs, but not without being paid for the virgin; for say they, ‘If we are to be deprived of the honour of Coolin alliance, we must be paid an adequate sum in exchange for our daughters.’ The price of the girl is settled precisely in the same manner as that of any unfortunate female captive offered up for sale in the slave markets of Constantinople. Like the Turkish Corsair, the unnatural father of the Hindoo girl, swayed by one only motive—pecuniary gain, enters into three or four different engagements at the same time with the intending purchasers of his daughter, he endeavours to excite the desire of possession in these purchasers by tantalizing them, and thus having raised the price of the girl in this slave or matrimonial auction, (whichever you choose to call it) he disposes of her, of course, to the highest bidder.

“Thus it is that slave trade in reality is carried on in the very metropolis of British India, under the very eye of the British authorities. Whilst our Rulers are engaged in abolishing slave trade on the coast of Africa, the states of Gwalior, and all other places, their endeavours are set at perfect naught, and their praise-worthy exertions mocked to scorn by these sellers

of their own offspring, who carry on the same prohibited traffick with impunity, under the ample cloak of matrimonial contract according to ancient custom."

After some additional remarks, the writer thus sums up the evils arising from the polluted source which he has patriotically exposed to the light of day.

"We are first to observe that the Coolins giving their daughters to none but those of their own class, and yet marrying forty or fifty wives, there is a most undue proportion of females among them, causing all the immorality and crimes we have noticed in our last, and which is the natural consequence of such departure from the wise economy of nature. Secondly, the Coolins who carry on this traffick obtain their livelihood by it, and are thus the most useless members of society—nay, we feel authorized to say, the pests of the community to which they belong. Thirdly, a portion of the Bongahojohs having given their daughters to the Coolins, are forced to obtain consorts for their sons by the offer of money; which is the source of that matrimonial slave-trade which we have just been deprecating. Fourthly, the poorer Bongahojohs having sold their daughters to the others, are themselves deprived of wives. For, on the one hand, in consequence of the rules of caste they cannot marry any but a Brahmun's daughter, whilst on the other a suitable consort cannot be procured without money, which those who have not cannot marry, and must be content to live in a state of celibacy, or run into the immoralities and excesses to which that state too often tempts a man unguarded by uncompromising principles and a strict adherence to the paths of virtue. But oh! how little of these is to be seen among the uneducated portion of our countrymen."

With the Reformer we cordially unite in deploring the excesses of every kind to which the unnatural practice gives at once existence and increasing aggravation: with him, we heartily join in asserting that nothing short of striking at the very root of this prolific tree of immorality ought to engage the thoughts or stimulate the efforts of the Philanthropist: and with him, we fervently rejoice at the prospect of the amelioration that would thus be superinduced on the present degraded condition of so large a portion of our fellow creatures:—but, he will readily excuse us for not being able to keep pace with him in the farther declaration, that the removal of this one monstrous excrescence from the Social Body would "restore them (the Hindoos) to their primitive virtuous state." Oh, no; we know that the source of human depravity is too deep and pervading in its influence to yield to such a remedy; and we believe that the gospel alone furnishes the true panacea of human ills and human miseries. And we earnestly exhort our co-temporary "to come and see,"—to inquire, and examine, and meditate patiently, continuously, and prayerfully; and if he discover the true nature of that moral disease that has spread its ravages over the whole family of man, and the true nature of the all-sufficient remedy, we doubt not that he will be equally zealous in promulgating the knowledge of such invaluable discoveries. But, as already stated, we feel thankful for a portion

of good, when we cannot obtain *all* : and on this principle, we hail with delight the present noble endeavours of the Reformer ; and would again urge him with all moral earnestness to give prompt attention to the practical suggestion which we have offered ; and lose not a day in calling a meeting of his countrymen to petition the Government.

ALPHA.

IX.—*The Bishop of Calcutta's Ordination Sermon.*

A Sermon preached by Daniel, Bishop of Calcutta, at an ordination holden on Sunday, January the 6th, 1833, has lately been published. In the dedication to his Reverend Brethren, the Bishop states the cause of its publication as follows : " In begging your acceptance of the following discourse, I can most unfeignedly assure you that I assented with no little reluctance to the wishes of the Archdeacon, of the Presidency Chaplains, &c. when they requested me to publish it." The subject of discourse, taken from Acts xxvi. 17—20, is thus designated by the writer, " The commission for promulgating the Christian faith, which St. Paul, in that noble discourse before Agrippa from which the text is taken, testifies that he received from Christ himself." In considering this commission, three leading topics are successively expounded : " 1. The *great end* which the Apostle had to keep in view in executing it : 2. The *primary instructions* which he delivered in order to that end : 3. The *spirit and manner* in which he discharged the whole office." The general practical parts of the Sermon are in all respects worthy of him who was so familiarly known and beloved at home, as Daniel Wilson. And as for the rest, some may remark that there is nothing new enough to excite much attention, and others that there is nothing strong enough to create much opposition. The worthy Author's *forte* manifestly lies in the exposition and defence of vital Christianity ; and we cannot help regretting that he who penned the fervent, soul-awakening appeal prefixed to the new edition of Baxter's Reformed Pastor, should ever have been induced to descend to the lower platform of party polemics. As repeatedly announced and honestly professed, we are truly Catholic in our views. We rejoice in the spread of the Gospel, and care little about the name of the denomination that may be honoured in accomplishing so glorious a work. We look to the soul, and we look to eternity ; and we tremble to think of allowing paltry earthly distinctions to make us undervalue the worth of the one, or diminish the sublime grandeur of the other. Oh, that the universality of Christian love would overspread every land, and, by the effulgence of its glory, cause every black spot of division, and bitterness, and selfishness to disappear for ever !

ALPHA.

Poetry.

To the Editor of the Calcutta Christian Observer.

Sir,

Should the following paraphrases from the Hindoostanee appear likely to interest readers, perhaps you will give them a place in your valuable periodical.

I am, Sir,

8th October, 1832.

Your obedient servant,

THE QUESTION,

Sent by a Sarbarahbar to a Missionary.

THE World, my friend, with catching joys,
With hopes of wealth, with pomp and noise,
Has proved a snare to all.
Amongst its captives, captive I
Would burst its bonds, its fetters fly ;
Yet, baffled all my skill, I lie
A victim to its thrall.

In dreams and strong delusions lost,
With eyes to see, yet blindly tost
From deep to deeper gloom,
Blest were I, could I follow those
Who spied its guile, its snares and woes,
And all its bliss and false repose,
Cast off for joys to come.

THE ANSWER.

The World, my friend, that all beguiles,
Is stript of its deceitful smiles
By Christ the Lord of man.
If then, you would its snares evade,
Pray—lowly at his footstool laid ;
Peruse his word* ; accept my aid
To help you as I can.

He rescues from delusion's sway,
And vision grants to those astray
In error's gloomy road.
He bears our sins and curse away,
Gives faith to fight and grace to pray,
To those who through eternal day
Shall dwell in his abode.

* A New Testament accompanied the answer

THE HEART HEALED.

O! fancy one, some lonely pilgrim, cast
 On a far island in the cheerless main,
 Whose heart and memory sicken o'er the past,
 Who looks for ever to the deep in vain;
 With hopes that cheat him, till he loves despair,—
 Content, because he must, to perish there.

Such was *I* once—and such are all who feel
 This earth a desert, and who seek in vain
 Some cure, alas! they know not what, to heal,
 E'en for an hour, that fixed corroding pain,
 Which flies from sympathy, and scorns her art,—
 That deep, deep malady, a broken-heart.

Hope fails around us, from within, above;
 Affections wither; and we wander on,
 With rankling hearts, that languish still to love
 Those cherished once; but O! their power is gone—
 This, this is anguish, aye, a depth of woe,
 That souls who ne'er have loved can never know.

But more than all, with every pang will blend
 The dread remembrance of unpardon'd sin,
 The chilling thought that God is not our friend!
 'Tis hopeless all, to look for Hope within
 Where *He is not*,—where sin's destructive breath
 Sheds nought around it but despair and death.

'Thou child of darkness! why that smile of pride?
 The fruitless wish to mask the deep despair
 That lurks within? from me thou canst not hide
 The hopes that die, the soul that withers there;
 Years, years of suffering were enough to tell
 What is a breaking heart—I know it well.'

And who but *He*, the Dying Lamb, alone
 Could feel for me? for O! his tender heart,
 In all its quick intensity, hath known
 What suffering is; when every human art
 Had failed to heal, one breath of love divine
 From his dear lips, restored this heart of mine.

One touch of his, and lo, my heart was whole!
 The gift of health was in his gracious hand:
 "Live! Live!" he cried, and my reviving soul
 Broke forth in praise:—I felt it all expand
 With holy sympathies unknown before,
 And though I wept for sin, despaired no more.

Sweet time of love! the tide of passing years
 Rolls harmless o'er its memory—O! I cling
 To that dear hour, when hopeless sorrow's tears
 First ceased to flow,—joy's safe and balmy spring!

When first on me a pardoning Saviour smiled,
And, with a look of pity, called me, "Child."

Alas for thee ! unhappy child of sin—
Dead to its God, thy soul knows nought of this ;
No gentle retrospect of joy within,
No glorious prospect of eternal bliss,
No ray of light to chase the dark despair
That broods o'er all—for *Jesus* dwells not there.

O ! could I hear one sigh of pure desire,
One breath of prayer, one note of rapture swell
Fresh from thine heart, that like a broken lyre
Lies silent now,—a seraph's tongue might tell,
How all my soul with holy joy would hail
The welcome sound—but O ! my own would fail.

None but thy God can tune each silent string
That alunders there ; can bid that heart of thine
Touched by his hand, with notes of gladness ring
With the sweet melody of love divine.
Come then to him, his quickening mercy prove ;
Come seek with me, come share with all above
That gem of richest worth, a bleeding Saviour's love.

Oct. 15, 1832.

D.

A WISH.

JOHN XIV. 26, 27.

O for favouring gales to guide us
O'er Life's troubled sea,—
Peace of mind, and Hope beside us,
As we onward flee !

O to land in yon bright Heaven,
In some happy bay,—
Sin and care for ever driven
Far, O far away !

O to feel the Spirit dwelling
In these hearts of ours,
Like the sky-born dew-drop welling
Through sun-withered flowers ;

Back the faded glories bringing
Of our golden prime ;
Wishes cold, and faint hopes winging
For the better clime.

M.

Missionary and Religious Intelligence.

CALCUTTA.

THE CALCUTTA DISTRICT CHARITABLE SOCIETY.

From the Report of this Society, just published, it appears that the Funds of the Central Committee are formed of a liberal Donation from the Government of Eight Hundred (800) Rupees per annum, renewable annually upon application to such effect; and of the Subscriptions and Donations of benevolent individuals, who may be disposed to assist in the Society, and to further its interests.

The amount thus contributed in the past year was Sicca Rupees 23,727.

The Funds of the District Committees consist of the Church collections on Sundays, and at Christmas, and the occasional Donations of individuals, residents or friends.

The Bank of Bengal are the Treasurers of the Central Committee.

Figured Statements of the Monthly Receipts and Disbursements of the Society are to be found at the close of the Report, with lists of all Pensioners deriving support from the Funds.

The total Receipts for the past year have been Sicca Rupees 50,642. 10. 1. and the total Disbursements, Sicca Rupees 45,653. 5. 9; and the Balance in favor of the Society on 1st December, 1832, was Sicca Rupees 14,750. 11. 1.

In the year 1831, the Receipts were Sicca Rupees 46,079. 0. 0; and the Disbursements Sicca Rupees 41,342. 2. 8, exclusive of the receipts and disbursements in the Cathedral District for four months; and the Balance in hand on 1st December 1831, was Sicca Rupees 9757. 6. 2.

One Donation in particular the society cannot refrain from especially acknowledging in the Report. The Masonic Lodge, Kilwinning in the East, having more funds at their disposal than were necessary for their immediate wants, transferred Five Hundred Rupees to the Central Committee, with a letter, to be found in the Appendix, breathing the true spirit of Christian Philanthropy.

CALCUTTA CHURCH MISSIONARY ASSOCIATION.

The annual meeting of the Calcutta Church Missionary Association was held in the rooms attached to the Mission Church, on Tuesday evening the 19th Feb. The business of the meeting commenced at half past seven o'clock, when the Rev T Dealtry was called to the chair; after which, a hymn was sung, and the Rev. Mr. Stevens encouraged in prayer.

Mr. Dealtry explained the objects of the Association, and then called on Mr. W. Byrn, the Secretary, to read the Report of its operations during the last year. The following is all that we consider necessary to publish of the Report.

'The Committee, in adverting to the expectation generally raised at the announcement of a report, would observe, that the limited influence of the Association does not afford grounds for the collection of many facts, or for very extended observations. Yet the Committee are sure, that their report will not prove altogether uninteresting, if it only make known that the means which have heretofore been employed are still used in inculcating moral and Christian instruction amongst the natives of Calcutta.

'There are seven schools situated in various parts of Calcutta, in which about 400 boys receive instruction. The boys read the Acts of the Apostles, Gospels, Ellerton's Dialogues, and Bible Histories; and are taught the elements of Geography, Arithmetic, and Bengalee Grammar.

'The effects produced by preaching the Gospel are to be seen in the eager desire manifested by some of the natives to be informed of the truths of Christianity, and in the conversion of numbers from the worship of dumb idols to the service of the only true God. On this latter point, it may be mentioned, that, during the last year, no less than 22 individuals, 91 of whom were adults, have been baptized at the Church mission Chapel, Miranpore. At one period of time it was rare to hear of two or three conversions, but now, through the blessing of God, that number is almost annually increasing.

'The balance against the Association amounts to Rs. 323-10-5, which was due to the late Firm of Alexander and Co. and which has since been paid to the Assignees. The accommodation which was afforded to the Association by the Bank of Hindoostan no longer exists; and to be enabled to carry on their work, they renew their entreaties for that pecuniary assistance of which the Association is so much in need. The Committee conclude their report with an earnest appeal to all who are desirous to promote the temporal and eternal welfare of the natives of India, and especially to those who are members of the Established Church of England, for that support to this institution,

which will enable them to go onward in their labours, and to become increasingly useful in diffusing the blessings of Christianity, and of a sound education, in this populous city, and its neighbourhood.

The following are the resolutions passed at the meeting, the whole of which were carried unanimously.

1. That the report now read be adopted, and printed for the information of the Christian public.

2. That the operations of the past year afford an encouraging inducement to extend every aid and support towards the association in the prosecution of its labours, for the moral and spiritual welfare of the natives of Calcutta.

3. That the marked success which, under the blessing of God, has attended the preaching of the Gospel, as adverted to in the report, is a subject which cannot fail to be highly gratifying to every Christian heart, and to lead to an humble acknowledgment of the mercy of God, as shown in the conversion of sinners to the truth.

5. That the undermentioned Gentlemen be appointed the Committee for the ensuing year: viz.

Messrs. W. BYRN,
W. BALSTON,
J. DONALD,
J. DUNSMURE,
N. GRANT,
J. J. HOFF,
C. KERR,

Messrs. C. MURRAY,
J. RICHARDSON,
M. D'ROZARIO,
P. S. D'ROZARIO, (Sub-
Treasurer)
W. RYLAND, and
J. THOMPSON.

5. That this meeting deems it necessary in all who are engaged in this work to be in constant prayer to God for crowning with his blessing all efforts that may be made for the evangelization of the heathen.

6. That the thanks of the meeting be given to the chairman for his kindness in taking the chair.

EXAMINATION OF THE MIRZAPUR SCHOOL.

On Friday 15th Feb., a public examination of the Native youths attached to the Mirzapur English School of the Church Missionary Society was held before the Bishop of Calcutta and a number of Native and European gentlemen. After the classes were examined, the Bishop expressed his satisfaction at the progress of the pupils, and assured them of his kind and Christian wishes towards them—explaining to them and the natives around, his objects for having traversed a large ocean from England to India, and exhorting them to consider with humility the claims of Christianity as a revelation from above. He dwelt particularly upon the practical effects of Christianity upon the human heart, and warned his young hearers against pride—pride by which man fell out from a state of purity and holiness.—*Enquirer*.

CEYLON.

EXAMINATION OF THE STUDENTS AT COTTA.

The Annual Examination of the students in the *Christian Institution at Cotta* was lately held in the lecture room of the Institution, before the Right Honourable the Governor and Lady Wilmot Horton, and a large assembly of the ladies and gentlemen of Colombo.

The examination commenced at about a quarter before one o'clock, and continued, with an interruption for tiffin, till a little after five.

The following are the subjects in which the students were prepared to be examined: Theology, English Reading and Grammar, Latin, Greek, Hebrew, Geography, Arithmetic, Algebra, Geometry, and Trigonometry; but the time allotted to the examination had expired before all the subjects had been brought forward, so that the last two were omitted.

In English, a passage selected by his Excellency from Goldsmith's *History of England* was read by the students, and various Historical and Grammatical questions were correctly answered.

In Latin, His Excellency selected for the students of the first class a chapter in the second book of *Cæsar's Commentaries*, which they got through very satisfactorily. They were afterwards put into a passage that happened to be of very difficult construction, and in which, consequently, they were less successful. The second class read in the *Delectus*. Many Grammatical questions were proposed to both classes, all which were readily and correctly answered. A passage in the *Delectus*, extracted from *Xenophon*, was selected for the Greek class, their reading and construing and parsing of which seemed to give great satisfaction.

The Hebrew class read and construed part of the 12th chapter of the book of *Genesis*.

SINGAPORE

We regret to learn that the Rev. Mr. Barn, chaplain of Singapore, has been removed by death. The following is the character, and we know it was well deserved, given of him in the *Singapore Chronicle*. "The character of Mr. Barn is extensively known, and he justly appreciated to require our eulogy, we could only wish that all in his station were as well qualified for their office, and that to such just and striking views of Divine Truth, were added, in the hearts of all his associates in the ministry, the same enjoyment, and exemplification of its influence, and the same earnest desire that it might be 'the power of God to the salvation of all who heard him.' He stood pre-eminent for some of the rarest attainments in Christianity, adding to a powerful mind and fertile imagination the generally dissociated qualities of self-diffidence and humility, almost to a fault.

"He has left a void in the private and social circle, a desolation in the hearts of his dearest friends, which can only be supplied by the widow's God—the friend who sticketh closer than a brother." Mr. Barn was the son of Major-General Barn, author of "Who Saves Best, the Christian or the Man of the World?"

SIAM AND CHINA.

JOURNAL OF A RESIDENCE IN SIAM, AND OF A VOYAGE ALONG THE COAST OF CHINA TO MANTCHOU TARTARY, BY THE REV. CHARLES GUTHRIE.

(Continued from page 141.)

THE navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all courage, and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they cannot but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration for improvement is proposed, they will readily answer,—If we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo-po, called also Tsoo-how, 'queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fuhkeen, near the district of Fuh-chow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the partly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on a voyage, she is taken in procession to a temple where many offerings are displayed before her. The priest recites some prayers, the junk makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors, thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously strive to secure whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the burner, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains or of the air. On such occasions (and only on such), pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors,—“follow the spirits,”—who suddenly rise and devour part of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled, and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all, and hither they all crowd to enjoy themselves. When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, put into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humour, and recourse is had to the demons of the air. When all endeavours prove unavailing, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread sail without having consulted the favour of the demons, nor return from a voyage without showing their gratitude to their tutelary deity. Christians are the servants of the living God; who has created the heavens and the earth, at whose command the winds and the waves rise or are still, in whose mercy is salvation, and in whose wrath is destruction; how much more, then, should they endeavour to conciliate the favour of the Almighty, and to be grateful to the Author of all good! If idolaters feel dependent on superior beings; if they look up to them for protection and success, if they are punctual in paying their vows, what should be the conduct of nations, who acknowledge Christ to be their Saviour! Reverence before the name of the Most High, reliance on his gracious protection; submission to his just dispensations and devout prayers, humble thanksgivings, glowing praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debased class of people. The major part of them are opium-smokers, gamblers, thieves and forgers. They will indulge in the drug till all their wages are squandered, they will gamble as long as a farthing remains, they will put off their only jacket and give it to a prostitute. They are poor and in debt, they cheat, and are cheated by one another, whenever it is possible, and when they have entered a harbour, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their customs and apprehensions are most horrible, their language most filthy and obscene, yet they never condemn themselves to eternal destruction. A person who has lived among these men, would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best-cultivated maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a Directory; which, being the result of centuries of experience, is pretty correct in pointing out the shoals, the entrances of harbours, rocks, &c. As they keep no dead reckonings, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass, a third is divided into twenty-four parts, in conformity to the hourly divisions of twenty-four hours, which are distinguished by the same number of characters or signs; according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Lately, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China, at the present time, they enter principally by the way of Peking. It would have been well, at the time they exercised a great influence over the mind of Kanghi, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavoured to destroy the wall of separation, which has hitherto debased the Chinese from marching on in the line of national improvement. Their policy did not admit of this, the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter, they succeeded, in the former, all their exertions have been baffled by the superior enterprising spirit of Protestant nations, and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy: while they preach the glorious Gospel of Christ, they will have to show, that the spread of divine truth, opens the door for every useful art and science, that unobscured commercial relations will be of mutual benefit, and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects, but, nevertheless, some preparatory steps have been taken, such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the Protestant mission; the translation of the Bible; the publication of tracts on a great variety of subjects; the establishment of the

Anglo-Chinese college, and numerous schools and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labourers, with the exception of those of Drs. Morrison and Miles, were confined to Chinese from the Canton and Fuhkeen provinces, who annually visit the ports of the Indian Archipelago, and of whom many become permanent residents abroad. When the junks arrived in those parts, we were in the habit of supplying them with books, which forced their way to most of the Europeans of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

All these advantages had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China, in this contraband way, but indisposition snatched from my side a worthy fellow labourer, and peculiar circumstances prolonged my stay in Siam, till a great loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my intended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Tuen-tsin, the commercial emporium of the capital, met with a refusal. This junk afterwards left Siam in company with us, and was never more heard of. The refusal of him, the captain, was re-acted by several others, till, unexpectedly, the Siamese ambassador, who had to go to Peking this year, promised to take me gratis to the capital, in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly seized this opportunity of an immediate entrance into the country, with a desire of doing every thing that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed, for by the intervention of a gentleman, who wished to detain me in Siam, the ambassador did not fulfil his promise.

During this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to prevail on me to embark, but, as I was verging on that to the grave, I was reluctant to comply. Nevertheless Lau-jung, for thus was the man's name) succeeded, for his arguments were impetuous, and I agreed with captain Si-chun, the owner of the junk Siam-lo, to embark in his vessel for Tuen-tsin. This junk was of about 950 tons burden, built in Siam, but holding its license from Canton; it was loaded with sugar, wood, sugar, pepper, feathers, calicos, &c., and was manned by about 50 sailors.

The 2d of June was the day appointed for our departure. Mr. Hunter, Capt. Devam, and Mr. MacDulac, had the kindness to accompany me on board the junk. I am under very great obligations to the first of these gentlemen, for his frequent and ready support, to the extent of his power, of any measures that could tend towards the civilization of the natives. When I got on board, my cabin, in the storeroom, was pointed out to me; it was a hole, only large enough for a person to lie down in, and to receive a small box. I had six fellow-passengers. One of them, a captain, 60 years of age, was obliged to become a passenger, because his own junk was unworthy, having sprung a leak whilst moored in the harbour. He was my declared enemy, a master in opium-smoking (using the drug to the amount of about one dollar per day), a man thoroughly versed in all sorts of villainy; and even to the instruction of his countrymen, though, at the same time, he was well aware of the superiority of F. weapons, and knew the value of their arms. His son was an insatiable youth, well trained for mercantile transactions, and anxious to amass wealth, he became my friend and neighbour. My mercantile friend, already mentioned, had a cabin beneath mine. He was remarkable for deceitfulness, loquacity, childish pride, and unatural crime. His companion in trade was wealthy, self-educated, and debauched, but polite. In the practice of wickedness and deceit, no one was superior to captain Pu, another of my fellow-passengers. This man had formerly been in command of a Siamese junk, bearing tribute to China, and was shipwrecked on the coast of Pulo Way. On his release from that island, he returned to Bangkok. Being skilled in various arts of workmanship, especially in painting and mechanics, he at length gained so much property, that he was able, this year, to put some hundred peculs of goods on board a junk, and to proceed to China, where he had two wives still living. He was devoted to opium, and prone to lying, but, according to his own declaration, my best friend.

Our captain, Si-chun, was a friendly man, well versed in the art of Chinese navigation; but, unhappily, long habituated to opium-smoking. His younger brother showed

himself to be a man of truth, he was my private friend and associate, in every sort of trouble. One of the captain's brothers-in-law was the clerk, he designated himself (from the moment I stepped on board), my younger brother, paid attention to the instructions of the Gospel, and abstained from every sort of idleness. The pilot claimed acquaintance with me, being (as he said) of the same clan. He was little versed in the art of navigation, but had never been so unlucky as to lose his junk on shore. He was a man of a peaceful temper, a yielding disposition, and a constant object of censure to the sailors. To all his good qualities, he added that of opium-smoking, in which art he had made considerable proficiency. His assistant was quarrelsome, but more attentive to the navigation than any other individual on board, and he, also, as in the case with almost all the pilots, was trained up to the use of the drug, after having inspired the delicious fumes, he would often, against his inclination, sleep at his watch. All the principal persons, on whom depended the management of the vessel, partook freely of this intoxicating luxury, by which they were alternately, and sometimes simultaneously, rendered unfit for service.

When I embarked, though in a very feeble state of body, I cherished the hope, that God, in his mercy, would restore me again to health, if it were his good pleasure to employ in his service a being so unworthy as myself—the least, doubtless, of all my fellow labourers on the Chinese mission. I took with me a large quantity of Christian books, and a small stock of medicines,—the remnant of a large remittance, made, not long before, by some kind English friends. I was also provided with some charts, a quadrant and other instruments to be used in case of emergency. Long before leaving Siam, I became a naturalized subject of the colonial empire, by adoption into the clan or family of Kwo, from the Tung-an districts in Fuhkeen. I took, also, the name Shih-lin,—were, occasionally, the Chinese dress,—and was recognized (by those among whom I lived), as a member of the great nation. Now, I had to conform entirely to the customs of the Chinese, and even to dispense with the use of European books. I gladly met all these propositions, being only anxious to prepare myself for death, and was joyful in the hope of acceptance before God, by the mediatorial office of Jesus Christ. My wish to depart from this life was very fervent, yet I had a sincere desire of becoming subservient to the cause of the Redeemer, among the Chinese, and only on this account I prayed to God for the prolongation of my life.

In three days after embarking, we passed down the serpentine Meinam, suffering greatly from the swarms of mosquitoes, which are a bitter nuisance to the country since the miserable forts, built at the mouth of the river. Such was my debility that I could scarcely walk, I could swallow no food, and for some time river-water alone served to keep me alive. During the night of the 5th of June, I seemed to be near my end; my breath almost failed, and I lay stretched out in my berth, without the assistance of a single individual, for my servant Yo, a Fuhkeen man, thought and acted like all his countrymen, who give a man up and leave him to his fate, as soon as he is unable to rise. While in this exceedingly depressed state, so much consciousness remained, that I was able, at length, to rally a little strength, and leave my cabin, scarcely had I reached the stowage, when a strong vomiting fit freed me from the danger of suffocation.

On the 9th day of June, we reached the bar, where there is very little depth of water—here we were detained for some time. Every vessel built in Siam, has a Siamese noble for its patron—the patron of ours was the highest officer in the kingdom, who sent one of his clerks on board, to see us safe out to sea. This man was greatly astonished at seeing me on board a Chinese junk, and expressed some doubts in regard to my safety. In fact, all my friends expressed their fears for my life, which might fall a prey, either to the rapacity of the sailors, or the villainy of the mandarins. Many fearful dangers were predicted concerning me, there was not one individual who approved of my course; and I had no other consolation than looking up to God, under the consideration that I was in the path of duty.

In three days we were able to pass the bar, but it was effected with much difficulty. When the tide was in our favour, a cable was thrown out, by means of which the vessel was moved forward, in a manner which did high credit to the sailors.

The people treated me with great kindness, regretted the loss of my wife, whom most of them had seen and knew, and endeavoured to alleviate my sufferings in a way which was very irksome. The poor fellows, notwithstanding their scanty fare of salt vegetables and dried rice, and rags hardly sufficient to cover their nakedness, were healthy and cheerful, and some of them even strong. They highly congratulated me, that at length I had left the regions of barbarism, to enter the colonial empire. Though most of them were of mean birth, the major part could read, and took pleasure in perusing such books as they possessed. In the libraries of some of them, I was delighted to find our tracts. It has always afforded me the greatest pleasure, to observe the extensive circulation of Christian books; this gives me the confident hope, that God, in his

great mercy, will make the written word, the means of bringing multitudes of those who read it, to the knowledge and enjoyment of eternal life.

On the 14th of June, some Siamese came on board to search for me; not knowing their intentions, I withdrew. If, at this moment, the message they brought had been delivered to me, my feeble frame would perhaps have fallen; but it was not till long afterwards that I heard, that my dearest infant daughter had died soon after I embarked. The mournful tidings excited the deepest grief. After this, I passed several days alone in my cabin, which was constantly filled with the vile smell of opium fumigation. As soon as the men had down their pipes, they would indulge in the most obscene and abominable language, thus adding offence to offence. All this I had to bear patiently, till I acquired sufficient strength to talk with them; I then admonished them, in the plainest terms, and, contrary to my expectations, received, from some, apologies for their ill conduct towards me.

At length our passengers had all come on board, and the men were beginning to heave the anchor, when it was discovered that the junk was overloaded, a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bangkok, immediately on his return, some of the cargo was discharged, and on June the 18th, we finally got under weigh. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favour. Proceeding eastward, we anchored near the promontory and city of Daengnam, which is principally inhabited by Chinese, and is celebrated for its lacario and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th, we exposed Kohrum,—formerly the resort of pirates,—it is an island with a temple on its summit, in which is a representation of Buddha in a sleeping posture. On arriving at this place, the Chinese generally make an offering to this idolatrous idol. Those on board the richly laden junks, make an offering of a pig; poor people, are satisfied with a fowl or duck, both which offerings, are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

I now began to cherish the hope that my health was recovering, and turned my attention to Chinese books; but great weakness soon compelled me to abandon the pursuit, and to pass my time in idleness. My fellow-passengers, meantime, endeavoured, by various means, to keep up my spirits, and to amuse me with country tales about the beauty of the celestial empire. My thoughts were now more than ever directed to my heavenly abode. I longed to be with Christ, while I felt strong compassion for those poor beings who have no other home to hope for than an earthly one.

After having passed Cape Lint, which in most charts is placed too far west by two degrees, we approached Chantibun, a place of considerable trade, and inhabited by Siamese, Chinese, and Cochinchinese. Pepper, rice, and betelout, are found there in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships, proceeding to China, might occasionally touch here, and trade to advantage.

When my strength was somewhat regained, I took observations regularly, and was requested, by the captain and others, to explain the method of finding the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "If you can do this, you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly, that observations were entirely useless, and truly barbarous. So I lost his confidence, which, however, was soon recovered, when I told him that in a few hours we should see Pulo Way. On this island, 100 years ago, a British fort was erected; but it was afterwards abandoned, on account of the treachery of some Bugres troops, who murdered the English garrison. During the civil wars in Cochinchina, near the close of the last century, Kaungchung, the late king, took refuge here, where he lived, for several years, in a most wretched condition. In the year 1780, he made a descent upon his own territory, gained over a party, expelled the usurpers, conquered Tongum, and by the assistance of Adran, a French missionary, improved the condition of his whole empire. Some time back, the island was the retreat of Malay pirates, but at present, it is the resort only of a few fishermen, and is wholly covered with jungle.

With the utmost difficulty we arrived at the mouth of the Kang lan river, in Cambodia, where there is a city, which carries on considerable trade with Singapore, principally in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambodians in utter poverty, that they may retain their slaves for ever. Among the several junks at this place, we saw the "tribute barge," having on board the Siamese ambassador. Though the Siamese acknowledge,

nominally, the sovereignty of China, and show their vassalage, by sending to Peking, tribute of all the productions of their own country; yet the reason of their paying homage so regularly, is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable, but, the management of them is entrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years several of these junks have been wrecked.

On July 4th, we reached Pulo Condore, called by the Chinese Kwan-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Cambodia presents nothing to attract attention, but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadrons, fearful of a descent of the Siamese on Lakhon, were ready to repel any attack. Of eight junks loaded with betel-nut this year at Lakhon, and destined to Torn-tsin, only four reached that harbour; and of these, one was wrecked on her return voyage.

At this time, though I was suffering much from fear and sickness, I found rich consolation in the firm belief, that the Gospel of God would be carried into China, whatever might be the result of the first attempts. The perusal of John's Gospel, which details the Saviour's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China, but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influence of the Holy Christ.—In these meditations, I tasted the powers of the world to come, and lost myself in the adoration of that glorious Name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped on me; neither did the kindness of some individuals make me forget, that there were dishonest men around me, and that I owed my preservation solely to the divine protection.

The coast of Tonquin is picturesque, the country itself closely overgrown with jungle, and thinly inhabited by the aborigines, and by Cochinchinese and Malays. I could gain very little information of this region, even the Chinese do not often trade thither; but it appears, that the natives are in the habit of sending their articles, to some of the neighbouring harbours visited by the Chinese.

Here we saw large quantities of fish in every direction, and good supplies of them were readily caught. By chance, some very large ones were taken, and a person who had always much influence in the deliberations of the company advised, that such should be offered to the mother of heaven, Ma-tan-pa. The propriety of this measure I disputed strongly, and prevailed on the sailors not to enhance their guilt, by consecrating the creatures of God to idols.

From Pulo Condore the wind was in our favour, and in five days we passed the coast of Cochinchina. The islands and promontories of this coast have a very romantic appearance, particularly Padaran, Varla, and San-bo. Many rivers and rivulets disengage themselves along the coast, and the sea abounds with fish, which seem to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochinchinese are a very poor people, and their condition has been made more abject by the late revolution. Hence they are very economical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy the evil. The natives themselves are open and frank, and anxious to conciliate the fears of strangers.

On the 10th of July, we saw Toon-fung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country which they espied. Toon-fung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts, where rice and sugar are cultivated. There are aborigines, not unlike the inhabitants of Manila, who live in the forests and mountains, but the principal inhabitants are the descendants of people, who, some centuries back, came from Fukkeen, and who, though they have changed in their external appearance, still bear traces of their origin, preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman catholic missionaries very early perceived the amiable qualities of this people, and were successful in their endeavours to convert them, and to this day, many of the people profess to be Christians, and seem anxious to prove themselves such.

Hainan is, on the whole, a barren country; and, with the exception of timber, rice, and sugar (the latter of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad: they visit Tonquin, Cochinchina, Siam, and also Singapore. On their voyages to Siam, they cut timber along the coasts of Tonquin and Cambodia; and when they arrive at Bangkok buy an additional quantity, with which they build junks. In two months a junk is finished,—the

sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island; and both junks and cargoes being sold, the profits are divided among the builders. Other junks, loaded with rice, and bones for manure, are usually despatched for Hainan.

During my residence in Siam, I had an extensive intercourse with this people. They took a particular delight in perusing Christian books, and conversing on the precepts of the Gospel. And almost all of those, who came annually to Bangkok, took away books, as valuable presents to their friends at home. Others spoke of the good effects produced by the books, and invited me to visit their country. Humbly trusting in the mercies of our God and Redeemer, that he will accomplish, in his own time, the good work which has been commenced, I would invite some of my brethren to make this island the sphere of their exertions, and to bring the joyful tidings of the Gospel to a people anxious to receive its precious contents.

As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat. While there was not wind enough to ruffle the dazzling surface of the sea, we were driven on by the current to the place of our destination. Soakah*, in Chao-chow-fu, the most eastern department of Canton province, bordering on Fuhkeen. This district is extensive, and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports, are Ting-hae (the chief emporium), Ampeh, Hae-co, Kit-co and Jen-ping. The people are, in general, mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them go, every year, to the various settlements of the Indian archipelago, to Cochinchina, and to Hainan, or gain their livelihood as sailors. Being neighbours to the inhabitants of Fuhkeen, the dialects of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their parents, has given rise to considerable rivalry, which, frequently, results in open hostility. But the Fuhkeen men have gained the ascendancy, and use all their influence to destroy the trade of their competitors.

(To be continued.)

EUROPE.

RELIGIOUS STATISTICS OF GREAT BRITAIN.

The number of Wesleyan Methodists in Great Britain is more than 1,000,000; of members in communion, 272,175; of ministers, 1,000. The number of Methodists, who have separated from the parent stock, is at least 210,000, of whom 70,000 are members. The Calvinistic Methodists in Wales have 300 congregations, and in the remainder of England, 150. The number in the three denominations of Dissenters in England, at various periods, is as follows:

	<i>Presbyterians.</i>	<i>Independents.</i>	<i>Baptists.</i>	<i>Total.</i>
1819	262	790	683	1,683
1827	304	1,205	885	2,212
1830	354	1,280	808	2,434

Of the Presbyterian congregations, 235 have become Unitarian. There are 486 Independent Churches in Wales, Ireland, and Scotland; and in the same countries, 500 Baptist Churches. In Great Britain, the three orthodox denominations of Dissenters—Presbyterians, Independents, and Baptists—have 3,000 places of worship, and a population of more than 1,000,000. The population is somewhat larger than that of the Methodists. In Great Britain, there are 7,500 places of worship, for all classes of Dissenters, including Methodists; and 12,000 for the Established Church of England.

Contributions. Of the Benevolent Societies, supported entirely by Dissenters, the income is as follows:

London Missionary,	£41,500
Baptist	12,720
Wesleyan	50,071—£103,291.

* On page 56, in our last number, Soo-ac-kea has been given as the Mandarin pronunciation of this name. This, it appears, is incorrect; but the Chinese characters, and, consequently, the Mandarin pronunciation, of this and several other names in the following pages, we are unable to ascertain. Mr. G. having only inserted, in the MS. left with us, the names of the places, according to their Fuhkeen pronunciation. Ting-hae is Ching-hae-heen, and Jen-ping is Jenou-ping-heen. Hae-co, and Kit-co, we believe to be Hae-yang-heen, and Kee-yang-heen. Soakah is a small port near the mouth of the Jen-ping river.

Of those supported entirely by the Established Church, the income is as follows:

Church Missionary,	£47,846
Jews' Society,	14,000
Christian Knowledge,	9,300
Gospel Propagation,	6,950—£77,200.

Of the income of the principal remaining Societies, such as the British and Foreign Bible, &c. the Dissenters and Methodists contribute at least one-half.—*Am. Qr. Rev.*

ECCLESIASTICAL ESTABLISHMENT IN SPAIN.

The Spanish Church rejoices in 50 archbishops, 604 bishops, 11,400 abbots, 936 chapters, 127,000 parishes, 7,000 hospitals, 23,000 fraternities, 43,000 monasteries, 125,000 convents, 319,000 secular priests, 300,000 inferior clergy, 400,000 monks and nuns.

UNITED STATES.

AMERICAN EPISCOPAL CHURCH.

At a meeting of the clerical and lay deputies, who organized the Protestant Episcopal Church in the United States, and adopted its "General Ecclesiastical Constitution," the Rev. Mr. Provost was Chairman of the Committee that drafted and reported that document, which was wisely modelled after the Federal Constitution of the new Republic. In the early general councils of the Church he was a prominent member; was elected Bishop by the clergy and laity of New-York, in 1785, was soon after honoured with the degree of D. D. by the College of Philadelphia, and when the Archbishops and Bishops of England consented to confer the Episcopal character on such persons as might be recommended by the Church in the United States, Dr. White, bishop elect of Pennsylvania, and Dr. Provost, bishop elect of New-York, repaired to England, and were consecrated in the chapel of the Archiepiscopal palace at Lambeth, by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, on Sunday, February 4th, 1787. The new prelates came ashore from England, and after a very tedious and hasty passage, during which Dr. Provost was 'so ill, that it was feared he would not live,' they reached New-York, April 8th, 1787, on Easter Sunday.

It was indeed a high festival to the Church in the United States. An AMERICAN EPISCOPATE was secured at last! Two native citizens were duly consecrated by the Archbishops and Bishops of England, successors of the Apostles of the Lord.

The Episcopal Church of America is therefore now completely organized, with all proper officers to continue her existence and, with a constitution, like that of the present Episcopal Church in Scotland, formed upon the model of the primitive Church, antecedent to the time when the civil powers undertook to patronize it, being unconnected with any civil establishment.

Since the time when she was thus regularly constituted, and became complete in her orders, as well as independent in her government, this Church has enjoyed an uninterrupted course of prosperity—has been gradually "lengthening her cords and strengthening her stakes"—while, at the same time, there has been an increasing degree of piety and zeal among her members. She is found in all parts of the country. She can now boast of a branch of eleven bishops, all of them respectable men, and some of them of distinguished piety and learning, together with a large body of clergymen, and congregations, which are annually and steadily increasing.

Their bishops are chosen by a majority of the officiating presbytery, in the respective dioceses, of whom there must be at least six before they can proceed to elect a bishop; but they have neither patronage, cathedrals, nor palaces, so that like St. Paul they chiefly "dwell in their own hired houses." Nor have they any revenues attached to the Episcopacy. It has, however, been found that the bishops, by being obliged to take charge of a parish for their support, are obstructed in that oversight which they ought to take of all the churches, and therefore many of the States are endeavouring, by donations and annual collections in the Churches, to raise a "Bishop's Fund;" but no State is obliged to do so by any law to that effect.

All the presbytery are left to themselves with regard to where they may settle; or it much depends on their popular talents, for their appointment does not rest with the bishop, who can neither place nor replace a minister of himself, but entirely depends on the free choice of the people. No individual can have the gift or presentation of a parish, nor can any bishop, or convention of bishops, place over a church a pastor, without the consent of the vestry or the congregation, according to the charter; for some churches choose their minister by the vestry, who are annual church officers, as in England, &c.; and others by ballot, by the whole congregation, as was uniformly the practice in America before the Revolution.—*Calcutta Christian Intelligencer.*

RELIGIOUS DENOMINATIONS IN THE UNITED STATES OF AMERICA.

Denominations.	Min.	Ch. or Cong.	Communi- cants.	Popula- tion.
Calvinistic Baptists,.....	2,914	4,334	304,827	2,743,453
Methodist Episcopal Church,.....	1,777		476,000	2,600,000
Presbyterians, <i>General Assembly</i> ,.....	1,801	2,253	182,017	1,800,000
Congregationalists, <i>Orthodox</i> ,.....	1,000	1,270	140,000	1,260,000
Protestant Episcopal Church,.....	558	700		600,000
Universalists,.....	150	300		600,000
Roman Catholics,.....				600,000
Lutherans,.....	205	1,200	44,000	400,000
Christians,.....	200	800	25,000	275,000
German Reformed,.....	84	400	17,400	200,000
Friends, or Quakers,		400		200,000
Unitarians, <i>Congregationalists</i> ,.....	160	193		176,000
Associate and other Methodists,.....	350		35,000	175,000
Free-will Baptists,.....	300	400	16,000	150,000
Dutch Reformed,.....	159	194	17,888	125,000
Mennonites,.....	200		30,000	120,000
Associate Presbyterians,.....	74	144	15,000	100,000
Cumberland Presbyterians,	60	75	8,000	100,000
Tinkers,.....	40	40	3,000	30,000
Free Communion Baptists,.....	10		3,500	30,000
Seventh-day and other Baptists,.....	70	■	4,400	44,500
United Brethren or Moravians,.....	23	23	2,000	7,000
Millennial Church, or Shakers,	45	15		6,000
New Jerusalem Church,.....	30	28		5,000
Jews and others not mentioned,.....		150		50,000

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

JAN.

22. Lieut. T. V. Lynagh, H. C. European Regiment, to Miss O'Halloran, daughter of Brigadier General O'Halloran, C. B. commanding the Dinapore Division of the Army.

25. Mr. J. C. Thompson to Miss D. A. West.

28. Dr. Bermond, of Chandernagore, to Miss Elisa Rowson.

31. R. Walker, Esq. Civil Service, to Miss J. M. Young.

FEB.

4. Elliot Macnaghten, Esq. to Isabella, only daughter of the late John Law, Esq. Bengal Medical Service.

9. Mr. Thomas De Souza, to Miss Mary Gomes.

— At Dinapore, James M. Mackie, Esq. to Mrs. Anna Matilda Rotton, youngest daughter of Capt. T. Edwards, of the same place.

12. William Stevenson, Esq. Assistant Surgeon, 33rd B. N. I. to Margaret Mary, eldest daughter of Capt. R. Stack, H. M. 45th Foot.

13. Mr. William Howard, to Isabella, second daughter of Mr. André Arson.

18. At Secbore, James Lothian Wilkie, Esq. to Miss Anne Robert.

19. Captain G. R. Carmac, of H. M. 3rd Regt. Buffs, to Henrietta, second daughter of Major J. Maling, Presidency Pay-master.

— Captain G. Jellicoe, of the Resolution, to Miss Sarah Rivers Brooke.

BIRTHS.

JAN.

9. At Kurnaul, the lady of Lieut. Chester, of a son.

11. At Hissar, the lady of Civil Surgeon Mac Anally, of a daughter.

15. At Akyab, the lady of Captain Dickenson, of a daughter.

18. At Mymensing, the lady of R. Walker, Esq. Civil Service, of a daughter.

20. At Pooah, in Tirhoot, the lady of Capt. Gwatkin, of a daughter.

— The lady of S. Davis, Esq. Civil Assistant Surgeon, Patna, of a daughter.

22. At Tirhoot, the wife of Mr. W. Kennedy, of a daughter.

25. The lady of Dr. J. R. Vos, of a daughter.

26. Mrs. A. L. Davis, of a daughter.

27. At Chinsurah, the lady of Lieut. C. Carter, H. M. 16th Regt. of a daughter.

28. Mrs. A. Fleming, of a son.
 — At Gurrowarrab, the lady of the late Dr. J. A. D. Watson, of a daughter.
 29. Mrs. George S. F. Ross, of a son.
 31. At Barrackpore, the lady of Lieut. K. T. Sandeman, 33rd N. I. of a son.
 — Mrs. J. Rodrigues, of a son.
- FEB.**
 3. At Bhagulpore, the lady of F. O. Wells, Esq. Civil Service, of a son.
 8. The lady of Capt. Younghusband, of a son and heir.
 9. Mrs. B. MacMahon, of a daughter.
 11. At Clousurah, the lady of Brevet Captain Bell, H. M. 16th Regt. of a daughter.
 14. The lady of Capt. Wintour, of a daughter.
 16. The lady of Mr. R. Wood, of a son.
 16. At Meerut, the lady of J. R. Hutchinson, Esq. of the Civil Service, of a son.
 17. Mrs. C. C. Berkeley, of a son.
 18. The lady of Mr. J. Wood, of a daughter.
 The wife of Mr. R. Aubrey, of a son.
 At Kidderpore, Mrs. M. Earls, of a daughter.
 23. The lady of James Graves, Esq. of a son.

DEPARTURE

- JAN.**
 22. Near Penang, on board the Steamer *Enterprise*, Sir W. O. Russell, Knt. Chief Justice of the Supreme Court, Bengal.
 33. Mr. A. Thomas, aged 32 years.
 26. Miss C. Smith, aged 18 years.
 — Miss H. Artillery, aged 28 years.
 27. Mast. C. Gilchrist, aged 16 years.
 — Mast. E. W. Gordon, aged 16 years.
 29. Theodore, the son of Mr. and Mrs. R. Z. Shiroore, aged 11 months.
- FEB.**
 1. Mr. A. Black, aged 70 years.
 2. At Jessore, Capt. Bargh.
 At Serampore, Mrs. Draper, relict of the late James Draper, Esq. aged 53 years.
 3. Miss Elizabeth Dorcas Fowlee, aged 13 years, 3 months, and 13 days.
 At the General Hospital, Mr. H. Gordon, late Hospital Assistant, aged 19 years.
 9. Mr. George Potter, Head Assistant H. C. B. Garden, aged 38 years.
 Master R. Smith, aged 7 years, 8 months, and 9 days.
 The infant daughter of Mr. J. J. Marques, aged 6 months.
 10. At Howrah, Captain C. H. Bran, Assistant Salt Agent, Salkeo, aged 48 years.
 12. Miss Ann Branigan, aged 22 years.
 Mr. John Aiken, aged 23 years.
 13. Mrs. E. Hayer, wife of Mr. F. Hayer, Head Cutler to the H. C., aged 18 years.
 16. In Camp, at Dudka, of Jungle Fever, Cadet William Stiles, aged 18 years.
 17. Ann Priscilla, the daughter of Mr. John Pereira, aged 5 years, 7 months.
 20. George Chisholm, Esq. aged 78 years, 11 months and 27 days.
 21. By a fall, David, the second son of David Ross, Esq. aged 3 years, and 4 months.
 Mrs. Ann Morris, aged 33 years.
 22. Mrs. F. J. Bowers, aged 18 years, 10 months, and 19 days.
 23. At Mrs. R. Reichardt's Seminary, Miss Ellen Shean, aged 17 years, and 9 months.

Shipping Intelligence.

ARRIVALS.

- JAN.**
 29. Isabella Robertson, (bark) Hudson, from China 22nd Dec. and Singapore 4th Jan.
Passengers from China:—Miss Philip, M. Pereira, Esq. A. Robertson, Esq. Sr. Monteiro, Mr. Albrigo, Country Service. *From Singapore*, Capt. Christie, H. M. Bells, A. C. Davidson, Esq. J. McClure, Esq.
- FEB.**
 4. Nabob, (Amr. Brig) B. Moore, from New-York, (date not mentioned.)
 — *Enterprise*, (H. C. Steamer) West, from Penang 26th January.
Passengers:—Lady Russell, Mrs. Murchison and 3 children, Hon. E. Murchison, G. Scott, Esq.
 6. Competitor, (bark) A. Thompson, from Moulmein 30th January.
Passengers:—Mrs. Thompson, and child, Lieut. Collins, 25th B. N. I. Captain R. Jamp, Country Service.

6. *Lotus*, (brig) T. Wilson, from Greenock 23rd August.
 — *Alexander*, J. G. Jones, from Mauritius 28th Nov. and Covelong 22nd January.
Passenger from Mauritius:—Mr. James Doward.
 — *Tauje*, (A.) Hajee Almas, from Bombay 22nd Oct. and Aleppo 9th November.
 — *Ruby*, Thos. Hill, from Madras 10th and Covelong 20th January.
Passenger from Madras:—Mr. J. J. Jain.
 7. *Thalia*, W. H. Biden, from London 18th Sept. and Cape of Good Hope 5th Dec.
Passengers from London:—Mrs. Carter; Mrs. H. Forsyth, Mrs. Absolon, Misses Tickell, King, and Walker, Col. Tumba, Capt. Consado, Capt. Williams, Ensign A. Hogg, H. M. 44th Regt. Messrs. John Turner, J. Adams, Davidson, and W. Skinner, Cadets; Children, W. Carter, Vernon Carter, Caroline Carter, Isabella Carter, Matilda Carter, Samuel Carter, and Robert Carter.
 10. *Novo Dourado*, (P. Bark) M. T. DaLuz, from Macao 15th Dec., (Singapore date not mentioned), and Penang 22nd January.
Passengers:—M. DeMello, Merchant. From Penang, J. Aah, Apothecary.
 11. *Mercury*, (bark) C. Bell, from Singapore 22nd January.
Passengers:—Mr. Whitehead, and Mr. E. Cockley.
 — *Dover*, (Amr.) John Austin, from Boston, 24th August.
Passengers:—Mrs. Hill, Thos. Hill, and Eliza Hill, children; Mr. Edward Austin, Supercargo, Mr. H. Brook, Clerk, Mr. W. C. Gorham; Thos. Dunn, Mr. T. H. C. Brown, and Mr. W. Sentas.
 12. *Magicienne*, (H. M. S.) J. H. Plummeridge, from Madras 31st January.
 — *Georgina* (Amr.) J. Land, from Philadelphia 5th Sept. and Singapore 20th Jan.
 12. *Adelaide*, (barque) A. Steel, from Cochin 22nd and Aleppo 25th December.
 — *Caledonia*, (ditto) A. Symers, from Penang 25th November.
Passengers:—Mrs. Davidson and child, Mrs. Malardith and child, Capt. Davidson, 12th Regt. N. I. Capt. Allan, C. C. Jackson, Esq. B. C. S. Suppanjee Moosamanjee, Esq. one European and eight natives, one European and one Malay Female Servant.
 — *Resolution*, G. Jellicoe, from Madras.
 16. *Victoire Lise*, (Fr. bark) from Bourbon, 18th December.
 17. *Louisa*, (Schooner) W. C. Walker, from Penang, 17th January.
 19. *Anne Schooner*, H. Murphy, from Ceylon 23rd December, and Madras 5th Feb.
 20. *Sir Archibald Campbell*, (brig) C. Robertson, from Singapore 13th and Penang 26th January.
 23. *King William the Fourth*, E. D. O. Eales, from Bombay, 16th and Cochin 20th Jan.
Passenger from Bombay:—Mr. Butler, Mariner.
 — *Nerbudda*, F. Patrick, from Port Louis, 17th Nov. Madras, 8th Jan. and Cheduba, 17th February.
 — *Will Watch*, W. Barrington, from Madras 14th February.
Passengers:—Mrs. Maidman, Miss Pringle, Miss Collins—Rev. T. Hodson, Mr. Frith, Mr. J. Bruce, Mr. J. Gonsalves, and Mr. N. Antony.

DEPARTURES

JAN.

25. *Falcon*, D. Ovenstone, for China.
 26. *Pattle Main*, (Arab) Syed Mahomed, for Muscat.
 — *Amelia*, (Portuguese) J. J. Rebeiro, for Lisbon.
 — *Abgarria*, T. S. Rogers, for Bombay.
 29. *Nassur*, (A.) Hajee Amber, for Muscat.

FEB.

5. *Beacorken*, (H. C. C. S.) Tullis, for London.
 — *Malcolm*, Eyles, for London.
 7. *Euema*, (Schooner) J. King, for Khyonk Phyo.
 — *Ernaad*, J. L. Gilet, for Madras.
 11. *Hydros*, (Bark) Nacoda, for Madras.
 — *L'Victoire*, F. E. Lefort, for Havre De Grace.
 12. *Arnold Wells*, (Amr.) F. Dawson, for New-York.
 14. *Hamon Shaw*, (Brig) R. G. Wilson, for Penang.
 15. *Mellekel Behar*, (A.) Mahomed Rajah, for Red Sea.
 — *Maria*, (Schooner) T. Daniel, for Moulmein.
 16. *Soltan*, T. Mitchell, for Madras.
 18. *James Pattison*, Thos. Bolton, for London.
 — *Kusrovie*, H. M. Potter, for Persian Gulph.
 21. *Lord Amherst*, J. Hicks, for London.
 — *Constance*, (F.) C. Gellis, for Bourbon.
 — *Anna*, (Brig) J. Somerville, for Masulipatam.
 23. *Victoire*, (F.) J. Desse, for Havre De Grace.
 — *Fyzrobany*, R. Noyes, for Muscat.
 24. *Lotus*, (Brig) Thos. Wilson, for London.
 — *Indus*, (French) C. Balais, for Bourbon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of January, 1833.

Day of the Month	Minimum Temperature observed at sunrise					Maximum Pressure observed at 9h 50m					Observations made at Apparent Noon					Max Temp and Dryness observed at 2h, 40m					Minimum Pressure observed at 4h 0m					Observations made at Sunset					Rain Gauge, No. 1.							
	Observed Height of Barom.	Temp. at the Mry.	Of the air	Of surface	Wind Direction	Obsd Ht. of Barom.	Temp. at the Mry.	Of the air	Of surface	Wind Direction	Obsd Ht. of Barom.	Temp. at the Mry.	Of the air	Of surface	Wind Direction	Obsd Ht. of Barom.	Temp. at the Mry.	Of the air	Of surface	Wind Direction	Obsd Ht. of Barom.	Temp. at the Mry.	Of the air	Of surface	Wind Direction	Obsd Ht. of Barom.	Temp. at the Mry.	Of the air	Of surface	Wind Direction								
1	30.240	54	50	48	N	32.8	61.7	66	57.8	N	32.8	61.7	66	57.8	N	32.8	61.7	66	57.8	N	32.8	61.7	66	57.8	N	32.8	61.7	66	57.8	N	270.63	64	57	N	270.63	64	57	N
2	30.250	84	40	44	N	25.6	61.1	65.5	55.5	N W	25.6	61.1	65.5	55.5	N W	25.6	61.1	65.5	55.5	N W	25.6	61.1	65.5	55.5	N W	25.6	61.1	65.5	55.5	N W	198.65	69	55	N W	198.65	69	55	N W
3	24.2	51.7	48.5	45.5	N W	22.8	61	70	58.3	W	22.8	61	70	58.3	W	22.8	61	70	58.3	W	22.8	61	70	58.3	W	22.8	61	70	58.3	W	132.63.5	71	59	CM	132.63.5	71	59	CM
4	17.4	52.5	50.3	50.1	N E	24.8	61.3	72	59.7	CM	24.8	61.3	72	59.7	CM	24.8	61.3	72	59.7	CM	24.8	61.3	72	59.7	CM	24.8	61.3	72	59.7	CM	148.65	73	61.7	N	148.65	73	61.7	N
5	18.4	55	52.5	52	CM	23.0	61	69	64.7	N E	23.0	61	69	64.7	N E	23.0	61	69	64.7	N E	23.0	61	69	64.7	N E	23.0	61	69	64.7	N E	170.60	73.3	67.7	N E	170.60	73.3	67.7	N E
6	25.0	58	50	55.5	N E	27.0	61.3	76	68	N E	27.0	61.3	76	68	N E	27.0	61.3	76	68	N E	27.0	61.3	76	68	N E	27.0	61.3	76	68	N E	200.68	75	72	CM	200.68	75	72	CM
7	25.2	58	50	50.3	CM	26.6	61.4	74	68	N E	26.6	61.4	74	68	N E	26.6	61.4	74	68	N E	26.6	61.4	74	68	N E	26.6	61.4	74	68	N E	156.68	77	69.5	W	156.68	77	69.5	W
8	20.0	60	50	58	N E	21.2	61.5	73	65.5	N W	21.2	61.5	73	65.5	N W	21.2	61.5	73	65.5	N W	21.2	61.5	73	65.5	N W	21.2	61.5	73	65.5	N W	136.60	77	66	CM	136.60	77	66	CM
9	20.2	61.5	50	57.7	W	24.8	60	70.5	61	N W	24.8	60	70.5	61	N W	24.8	60	70.5	61	N W	24.8	60	70.5	61	N W	24.8	60	70.5	61	N W	134.69	71	65	CM	134.69	71	65	CM
10	19.0	50.5	57	54	W	27.2	64	71	62.5	N	27.2	64	71	62.5	N	27.2	64	71	62.5	N	27.2	64	71	62.5	N	27.2	64	71	62.5	N	142.60	74	62.5	W	142.60	74	62.5	W
11	16.4	58.5	50	53	N	24.0	64	70.3	60.5	W	24.0	64	70.3	60.5	W	24.0	64	70.3	60.5	W	24.0	64	70.3	60.5	W	24.0	64	70.3	60.5	W	104.60	76.5	68.5	N W	104.60	76.5	68.5	N W
12	07.0	50.5	56.7	55	CM	14.0	64.3	71	62.7	N	14.0	64.3	71	62.7	N	14.0	64.3	71	62.7	N	14.0	64.3	71	62.7	N	14.0	64.3	71	62.7	N	040.70	78.5	69.5	W	040.70	78.5	69.5	W
13	05.2	64	50	58.7	N E	12.4	60.5	71.5	65.5	N W	12.4	60.5	71.5	65.5	N W	12.4	60.5	71.5	65.5	N W	12.4	60.5	71.5	65.5	N W	12.4	60.5	71.5	65.5	N W	998.70	78	69.3	N E	998.70	78	69.3	N E
14	05.0	60.5	63	62	N W	09.4	67.3	73	64	N E	09.4	67.3	73	64	N E	09.4	67.3	73	64	N E	09.4	67.3	73	64	N E	09.4	67.3	73	64	N E	028.71.7	79	65.3	CM	028.71.7	79	65.3	CM
15	14.5	65.3	60	56.3	N E	21.0	67	71	60	N E	21.0	67	71	60	N E	21.0	67	71	60	N E	21.0	67	71	60	N E	21.0	67	71	60	N E	106.69.7	76.5	64	W	106.69.7	76.5	64	W
16	09.4	60.3	57	53.7	N	15.0	65	69	60	N E	15.0	65	69	60	N E	15.0	65	69	60	N E	15.0	65	69	60	N E	15.0	65	69	60	N E	042.68.5	76.3	64.3	CM	042.68.5	76.3	64.3	CM
17	07.8	64.5	50	50	E	12.8	60	70	64	N E	12.8	60	70	64	N E	12.8	60	70	64	N E	12.8	60	70	64	N E	12.8	60	70	64	N E	050.70	76	67	N	050.70	76	67	N
18	07.4	66	61.7	58	N E	13.0	60.5	66	62	N E	13.0	60.5	66	62	N E	13.0	60.5	66	62	N E	13.0	60.5	66	62	N E	13.0	60.5	66	62	N E	048.47	67	60	N	048.47	67	60	N
19	14.4	60	58	57	N W	24.0	64	65.7	60	N W	24.0	64	65.7	60	N W	24.0	64	65.7	60	N W	24.0	64	65.7	60	N W	24.0	64	65.7	60	N W	150.68	72.3	61.3	N	150.68	72.3	61.3	N
20	18.8	58.2	55	50	N E	25.0	65	69	56.3	N	24.8	65.3	70	57	N	24.8	65.3	70	57	N	24.8	65.3	70	57	N	24.8	65.3	70	57	N	156.66	70	59	N	156.66	70	59	N
21	23.4	57	52.7	50	CM	30.0	62.5	66.3	58.5	N E	24.4	64	71.5	60.3	N E	24.4	64	71.5	60.3	N E	24.4	64	71.5	60.3	N E	24.4	64	71.5	60.3	N E	180.65.7	70.5	64	CM	180.65.7	70.5	64	CM
22	21.5	59	52	50.3	N	20.2	61.3	65.5	58	W	22.8	63.5	71	60.5	N E	22.8	63.5	71	60.5	N E	22.8	63.5	71	60.5	N E	22.8	63.5	71	60.5	N E	170.65	71	62	W	170.65	71	62	W
23	21.6	55	53	52	CM	20.6	61.3	68	57.5	N E	25.0	64	72.5	61	N E	25.0	64	72.5	61	N E	25.0	64	72.5	61	N E	25.0	64	72.5	61	N E	178.65	72.5	63.5	W	178.65	72.5	63.5	W
24	24.6	55.5	52	52	N E	28.2	62	67.5	60.5	N E	25.0	64	73.5	63.5	N E	25.0	64	73.5	63.5	N E	25.0	64	73.5	63.5	N E	25.0	64	73.5	63.5	N E	200.66	72.5	68	N E	200.66	72.5	68	N E
25	25.4	55.5	52.5	52.5	N E	31.0	63	70	61.5	E	25.0	64.7	75	65	N E	25.0	64.7	75	65	N E	25.0	64.7	75	65	N E	25.0	64.7	75	65	N E	190.67	75.3	67	CM	190.67	75.3	67	CM
26	23.0	60	58.5	52.5	N E	27.8	65.5	74	68	N E	25.0	68	77.5	69	N	25.0	68	77.5	69	N	25.0	68	77.5	69	N	25.0	68	77.5	69	N	176.67.7	68	55	N	176.67.7	68	55	N
27	24.0	60	59	55	N W	25.6	65	72	65.3	W	25.0	66	73	65.3	W	25.0	66	73	65.3	W	25.0	66	73	65.3	W	25.0	66	73	65.3	W	170.68.5	73.5	64	CM	170.68.5	73.5	64	CM
28	24.8	60	56	55	CM	25.4	64.5	71	62	N	25.0	66.5	76	65	N	25.0	66.5	76	65	N	25.0	66.5	76	65	N	25.0	66.5	76	65	N	174.68	75.3	64	N	174.68	75.3	64	N
29	24.0	59.7	56.5	56.5	N	25.0	65	71	63.7	N	24.6	68	77	67.5	N	24.6	68	77	67.5	N	24.6	68	77	67.5	N	24.6	68	77	67.5	N	182.70	77	68	N	182.70	77	68	N
30	16.4	60	57	56	N	22.4	67	72.5	63	N E	18.2	69	79	67	N	18.2	69	79	67	N	18.2	69	79	67	N	18.2	69	79	67	N	108.70.3	78.5	66.5	N	108.70.3	78.5	66.5	N
31	15.0	60	57.5	57	N	18.8	66.5	72.7	63	N	18.0	68.5	78.5	66.5	N	18.0	68.5	78.5	66.5	N	18.0	68.5	78.5	66.5	N	18.0	68.5	78.5	66.5	N	080.70.2	78.5	67.5	W	080.70.2	78.5	67.5	W

QUARTERLY EXTRACTS

TENDING TO ILLUSTRATE THE OPERATIONS OF THE

British and Foreign Bible Society.

Published by order of the Committee of the
CALCUTTA AUXILIARY BIBLE SOCIETY.

From the Secretary of the Sunday School Society for Ireland.

Dublin, June 8, 1832.

I AM instructed by our Committee to appeal again to the liberality of your Society, and to solicit a grant of 3500 Bibles 12mo., 4000 ditto 24mo., and 15,000 Pocket Testaments, for the use of our Society during the present year.

The demands for the Scriptures are much greater than we could satisfy from our own resources, our issues (though guarded by very minute precautions against waste or misapplication) having amounted last year to 32,331 copies, besides 41,283 Spelling Books containing Scripture Extracts. Your kind Christian co-operation, so freely granted, has been therefore essential to the success of our proceedings:—your Committee are entitled, in consequence, to our very grateful acknowledgments. But you have a far higher reward, in learning (and of this we have sufficient evidence) that you have conduced to the glory of God, and to the best interests of the People of Ireland.

Th· Schools at our last Annual Meeting amounted to 2611, the Scholars to 202,153, and the gratuitous Teachers to 18,616: of this number of scholars, 103,729 were reported to be reading in the Bible or Testament; 35,862 being adults above the age of fifteen, and one-half of the entire number (or above 100,000) not receiving instruction in daily schools.

It may interest your Committee if I select a few passages from our Correspondence: they are not solitary instances of beneficial results, but specimens of a mass of testimony in our office to the same effect.

One Correspondent writes to us—

It has been a pleasing sight, on my stated visits, to see so many of the grown-up persons of the neighbourhood, who throughout the week were necessarily employed in their daily labours, engage on the Lord's Day with so much readiness in reading the word of God, and manifesting every disposition of getting acquainted with it and treasuring it up in their memories. A considerable number, both of Bibles and Testaments, have at different times been distributed, and the greatest eagerness evinced by all to get copies of them.

Another writes—

When we commenced the school, nearly all the children were totally ignorant of the Scriptures: now, those of them who can read have gone

over the New Testament several times, and the First Class have been for some time reading the Old.

Another—

We occasionally give premiums to the children for good conduct and answering; and, in every case, a BIBLE is preferred to any thing else we have to offer.

Another—

In visiting the houses of scholars, I find many of them read the word of life at home to their parents; and some of the latter have appeared thankful that they enjoyed this opportunity of hearing it.

Another Conductor of a large school gives us the following extract from a Letter he had received from a young man who had left the school and gone into the Artillery:—

I hope the school is increasing in which I was taught to read and understand the Scriptures. I never felt the pleasure of reading the Bible until now. These few weeks I have been thinking of *Premium Sunday*: when I was at home I rejoiced in that day. My Bible is my comfort; and, with God's help, shall, through life, be my constant guide.

But one other:—

Through the kindness of your Society, we have been enabled to introduce the Scriptures into many houses where they never otherwise would have been; and thus our school has been indirectly the means of reaching the Bible, to many an adult who was never within its walls.

There exists throughout the population of this country a very extensive desire to examine into the word of God, and to receive the benefits of Scriptural education;—the opposition of the Roman-Catholic priesthood to their flocks receiving such, is undiminished, but is becoming, we trust, less effectual;—and wherever Scriptural education has been fairly tried, and for a sufficient time, there has been observed an improvement in the habits and character of the children, and, in many instances, of their relatives and neighbours.

Had our Committee any reason to distrust their former opinion, every fresh event in the history of this troubled land would convince them that the existing demoralization and misery may be extensively traced to so large a portion of our inhabitants being still ignorant of the sacred scriptures, and un-influenced by Scriptural principles and rules of conduct; and that the cure for these evils is to be found, under the blessing of God, in the wider diffusion of His word, and of education founded upon it.

(From the May Number of "*The latest Accounts concerning the Kingdom of God,*" published at Berlin.)

"Bagdad, Oct. 1830.

"Oct. 4.—THE following is the substance of what I have been able to collect respecting the Jesidis. The main tribe of these people inhabits the mountains of Sindschar. This is a range of mountains extending between Mosul and Merdin, on the western bank of the Tigris; beginning at the distance of a day's journey from Mosul, and continuing as far as Merdin. In the midst of this hilly district, there are, at present, from 5000 to 8000 families of the Jesidis, living scattered in small villages, and independent of the Turks.

"The number of these Jesidis was formerly much greater than at present; insomuch, that at one time they menaced the cities of Mosul and Merdin with destruction: the Plague however, which for several years raged among them, has swept away a moiety of them. Besides the Jesidis inhabiting the mountains of Sindschar, there are several villages of this tribe on the banks of the Tigris, in the neighbourhood of Mosul; as well as others in the mountains of Curdistan, who, with some wandering tribes, penetrate with their flocks into the Pashaliks of Wan, Musch, and Bajazid. They are all regarded as arrant robbers; although they are represented as not being so cruel as the Curds, and better disposed towards Christians than towards Mohammedans.

"Their language is Curdish; but they are unacquainted with the arts of reading and writing. They are Heathens, and their religion is probably a remnant of that of the Ancient Parses or Sabæans.

"Oct. 5—I received to-day the news that the caravan by which I sent, a few weeks ago, two cases, containing copies of the Arabic New Testament, to Merdin, had, before it reached Mosul, been attacked and plundered by Arabs. The robbers opened these cases among the rest; but finding that they did not contain treasures of gold, as they had hoped, but merely books, they left them untouched: and thus these identical cases, from their containing divine treasures, reached Mosul in safety, and were afterwards despatched thence to Merdin. The two Syrians who had come hither from Merdin, and returned thither with the books, were, notwithstanding their old and threadbare garments, plundered and robbed of the few paras which we gave them as alms on their journey.

"Oct. 15—Since I have visited Mohammedans in the character of a Messenger of Christ, I have frequently had opportunities of witnessing the cheering circumstance, that whenever any one of that nation is induced or has been led by the influence of the Holy Spirit to begin to read the Gospel of our Lord Jesus Christ devoid of prejudices, and has devoted his attention to its contents, he has been unable to withstand the force of its truths and the power of its divine doctrines; but has been obliged to confess, if not openly, at least silently, that it contains the word of God and the wisdom of God; so that the horrid security into which he has been lulled by the tenets of Islamism has been more or less shaken, as he has contemplated the doctrines of Christianity with more or less earnestness. And although it has not hitherto been our happy lot to behold this hidden seed of the divine word spring up in the hearts of Mohammedans, and become a tree bearing rich fruit, yet the foregoing is a sufficient proof that the truth of the Gospel, and that alone, is, by its internal power, sufficient to overcome the bitter hatred which the Korân has so deeply planted in the breasts of its adherents against Christ and the word of His Cross, to soften and illuminate their hard and benighted hearts, and to cause their stubborn reason to yield obedience to the faith. The certainty of this also contains a powerful encouragement to offer the Gospel to the Mohammedans, to distribute it among them, to direct their attention

to it, and not to suffer ourselves to be misled or disheartened in the sacred cause by the ridicule and contempt with which many, and perhaps the greater part of them, treat the sacred volume, and those who present it to them. Among ten, there may perhaps be one—or should it even turn out that among a hundred, or even a thousand, there were only one, whose heart God has prepared for the reception of His word, and in whose heart it may sooner or later, openly or silently, produce fruit sixty or a hundred fold—how great—how immense the reward of all our labours!” — — —

So far the remarks of the Rev. Mr. Pfander, as contained in his Journal. It remains for us to add, that it is undoubtedly a gratifying circumstance that God has, in our days, inspired the Members of the British and Foreign Bible Society with an anxious desire to come to the assistance of the wild tribes of the Curds inhabiting the lofty mountains of Mesopotamia, by finding out ways and means of providing them with the word of God, translated into their own language. By these means, the living fountain of the knowledge of the salvation of God in Christ Jesus would also be rendered accessible to the plundering horde of the Jesidis on the Tigris, who also speak the Curdish dialect, and appear to be one of the numerous tribes of this powerful people.—Oh! what will hereafter be the state of things on earth, when all, from the highest to the lowest, shall acknowledge Him, the only True God.

From the Assistant Secretary of the Liverpool Auxiliary Society.

June 5, 1832.

I HAVE to make one of the most interesting applications probably ever made to your Society: it is for 10 Arabic Bibles, and 50 Arabic Testaments, for the Expedition now fitting out in this town to proceed up the River Congo, under the guidance of those interesting young men, the Landers, whose journal of their voyage down that river you have no doubt seen. The books are intended to be presented to the African Kings and Chiefs whom they may visit in their progress to the interior.

My friend who applies for the books, one of our Subscribers, and whose son is to accompany the Expedition, wishes the books all to be bound out of the ordinary way; as follow:—

Six of the Bibles to be splendidly bound: corners plated, and clasped.

Four to be bound less expensively: colour of the binding to be chiefly green (the favourite colour of the Natives) and scarlet.

The Testaments to be neatly bound in the same colours.

From the same.

Liverpool, June 7, 1832.

I beg to communicate a Copy of Mr. Laird's Letter to me, which has just come to hand, on the subject of the Arabic Scriptures for Central Africa.

Dear Sir—The Bibles and Testaments in the Arabic, which I have ordered, I intend to send under charge of my son, MacGregor Laird, who goes out with Mr. Richard Lander in charge of the Expedition to Central Africa. The cost of these books, bound as I have ordered, I will pay myself. Should

the Society be disposed to send any more, either for sale or distribution among the Natives, I have no hesitation in guaranteeing the cost-price, to the extent of 50 copies of the New Testament.*

Mr. Lander informs me that the Chiefs, with a few exceptions, read and write the Arabic; and such as do not, have Arab Secretaries to do it for them:—so that a wide field is opened for the introduction of the word of God into a hitherto unknown land—unknown at least to Europeans.

The Expedition, consisting of a sailing-vessel and two steam-vessels, will, I expect, be ready to sail in all this month: and I trust the Bibles and Testaments I have ordered will be here by the 20th or 25th instant, at farthest.

Letter received by Professor Kieffer from the Committee of Poles residing at Avignon and Lunel, to whom he had forwarded 130 Copies of the Polish New Testament.

It is with sentiments of lively gratitude that we have received, through your medium, the grant of the English Bible Society, consisting of 130 copies of the New Testament in Polish. We have had much pleasure in distributing them, in proportion to their respective claims, among our countrymen stationed at Avignon and Lunel, every one of whom was anxious to have a copy for himself individually; and, what is more, every one of whom was jealous of preserving a mark of the kindness and generosity of a Society whose exertions in favour of mankind are of immense importance; and which is, besides, connected with a nation towards which our eyes are directed.

Have the kindness, Sir, to convey the assurance of these sentiments, by which all the Poles stationed at Avignon and Lunel are inspired, to your respected Society: and please to receive for yourself the acknowledgments of our gratitude, for the trouble which you have taken in carrying into effect such benevolent views in respect to us.

From the Secretary of the Central Prussian Bible Society.

Berlin, June 21, 1832.

A FEW days ago, a private friend from Saxony related to me a remarkable circumstance concerning an officer in the Saxon service, who, during the campaign in 1812, was taken prisoner in Russia, and sent into the interior of the empire. Since his juvenile days he had not looked into the word of God or read it, but had devoted all his leisure time to amusements, and particularly to the pleasures of the chase. Separated from all his former sensual enjoyments, a Russian Priest presented him, in his captivity, with a New Testament, received from the London Bible Society—having previously shewn his own veneration for the sacred volume by devoutly kissing it. Our officer at first began to read it merely for the sake of passing away time; but the Holy Spirit interpreted what he read in so powerful a manner, that he was soon led to think of the “one thing needful,” the very essence of the Scriptures, Jesus Christ, whose faithful disciple he became, and afterwards remained.

* The Committee sent 100 Arabic Testaments, and 100 Arabic Gospels, in plain bindings.

From the Twenty fourth Report of the Philadelphia Bible Society.

THE following highly gratifying account of the effect of a Bible given away by the Society is well calculated to cheer the spirits and rekindle the zeal of the Members of the Society. It is not often that the Lord permits his people to hear such interesting details of the good effected by their instrumentality. When they are thus privileged, it ought to strengthen their faith, and lead to renewed exertions. The narration is contained in a Letter from Mr. S. L. L. Scott, of this city. Mr. Scott, some time ago, solicited, for his own gratuitous distribution, twelve Bibles, in addition to six which had been given to him before for the same purpose. To recommend his application, he related the following circumstance:—

A Lad, about 14 years of age, to whom I gave a Bible, received it with gratitude; and, in the manifestation of his pleasure, discovered a seriousness of feeling, which induced me to hope that he realized in some degree the preciousness of the gift he had received. I charged him to read it often, and obey its sacred commands—to pray that he might be enabled to understand its heavenly contents, that he might become “wise unto salvation.” I saw him a few days afterwards, and was gratified and struck with the evident change in his appearance and deportment. He told me he had read the Bible I had given him: that he was fully convinced that he was a sinner; and that the longer he read, the stronger his convictions became. He expressed a great desire to become a Christian: and said he would do any thing if God would pardon his sins. I told him he must repent of his sin from his heart, and unfeignedly believe in and depend upon Christ his Saviour, who alone could take away his sins. I left him, and in a few days again saw him: his convictions had increased, and his agony of mind appeared to be exceedingly great. He told me, he felt truly sorry for his sins, and hated them from his heart; that he desired never to sin again, but wished to be holy and good; that he had prayed to God, in the name of Jesus, that his sins might be pardoned, and his heart changed. . . . I saw him on the Sabbath following: his countenance was bright, his manners solemn, his deportment calm and serene. He approached me with eagerness; and, grasping my hand with a warmth and eagerness never before exhibited, told me he had found the Saviour; that He had spoken peace to his troubled soul, and made him to rejoice in the hope of His salvation. O! with what joy did I receive this information! Gladness filled my soul; and my heart was raised in thankfulness and praise to Redeeming Love. “Sure,” I exclaimed, “out of the mouths of babes and sucklings Thou hast ordained strength, because of Thine enemies, that Thou mightest still the enemy and the avenger!”—When I had left him at my previous interview, he endeavoured to follow my advice, retired to the secret of his chamber, and, overcome by the sense of his lost and ruined condition, he cried, “What shall I do to be saved?” He had now done what was required—given himself up entirely to Christ, and felt that no one but He could do him good. By the gracious influence of the Holy Spirit, the Saviour was revealed to him, and he was brought to believe. Holy joy was poured into his soul; and he arose with a consciousness of sins forgiven, and felt that he was Christ’s, and Christ was his.—Thus, Sir, was the Bible you gave me, combined with other instrumentality, the means of leading this lamb to the Great Shepherd, and of pointing him from the transitory scenes of earth to the unfading joys and blessedness of Heaven. He is now united to a Church, and is engaged as a Sunday-School Teacher; thus striving to lead others to the dear Saviour he has found.

From a Missionary to the Jews at Algiers.

Nov. 3, 1832.

THERE is a large field for cultivation in these parts. The word of God finds entrance. I have already sold several Arabic Bibles to the Moorish inhabitants of this city and country. Only yesterday, one of them, belonging to the higher classes of society, sent to purchase a copy; expressing, at the same time, his determination to inform himself of the sort of faith which Christians had. Soon after, a Frenchman bought another copy, for a Moorish Chief residing in the mountainous parts. All the Hebrew Bibles which I brought with me have been purchased by Jews, as well as some New Testaments. Besides this, I have disposed of German, French, Italian, and Spanish Bibles, by sale. But I cannot well act the part of a Preacher of the Gospel, and a seller of books; because people would, in such a case, assert that I was merely come to make profit by the sale of books. Besides, there is plenty of work here. At present, upwards of 4000 Protestants reside in this city, without a Church, without a Minister, without Schools. Among these there are many Germans, who entreated me, even with tears, to do something for their spiritual benefit. I have, therefore, hired a house, in the out court of which I shall make the needful arrangements for a Chapel. In this Chapel I intend to preach every Sunday, both in German and French, if it shall please God to prepare my way for so doing: I wish even to preach in the native dialect, should I succeed in mastering the difficulties of the same. As there are no Schools among the Protestant population, I will become a Schoolmaster also, until the Lord shall provide one. Some of the Protestants had their children baptized by a Catholic Clergyman, having been entirely destitute of a Protestant Minister.

As Algiers is a central spot, from which the word of God might be widely disseminated in different portions of the globe, and in a variety of languages, more especially in the French, Italian, Spanish, Portuguese, German, Arabic, and copies be disposed of by sale, I should consider it highly desirable that a Depository of Bibles and Testaments should be established in the city, and a regular shop got up for a regular sale of the Scriptures. Hitherto I have sold Hebrew and Arabic Bibles at four francs per copy; copies of the Bible in the French, Italian, and Spanish languages at three francs; copies of the New Testament, in all these languages, at one franc, with the exception of the Arabic, for which I demand two francs. Yet I have also distributed not a few copies gratuitously, particularly among Germans, owing to their very great poverty and destitution.

From the Rev. B. C. Meigs.

Batticotta, Jaffna, Jan. 27, 1832.

IN order to form a tolerably correct estimate of the value of our present supply of the Tamul Scriptures, and of the magnitude of the gift which we have received from the munificence of the British and Foreign Bible Society, I am compelled to look back on the first eight years of my residence in this place; and to call to mind, that during that period there was almost a famine of the Bread of Life. A few copies of the old Tranquebar Edi-

tion of the Old Testament, which is scarcely legible, and of the Serampore Edition of the New, constituted our whole supply, during that period. Our supply of the New Testament was, however, much better than that of the Old. We felt the need of the latter very much for our Native Assistants, native Members of our Churches, and Schoolmasters. In reading the New Testament, they saw frequent reference made by Christ and his Apostles to the old, and often expressed a strong desire to possess it. But, as I had no copies either to give or sell them, I early adopted the practice of having the Schoolmasters hear one or two chapters read, and briefly explained to them, every week, when they came together to recite a chapter in the New Testament. In this way they have already heard about half of the Old Testament read, in course. They have uniformly manifested much interest in this exercise. The Gospels and the Acts have been several times recited by them, and nearly committed to memory. The Epistles have all been carefully read once, and explained to them; and parts of them twice. They all exhibit much evidence of having profited by this exercise. Three of them are members of our Church, and all of them profess to believe the truth of the Christian Scriptures.

At the present time, however, all my Schoolmasters, to the number of eighteen, are supplied with entire copies of the New Testament, and with three volumes of the old. The same is true of nearly all the native members of our Church, and of those also who belong to the Tamul Association in this place. By small monthly contributions, we have collected annually, principally from the natives, about 150 rix drs. or 11/. 5s. during the last six years. For this small sum, I am happy to say, we have received very ample returns of Tamul Scriptures, beautifully printed and substantially bound. The great number of single Gospels, however, which are constantly needed in our Native Free Schools, as a reading book, have nearly exhausted our stock, and a large additional supply will shortly be greatly needed.

I have abundant evidence to satisfy my own mind that the number of those around me who read the Scriptures attentively, and highly prize the sacred volume, is rapidly increasing. Large numbers of Tamul youths, of both sexes, are learning to despise the follies and absurdities of idolatry, and to believe speculatively at least, that the Bible contains a Revelation of the true God, and that it points out the only way to eternal life. Sunday-Schools and Bible Classes, in which the Scriptures are read and recited, are now common in this district. It is obvious, that if this system of Scriptural Instruction can be vigorously pursued for a few years longer, it will go far towards undermining the decayed and mouldering fabric of idolatry here. May the time soon come, when the fair and beautiful temple of Christianity shall be erected on its ruins! The signs of the times, I think, indicate that that day cannot be far distant. My faith in the divine promises is strengthened, and my hopes greatly encouraged, by what I daily witness around me. Though the island is yet covered with the thick clouds and darkness of Heathenism, the Sun of Righteousness is occasionally seen breaking through the clouds, partially dispelling the darkness, and diffusing light and life and joy to many around me. Two hundred and twenty have already been gathered into the American Mission Church as first-fruits; and many more are candidates for admission. The noble British and Foreign Bible Society, by the liberal grants of Scriptures which they have made us, may certainly consider a part of these, and of those who may hereafter be gathered into the fold of the Good Shepherd, as the fruits of their liberality. May that Society go on and prosper, till every dark corner of the earth is illuminated by the glorious light of the Gospel! In these ends of the earth, many have been made glad by their liberality; and many prayers daily ascend from hearts that have but recently learned to feel and pray for the blessing of Heaven to descend upon that noble Institution.

THE
CALCUTTA CHRISTIAN OBSERVER.

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I.—*On the Effects of Hindooism in preventing the temporal Improvement of the people, and the duty of enlightened Hindoos to counteract these effects by encouraging Education and the Press.*

A European, living in Hindoostan, cannot but have been struck with the idea, that his native land, for its pre-eminence in civilisation, is indebted beyond measure to Christianity. However it may have been wrested from its benign spirit, Christianity is essentially the religion of freedom; the only religion which secures freedom of inquiry; freedom of thought; freedom of communication to all without distinction. Its universal diffusion would at once afford to the natural progress of knowledge that perfect security against the assaults of ambition and tyranny, which has been the favorite dream of philanthropists in all ages, but which, there is not the slightest reason to hope, will ever be obtained from any other source. The God, who gave Christianity, gave in it little that man could possibly discover for himself; and therefore it does not point out the means of increasing wealth; but it opens *new* springs and principles of action, and lays down precepts of self-government, capable of raising the intellectual faculties, by which such means must be discovered, to a state so near perfection as it is possible for them to reach. These precepts are a perfect guide for all the dealings of man with man. Indeed, the beauty and worth of mercy, generosity, prudence, and truth, are as well known to the man of business, as to the philosopher himself; and these virtues are implanted in the human heart by Christianity, instead of cruelty, cupidity, rashness, and deceit. Christianity, in short, renders man able to become wise;—even in the gaining of wealth, constrains him to gain it blamelessly, and directs him to use it well.

Nothing, indeed, can be more evident than the fact, that the religion of a people will exercise a vast influence over their character and prosperity, for evil as well as for good. In the utter prostration of mind visible in Hindoostan, we have a melancholy proof of this assertion. The lesson to be derived from a comparison of

Hindooism with Christianity is so plain that the parallel needs scarcely be drawn. Hindooism tramples the great mass of men under foot, in its heartless, its execrable doctrine, that they are naturally inferior to a few rapacious priests; Christianity declares, that of one blood God made all nations of the earth:—Hindooism maintains, that all the fruits of the earth are the patrimony of Brahmins; Christianity, that if any man will not work, neither shall he eat:—Hindooism sanctions oppression, cruelty, and deceit; Christianity commands that all men shall do to others as they would have others do to them. As the labor of numbers is so eminently favorable to the growth of knowledge, how pernicious must be the success of that cunning priesthood which has persuaded nine-tenths of a community, that knowledge is no concern of theirs—that the change of a worse custom for a better is the height of impiety—that to prefer any other to their hereditary occupation, and indulge an inclination so innocent and beneficial, is a deed fraught with sin and shame. The effects of thus debarring those who must provide for the wants of all, from the pursuit of universal knowledge, may be inferred from the slightest review of the mighty influence of knowledge in accelerating the progress and multiplying the number and amount of European arts and manufactures.

But as men having ears, and eyes, and fingers, cannot be prevented from acquiring some knowledge, in order to complete this system, that which they must possess, is rendered almost useless by the splitting up of the community into numerous little selfish sections, each scowling on all the rest with hatred and contempt—feelings utterly destructive to the free intercourse which leads man to see and believe that his own welfare is bound up in the welfare of all, and must be promoted, in promoting that. When at all free to exert their ingenuity as they please, how often do we see men stepping from one class, or occupation, to another. The art of printing was invented by a priest; the telescope, by a watch-maker; gunpowder, by a monk; the miner's safety lamp, by a chemist; the art of sugar-refining, by a peer; the cotton-spinning machine, by a barber; the lightning conductor, by a printer, ambassador, and legislator: Herschell was once a musician; Cook, a shop-keeper's apprentice; Handel, a student of law, though an unwilling one; Hogarth, a silversmith; Cuvier, a rejected priest and a student of law; Dolland, a silk-weaver for years; John Hunter, a cabinet-maker; De Foe, a horse-dealer and a brick-maker. Where would be the arts in Europe, had all such changes, which are almost innumerable, been prevented from taking place! Yet a thorough Hindoo,—who is a being that Hindooism alone is capable of forming,—no more dreams of meddling with another's occupation, or even of improving any thing in his own, than of staying the stars in their courses. He looks with scorn and contempt on the employ-

ments of others, and believes—for so has he been taught from his youth up—that even he himself is a base wretch, in practising what may perhaps be one of the most useful arts of life. It seems probable, that ever since this hideous system first laid hold of its victims, the Hindoo character has been gradually sinking; and that had there not occurred from time to time checks to its degrading influence from without, salutary, though coming in the terrible form of Tartar and Persian invasion, Hindoostan would long ago have relapsed into abject barbarism. Surely, this being once overthrown, the art of man can never again devise a system that will so completely extinguish the public spirit, besot the intellectual faculties, deprave the morals, and wither the enterprise of a hundred millions of human beings*. It is unnecessary to dwell on the theme; there is scarcely a doctrine even of political economy which is not a sharp weapon wherewith to strike Hindooism, and in the eye of reason, to overthrow it.

* That the preceding view of the obstacles thrown by Hindooism in the way of temporal improvement may not be considered as overcharged, we beg leave to subjoin an extract from one of the works of that zealous and talented, but misguided man, the Abbé De Bois. And we do so, the more especially, because the testimony of the Abbé must be accounted as that of a man, who, whatever were his prejudices on other subjects, displayed a more than ordinary impartiality in depicting the character of the Hindoos and their multiform systems of idolatry and superstition. Of this his "*Vindication of the Hindoos, male and female,*" will ever afford irrefragable evidence.—*Ed.*

"No one," says the Abbé, "among the contrivers and leaders of false religions was ever able to devise so well-framed a system of imposture as the Brahmuns have done, in order to preserve unimpaired their religious autocracy over the other castes, and to keep the latter in that state of stupidity and ignorance in which they were immersed. It is a sin, it is a crime, a sacrilege in every Hindoo who is not born a Brahmun to endeavour to emerge from that state of ignorance, and to aspire to the lowest degree of knowledge. It is a sin for him even to presume to calculate on what days fall the new and full moon. He is obliged to learn this and similar matters, and to be guided in the most common occurrences of life by his religious teachers. He is forbidden by his institutions to lay any claim whatever to either sacred or profane science, or to intermeddle in any way with the one or the other. His religious leaders have engrossed, as their absolute and exclusive inheritance, all that is included within the term *science*, fearing lest if any access, even to profane science, were given to the other tribes, this, by causing them to exert their own reason and judgment, should lead them to discover the heap of religious absurdities and extravagancies impressed upon their credulity by an interested priesthood.

"Among the arts, the Brahmuns have left to the other castes, only those whose exercise depends more upon bodily than on mental labour; such as, music on windy instruments, painting, sculpture, and mechanics; and even these they have beset with so many sources of discouragement, that they have remained in their infancy, and none of them has ever approached perfection, they all being at the present time the same as they were two or three thousand years ago."

Still, however, while deploring the actual state of Hindoostan, we hope better days are at hand. The press, and the beginning of education, have already inflicted incurable wounds on a civil and religious tyranny 3000 years old. To education, especially, the earnest attention of every well-wisher to his country ought to be directed. Something has been done; it is true, but much more remains undone. Before this nation can lift her abject head, far greater exertions must be made, either by natives or by foreigners. So far as pointing out the way of improvement, the English seem impelled by a sense of duty, and not less by inclination, to lend their aid; *but the Hindoos must help themselves.* The labors of a few Englishmen, zealous and disinterested as they are, and backed by the benevolent efforts of many in their native country, can do little more than kindle the flame; it must be nourished and spread by those who are to walk by its light. If the proofs of the benefits of knowledge be allowed by all persons of sense to be clear and incontestible, the reader cannot deny, that where knowledge is on one side, and wealth on the other, a fair exchange should take place—and that he who gives wealth for knowledge should think himself richer than before. Until the Hindoos have more fully learned this—until they become willing to buy knowledge, and to pay its just price, instead of resting satisfied with what, owing to the compassion of others, is to be obtained for nothing—they will give little evidence of past improvement, and little promise for the future. They should consider *free* education as the exclusive right of those who cannot afford its cost: if any, who can, do actually share in its advantages, they are bound in justice to contribute to its support. Perhaps it is a true, as well as a common remark, that education is held in less esteem amongst the Hindoos, because it is generally a gift. This is a sad mistake of theirs; and if persisted in, it will discover to them, that *men soon grow tired of helping those who will not help themselves**. The best friend of

* An instance of this occurred recently. Several members of the School Book Society withdrew their subscriptions; and the reason, assigned in the public prints of the day, was, *disgust at the ill-timed parsimony of the Hindoos themselves.* At the same time, a few honourable exceptions may be noted. The Roy Chowdry Baboos seem to stand foremost in the career of liberality, as far as native improvement is concerned. Besides constructing roads, bridges, and ghauts, to facilitate the internal commerce of their countrymen between Calcutta and the river Jumoonah, about 50 miles to the East, their establishment of the Takee Academy* on such a scale of expence and efficiency stands forth to the view as a noble monument of native intelligence and munificence. Never was there a finer opportunity for the British Government in India to step forward, and by the bestowal of some mark of its approbation, not only encourage these Baboos to persevere in the good work which they have so disinterestedly begun, but also stimulate other native gentlemen of property, to imitate so praise-worthy an example. We cannot here omit the name of Dwarkanauth Tagore, than whom a more liberal

* See pages 26, 96, and 268 of this work.

native improvement desires most earnestly to see education promoted and bestowed, as well as received, by the Natives themselves; and he desires this, not with the selfish hope of saving his time, or labor, or money,—these would be still given, and even more cheerfully,—but, because, if the Hindoos neglect to use those means which they do possess, it is a strong proof that the genuine thirst after knowledge does not in fact exist; and a proof, in the face of which he cannot reasonably expect any great success from his efforts.

On the rich lies a double duty; not only the duty of providing well for the education of their own children, but of contributing freely to place education within reach of the poor. If they would have their children maintain their expected rank in society, they must educate them with more care, and at greater expense: the poor are treading close on their heels. If they would obtain honor for themselves, let them diffuse education amongst their countrymen, and so seek it at the hands of wise men, instead of fools. If they would improve their estates, blending profit with the luxury of doing good, let them educate their tenants. They dissipate heaps of wealth in the celebration of festivals and marriages; on these occasions their hospitality is profusion itself. Surely those who profess to know the worth of education, if unable to command other resources, might retrench something from these expenses for its support; and that with infinite benefit, both to themselves and to the present recipients of their bounty. But, in truth, they seem to imagine, that money appropriated to education is spent—utterly consumed—lost: they do not look forward to the glorious results. Of the nautches, the viands, the music, the lights, and the decorations, it is indeed true, that once gone, they are gone for ever. On the contrary, education once established, perpetuates itself; it is a fountain which we are only called upon to unlock. The stream, though life and health to all who are nigh, from the moment when it struggles into light, is, at first, only as a drop to the deep waters below; but it is the forerunner and token of copious floods, which will not cease to gush forth, until the trickling rill becomes a mighty river, swelling and rolling through the dry places, and causing them to abound for ever with the fair fruits of knowledge and truth. This generation must be content to view their work in education as the best heritage of their children. They, we firmly believe, will see its full benefits and rejoice;—when the morals are purified, the understanding enlightened, the character raised;—

native gentleman, both in sentiment and in purse, cannot easily be found between the Indus and Cape Comorin. Many of the other members of his family are also distinguished in public estimation; and so are the Rajah Ramnabun Roy and his son Radhaprasad Roy. In the absence of his father the latter seems to be the main prop of the modern ante-idolatrous school of Hindoos.—Ed.

when the resources of this rich country are developed, and its wealth increased. Indeed, looking solely to profit, we may confidently predict, that every bag of gold expended in the promotion of education, will be

The fruitful mother of a hundred more.

Before the Hindoos can hope for the honor of adding any thing to the general stock of knowledge, they have before them a long course of preparation, which must be trodden carefully, step by step. There is not at present, it is certain, one, amongst all the millions in Bengal, who has proceeded far enough in science to start with the rest of the world; not one who knows enough of what has been done, to enable him to see what more there is to do. Small acquirements amongst themselves, they hold in preposterous estimation; and so they will, for want of the true scale of judgment, until they set more vigorously to the great work of education. It is this alone that can raise them to the level of scientific Europeans, and enable them to pay their debts to the science of others with discoveries of their own. It is this, that if properly conducted will restrain the fluttering curiosity which now obstructs their attainment of eminence in any thing: and that will give to their character, perseverance, and stability, in which it is generally considered to be deficient.

But though the Hindoos cannot yet hope to benefit the world by discoveries in science, they may apply what they learn to their own use. If old in other countries, it is new here, and may admit of many new applications. Nay, much of it must be applied before its value can be known. Science, though, even as a mere matter of speculation, capable in some degree of elevating the character, in order to increase the necessities and luxuries of mankind, must be applied. To benefit their fellow-creatures by their knowledge, it is necessary for men to descend from speculation to practice. The man of science, though immured in his closet, must keep his eye fixed on the difficulties of the artificer; and some, entirely forsaking the pursuit of further knowledge, must devote themselves wholly to the practice of what they have learned. In this country, those who have acquired knowledge rest contented, and seldom think of reducing it to practice. The construction of a bridge, a ship, or a canal, is out of their power; the science may not be wanting so much as the art. It cannot be questioned, that educated Hindoos in general are very reluctant to make themselves practically useful. They will dabble in newspapers and magazines, in poetry and literature, in every shape, but they will not set their hands to work. Perhaps the national disposition,—a fondness for contemplation, rather than action,—may partly account for the reluctance, and old lingering prejudices of caste partly. Reason,

reflection, and interest will no doubt at length conquer it: and it cannot be conquered too soon. Besides affording other advantages, nothing will so faithfully discover errors and deficiencies in the mental furniture, and render knowledge so precise and trust-worthy, as the application of it to practice.

Trade and manufactures were once thought mean occupations even in England; but none think them such now, excepting perhaps the frivolous fool of fashion. They are the roads to affluence, and other things being equal, the rich man is the most respected man, in spite of all that severe reason may urge to the contrary; though even reason itself declares, that those who, instead of inheriting a fortune, have struck out one for themselves, do merit greater respect on that account. No path to affluence is disgraceful, except that forbidden by morality. In England, this is fully admitted by all men of sense: the legislator or magistrate is not less honored by them, though he may be a ship-builder, a banker, a clothier, or a shop-keeper. And as there is no formal and broad distinction between the manufacturer and the gentleman, so neither is there any between the manufacturer and the man of science. Both characters are often joined, as in the cases of Watt, Brindley, Woodlston, Dolland, and a host beside. In fact, there is nothing to wish for on this score. If Speculation is poring and dreaming in the closet, Practice is awake and doing. Philosophy may build her schemes up to the third heaven, but unless she lays their foundation on the rock, Practice with wholesome severity drags her back to firm ground; or else, if the soundness of a new theory is proved, Philosophy lifts Practice to herself, and the last seal is thus set to truth.

If the wealthy and influential amongst the Hindoos encourage popular education, and so follow an example set by the most eminent men of modern times, there is no doubt that knowledge will soon find her hands in this country also. A large class of persons will seek knowledge solely for the sake of its practical advantages, and from them is it that we must expect the improvement of agriculture, the construction of machines, the discovery of new materials and new modes of using the old, which are so much required here. Intelligent workmen are amongst the chief causes that have made England what she is. Mons. Bergery, a native of our ancient rival, France, in a public address to an assembly of French workmen, adverts to this point. After eulogizing British industry and skill, and setting forth the wealth and power they have begotten, he proceeds:—"England increases thus, [in power,] because there the thirst after practical knowledge is extreme, because there its light has been diffused amongst the most simple workmen. These workmen not only attend courses of lectures, but they assemble together in classes, where one of the number reads aloud

instructive dissertations; they have also libraries, and they are provided with periodical works, which explain to them the processes of their trades, the nature of their machines, and every thing belonging to *other* professions, which may render them more skilful in their own. On this account, nothing amongst us can give any idea of the rapidity, the economy, the perfection, that the English have introduced into their manufactures." Mons. Bergery is too exclusive in ascribing the superiority of the English manufactures to Mechanic's Institutions, which are what he refers to; but still, there is no doubt, that the enlightenment of the workmen, which many circumstances have conspired to promote, is one of the chief causes of that superiority.

Little however could be done in education, especially in popular education, without the assistance of the Press: the cost of books alone would be an insuperable bar. A book, that may now be bought for 30 annas, would formerly cost as many gold mohurs. But owing to the great invention, Printing, some knowledge is brought within reach of the poorest, and abundance within that of men possessing only moderate fortunes. Such too is the rapidity and ease of communication between distant places, arising from the same cause, that a discovery in any country is made known to all quarters of the globe in a few months; numbers of minds are set to work, and new improvements immediately follow. The application of Chlorine, a kind of gas, to the art of dying, was completed in this way. Scheele, a celebrated Swedish chemist, first remarked the bleaching power of chlorine. Berthollet, in France, first suggested its probable utility in the arts, and afterwards applied it to the cotton-manufacture; Mr. Watt, it is said, first introduced that practice into England; and Mr. Tennant, some time after, united chlorine with powdered lime, one of the greatest improvements in bleaching that was ever made. Chlorine, though itself a deadly poison if inhaled, has lately been found to possess the power of destroying contagious effluvia in the air, and it is extensively used for that purpose*. Reciprocal benefits, such as these, are the objects of those peaceful alliances amongst nations, which are characteristic of modern times. Numerous associations of individuals, belonging to various countries, have been formed to prosecute, with their united strength, particular branches of science. Monthly and quarterly journals, of which almost every nation in Europe produces several, circulate abstracts of the most important researches of the day, and place the observers of all countries on a footing of perfect intimacy with each other's objects, measures, difficulties and success.

Another circumstance, from which we may anticipate immense advantage to the future, is, that owing to this wide diffusion of

* This is another example which illustrates the influence of numbers on knowledge: what one head cannot complete, many do.

knowledge, it seems almost impossible for any thing to be lost ; men will never have to go over the same ground again. Should England fall from her high place amongst the nations, or dark ages again overshadow even all Europe, the knowledge of the old world will be safe in some of its newer seats. America, New Holland, Africa, the Islands of the South Sea, may each have to run a glorious career of civilization. The English language, than which none has ever been spoken, better fitted to be the language of science, bids fair to live on the tongues of millions of enlightened men, until the destruction of the world itself. Amidst the ruin of the great empires of antiquity, much of their knowledge perished ; but henceforward the starting-place of each generation will be the last vantage-ground gained by the preceding one. England at present leads the van of civilization throughout the world : the Press, and with that, the mind, has been less shackled in England than in any other country ; and it is seen, universally, that where the people are free to inquire, knowledge and wealth are certain results. The blessings of a free press may be justly estimated as second only to those of speech itself. In the press then, together with education, we have powerful instruments for raising the Hindoo character and condition, already prepared and tried : our business now is to use them.

C.

P. S.—To obviate all possible misconception, it is proper, separately and specially, to observe that the preceding remarks are *purposely confined to temporals* ; because on this subject the stupidest idolator may be or ought to be aroused from his lethargy. At the same time, temporals and eternals ought never in our views and exertions to be entirely dissociated. It so happens, however, that from the present disjointed state of things, the former may be promoted to a great extent, irrespective of the latter : though the latter never can be rightly promoted, without directly or indirectly conducing to the advancement of the former. He whose soul is most full of heaven, will be found the happiest and most satisfied with his lot on earth ; consequently to enjoy even earth, we should first become heirs of heaven ! But something may be done for the temporal welfare of man by instrumentality within the reach of man : and as something is better than nothing, we earnestly call the attention of the educated Hindoos to the foregoing remarks.—ED.

II.—*A critical Examination of Passages in Scripture that imply or assert the Existence of a Trinity in the Godhead.*

"The Bible, the Bible alone is the religion of Christians." It is much to be lamented, that this truth has not always formed an article in the creed of the professed believers in its Divine original. How much of that ridicule and misrepresentation might then have been avoided, which have arisen from the injudicious attempts of the advocates of Holy Scripture, to solve in a manner satisfactory to *our* limited capacity, the awful mysteries it reveals, and "justify the words of God to man." Not adverting to the fact, that the doctrine of the Trinity, for instance, is purely a matter of Revelation, Aquinas, Duns Scotus, and many others of the schoolmen of former days, were fond of *proving it* by arguments drawn from the necessary essence and perfections of the Divine Being, and the trinity of subjects existing in the kingdom of nature. In our own times, a well known professor in one of the Scotch Universities has published a book of upwards of 600 pages, in which he endeavours to prove the doctrine "by reason and demonstration founded on duration and space, and upon some of the divine perfections, some of the powers of the human soul, the language of Scripture, and traditions among all nations." What the great Howe only attempted, in order to show that there is nothing *a priori* impossible or incredible in the doctrine, the professor undertakes infallibly to demonstrate; and accordingly his work presents a regular front of definitions, axioms, and propositions. It has already served its purpose, though not that of its author, by showing the impropriety of endeavouring to prove, by metaphysical reasoning, a trinity of persons or subsistences in the one divine essence. Rejecting all such methods of proof as tending rather to unsettle the doctrine than yield it any effectual support, and adhering to the important principle that the Scriptures are the sole and perfect foundation on which all religious belief ought to rest, it is the intention of this and several following papers to examine the proofs which the divinely inspired writings furnish us in support of the doctrine of the Trinity. In the prosecution of this inquiry, it may perhaps be most convenient to arrange these proofs in the following order:

I. Those passages which teach or imply the existence of a *plurality* in the Godhead.

II. Such as limit this *plurality* to a *trinity*.

III. Those which assert or imply *the divinity of each* of the Three Persons.

I. Passages which teach or imply a divine plurality.

It may be necessary here to remark the propriety of confining the examination to such passages only as, according to the true

principles of exegesis, strictly do support the doctrine; to the exclusion of those which have been unwarrantably adduced in its defence. The latter, it is clear, can have no other tendency when thus adduced, than to weaken the evidence on which the doctrine rests, in the view of all, at least, who have no firm persuasion of its truth. In illustration of this remark, it is only necessary to refer to one of these passages; viz. Gen. xix. 24. "Then the Lord rained upon Sodom and Gomorrah, brimstone and fire from the Lord out of heaven." Here it has been said we have *two* Jehovahs expressly mentioned—"Jehovah rained from Jehovah;" but besides the unscripturalness of the phrase, "*two* Jehovahs," it being expressly and uniformly taught in the Bible that there is but *one* Jehovah, the conclusion is overthrown by the simple grammatical fact, that in the Hebrew, as well as in the other oriental languages, the noun is frequently used instead of the pronoun. Thus Gen. ii. 3. "And *God* blessed the seventh day, and sanctified it; because that in it He had rested from all His work which *God* created and made." On the principle of the above interpretation, we should maintain, what otherwise might be accounted orthodox doctrine, that it was *God the Son* who created, and *God the Father* who blessed, the world. Similar instances may be seen by referring to Gen. xvi. 16; Exod. xvi. 7; Josh. ix. 21, and in many other places. It is not therefore without cause that Calvin on the passage, says, "Quod veteres Christi divinitatem hoc testimonio probare conati sunt, minime firmum est; ac sine causa, meo judicio, tumultuantur, qui acrius Judæos exagitant, quia non admittant tale probationis genus*."

1. Gen. i. 1. It must ever be accounted a remarkable circumstance, that on opening the volume which every where inculcates and maintains the doctrine of the divine unity, the *first* name under which the Supreme Being is introduced to our notice, is a plural noun. This name, אֱלֹהִים Elohim, is the regular plural of אֱלֹהִים Eloah, which is also frequently applied in the singular to Jehovah; and this not merely in the later books of the Old Testament, but upwards of 40 times in that of Job, and in Deuteronomy, the Psalms, Proverbs, and Isaiah. The *plural* form, however, is the most usual appellation throughout the Old Testament, occurring upwards of 2,500 times; though, with very few exceptions, it is construed (when thus applied) with *singular*

* For the sake of our unlettered readers we may state that the substance of this quotation is, that Calvin "considers the argument deduced by the ancients from this passage in favour of the divinity of Christ to be possessed of little weight or force; and in his opinion, those persons do greatly clamour without a cause, who bitterly criminate the Jews for not admitting the validity of this sort of proof." It were well, if in all important cases, our correspondents translated for themselves, and so pleased their own taste.—Ed.

verbs, participles, and adjectives. The words, Gen. i. 1, are אֱלֹהִים בָּרָא, *Bârâ Elohim*, phraseology altogether peculiar, and which it is impossible to imitate in any other language. If we say "The Gods" or "the Eloahs created," we at once express what is unscriptural and polytheistic. We feel that there is a perfect incongruity in supposing that there can be more than one Eloah; yet nothing is more familiar to the reader of the Hebrew Scriptures than the application of its plural, *Elohim*, to the one Jehovah, without any idea inconsistent with His unity being suggested by its use. Nor is *Elohim* the *only* plural appellative given to the Deity; אֲדֹנָי *Adonâi* (the Sovereign Judge) and שַׁדַּי *Shaddai* (the Omnipotent) are both obsolete plurals, and of frequent occurrence. The following are also all in the plural form קְדוֹשִׁים *Kedoshim*, (the Holy One,) Josh. xxiv. 19; Prov. ix. 10, xxx. 3; Hos. xii. 1: אֲנִי *Asi*, (my Maker,) Job xxxv. 10: אֲשֶׁךְ *Asêch* (thy Maker,) Isa. liv. 5; and אֲסִין *Assin*, (his Maker,) Ps. cxlix. 2: בֹרֵךְ *Borêch*, (thy Creator,) Eccl. xii. 1, and עֶלְיוֹן *Eloin*, (Most High,) Dan. vii. 22, 25. An attempt has been made by the Rabbins to account for this singular construction, by a rule according to which "nouns of dignity or dominion are put in the plural, though denoting only a singular object," and from them many of our most celebrated Hebraists have adopted their "*pluralis excellentiæ*." But it seems unaccountable why, on this principle, no such peculiarity occurs in the use of מֶלֶךְ *Melech*, (a king,) סַר *Sar*, (a Prince,) and other names of dignity in the Old Testament. It cannot be said, that it is particularly used in reference to the Divine Being, to express His infinite dignity and excellence, for how frequently is not *Melech* applied to Jehovah, yet invariably in the singular?—Considering the fact that the Jews, being surrounded by idolaters, and exposed to the adoption of polytheistic ideas, required to be particularly guarded against any thing that might give the least occasion to produce or foster such ideas; it does seem unaccountable, that a *plural* form should be so prominently and commonly used to designate the Deity, and that too from choice, not of necessity, if there was not some particular instruction designed to be conveyed by it. That *plurality*, in some sense, was the idea conveyed by it, is admitted by some of the earlier Jewish writers themselves. Thus, in the very ancient book called *Zohar*, the author, speaking of the word *Elohim*, observes, "The mystery of the word is this, there are three degrees, and every one of these degrees subsists by itself, and yet all of them are one, and knit together in one, nor can one be separated from the other." *Zohar* in Levit. And again: "There are three degrees, with respect to this high mystery, in the beginning אֱלֹהִים בָּרָא." In Deut. vi. 4.

Many learned Trinitarians, among whom Calvin, have given it as their opinion that the doctrine of the Trinity does not derive any

support from such plural phraseology. But most of their reasons have been directed against the hypothesis, that it furnishes a direct and independent argument. The total amount of evidence which it exhibits is a strong presumption, that in *the one Godhead, there is a certain plurality*; though what that plurality is, it does not evince.

2. The same *plurality* is further proved, from the peculiar expressions employed by Jehovah when speaking of Himself. Thus, Gen. i. 26, "And Elohim said, Let *US* make man, in *OUR* image, after *OUR* likeness." Ch. iii. 22. "And the Lord God (Jehovah Elohim) said, Behold, the man is become as *ONE of US*, &c." Ch. xi. 7. "And Jehovah said, Let *US* go down, and there let *US* confound their language, &c." Is. vi. 8. "Also I heard the voice of the Lord (Adonâi) saying, Whom shall I send, and who will go for *US*?" Such language, to say the least, seems very strange, if no plurality exists in the divine essence. That a plurality is indicated by its use, was the belief of the ancient Christians, as one of the early fathers in remarking on the first of these passages has expressly affirmed: "This is *the language of God to His WORD and only Begotten*, as all the faithful believe." Epiphanius. Hæres. xxiii. n. 2. And that the language of these passages was felt by the Jews, unavoidably to suggest the idea of plurality in the Godhead, is evident from the ridiculous and puerile methods to which they have had recourse, in order to nullify the evidence of a *trinity* which Christians drew from it. To evade the force of Gen. i. 26, they maintain that God is here addressing *the Angels*: but as there is not the slightest shadow of a proof for such an assertion, we may place it on a footing with another made by Rabbi Moses Genesensis, viz. that "the Creator is addressing the *Earth*, and calling upon her to furnish *her portion*, (the body, or earthy part of man,) and He would furnish *His portion*, the soul, or spiritual part!" Another method of interpretation to which recourse has been had, to get rid of the force of this plural form, was proposed by Aben Ezra, and has generally been adopted by modern Socinians. It is the grammatical hypothesis of a *plural of majesty*. But, besides the fact that we meet with no instance of kings or great men employing such forms in early times*, no king could make use of such language as that occurring in Gen. iii. 22, *One of US*, except he meant to imply an actual plurality of kings like himself; he might say *WE* and *US*, as modern princes do, but the phrase in question is utterly destitute of meaning, if not more than one person be supposed. The above instances present forms of speech

* There is not one example of this style in the *Hebrew* records. It occurs first in the *Chaldee*, and then only in Ezra iv. 18, vii. 24, and Dan. ii. 36. Consult Gen. xli. 41, 44; Ezra vi. 9; 2 Chron. xxxvi. 23; Is. xxxvi. 16, 17; Dan. iii. 29, iv. 1, 2, &c.

which no criticism has yet been able to resolve into mere idioms, and which only the doctrine of a plurality of persons in the Godhead can satisfactorily explain.

II. Passages in which not only is a plurality taught, but this plurality is *restricted to a trinity*.

Here again it is necessary to discriminate between passages which clearly and expressly teach the doctrine, and such as from accidental circumstances only appear to do so. To the latter class must probably be referred such as the following: Num. vi. 24, 25, 26; Is. vi. 3, ch. xxxiii. 22; Rev. iv. 8, &c. The repetition of the noun or adjective in these cases seems only intended to give *emphasis* to the passage; and in that of "Holy, Holy, Holy," it is clearly a superlative. The words, "And the Lord God and His Spirit hath sent me," Is. xlviii. 16, are not spoken in the person of the Messiah, but of the prophet, as Luther, Calvin, and others have shown. Haggai ii. 7, supposing ^{מֵיָדֵי} Hemédath (the Desire), which is a feminine noun, to denote the Messiah, it is not affirmed that He is a divine person, nor is He spoken of as one of the three divine subsistences, which is the thing to be proved.

But while these and some other parts of Scripture are at least *doubtful* in reference to this subject, there are others in which the doctrine of a divine Trinity is clearly taught.

1. Of these, none is more explicit or more satisfactory than the baptismal formula prescribed by our Lord in the commission which He gave to His Apostles, and which is to be regarded as the divinely authorized inscription over the entrance into His kingdom, Mat. xxviii. 19. "Go, and disciple all nations, baptizing them into the name of *the Father*, and of *the Son*, and of *the Holy Ghost*."—Here it is incontrovertibly taught, that there is by way of eminence and distinction, *a Father, a Son, and a Holy Spirit*, to worship, serve, and obey whom every Christian is bound by the solemn rite of baptism. The word *ονομα* (name), when construed with the genitive of another noun; often forms with it a periphrasis for the person; so that, "to be baptized *into the name*" is to be baptized *with a view to the worship and service* of that Divine Being who has revealed Himself as distinctly subsisting under the persons of Father, Son, and Holy Spirit. Nothing, indeed, is more common in Scripture, than the use of the word *name* in connexion with God, to denote God Himself, or the Divine Character, by which is meant that assemblage of excellences and perfections, without which we cannot suppose it possible for Him to exist. Thus also Mat. x. 40, 41, 42, "*in the name* of a prophet—of a righteous man—and of a disciple," means, *with a view to them as such*.

Some have had the audacity to deny the genuineness of this verse, (Mat. xxviii. 19,) but contrary to all critical evidence, as the present Socinians themselves allow. To elude its force, some

we maintained that baptism was not designed to be a perpetual ordinance, while others endeavor to get rid of the formula, on the ground, that in all the accounts of baptism which we afterwards meet with in the New Testament, mention is made only of "the name of Jesus" or "of Christ." This argument, however, goes for nothing: for it must be recollected, that the instances referred to are those of *Jews*, who had already admitted the existence of God as *Father and Spirit*, but who then first professed their faith in the *Son*. The heathen, (τὰ ἔθνη,) on the other hand, were totally ignorant both of the existence of the one Jehovah, and of the personal distinctions which, in His revelation of Himself, He attached to His mode of existence.

2. The Apostolic benediction furnishes another plain and evident proof of a Trinity in the Godhead, 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." In this passage, the same Three who were represented in the former as jointly the object of a solemn and religious act, are exhibited as equally the source of favor and happiness. The Father and the Son being here mentioned as *distinct persons*, the analogy which the last clause bears to each of the two preceding, naturally obliges us, (if we would preserve consistency of interpretation,) to understand the Holy Spirit likewise as a *person*, and not as a mere *quality*. How unsatisfactory the note of the Socinian New Testament, "It is improper to use this text as a form of benediction in public assemblies, because it is improper to express a wish for a participation of those spiritual gifts which were peculiar to the Apostolic age, and which have been since withdrawn!" Query: Is it improper to express a wish for the favor of the Lord Jesus Christ, as here placed upon an equal footing with the love of God?

3. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Mat. iii. 16, 17. These verses exhibit the Father, Son, and Holy Spirit, distinctly to the view of the reader.

4. "And I will pray the Father, and He will give you another Comforter, that He may abide with you for ever; even the Spirit of Truth," &c. John xiv. 16, 17. "But the Comforter, who is the Holy Ghost, whom the Father shall send in my name, He shall teach you all things," &c. v. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, He shall testify of me." Ch. xv. 26. "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto

you ; and when He is come, He will reprove the world of sin," &c. "All things that *the Father* hath are *mine* : therefore said I, that *He* (viz. the Spirit) shall take of mine, and show it unto you." Ch. xvi. 7, 8 ; 15. These passages teach the *personal existence* of the Father, the Son, and the Comforter, or Spirit of Truth ; in other words, the Holy Spirit.

5. "I believe that Jesus Christ is the *Son of God*." "When they were come up out of the water, the *Spirit of the Lord* caught away Philip," &c. Acts viii. 37, 39. "No man, speaking by the Spirit of God, calleth Jesus accursed ; and no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, but the same *Spirit* ; and there are differences of administration, but the same *Lord* ; and there are diversities of operations, but it is the same *God* who worketh all in all." 1 Cor. xii. 3, 4, 5, 6. "And when the fulness of time was come, God sent forth *His Son*," &c. "And because ye are sons, God has sent forth the *Spirit of His Son* into your hearts," &c. Gal. iv. 4, 6. In the last of these quotations, the *Son* is distinguished from the *Father*, as *first* sent by Him ; and the *Spirit* both from the Father and the Son, as sent by the Father *after* He had sent the Son. "There is one body, and one *Spirit*, even as ye are called in one hope of your calling ; one *Lord*, one faith, one baptism, one *God and Father of all*," &c. Eph. iv. 4, 5, 6. In all the passages, there is a distinct recognition of *Three* personal subsistants, of whom, as we shall presently find, divine attributes are predicated ; while neither in these, nor in any other, do we ever meet with a *fourth* thus invested with characters of so dignified and glorious a nature.

Some of your readers may feel a little surprised that the celebrated passage, 1 John v. 7, has not been adduced in proof of the doctrine of a Trinity in unity. It is well known, that for centuries, and throughout the greater part of Christendom, this passage has been, and still is by many regarded as the very rock on which the doctrine rests, the prime pillar and support by which it is upheld ; and such indeed it would prove, could its genuineness be established. But it is not found in any Greek MS. written before the 15th century ; it is contained in no MSS. of any of the ancient versions, except the Latin, and in upwards of forty even of the oldest *Latin* MSS. it is wanting. It is not quoted by any of the Greek fathers, nor by any of the Latin fathers, in the frequent controversies that were carried on with the early heretics. It is omitted, or marked spurious in the earliest and best critical editions of the Greek New Testament ; and the Reformers, by whom the first European versions were made, either omitted it altogether, or inserted it within brackets, or in a different character, or a smaller type, thereby expressing their opinion of it as spurious, or at least doubtful.

Many specious arguments have been employed in defence of the passage, principally drawn from a supposed *internal evidence*, but the conclusion of Dr. Marsh seems irresistible. "*Internal evidence*," he says, "may show, that a passage is spurious, though external evidence is in its favor; for instance, if it contain allusions to things which did not exist at the time of its reputed author: but no internal evidence can prove a passage to be genuine, where external evidence is decidedly against it. A spurious passage may be fitted to the context, as well as a genuine passage; no arguments from internal evidence, therefore, however ingenious they may appear, can outweigh a mass of external evidence which applies to the case in question." Mr. Horne, in the recent improved edition of his invaluable "*Introduction to the Critical Study and Knowledge of the Scriptures*," &c. gives up the passage as incapable of defence. His words are, "Upon a review of the preceding arguments, the disputed clause, we think, must be abandoned as spurious; nor can any thing less than the positive authority of unsuspected MSS. justify the admission of so important a passage into the sacred canon." (Sixth edition, vol. iv. p. 485.)

The state of the question is such, that no enlightened editor of the present day would venture to insert the disputed clause into the text either of the Greek New Testament or our English version, if it had never existed in either before; and in this case, it certainly argues no small degree of ignorance or obstinacy, if any one, in the face of all these facts against its authenticity, should adduce it in proof of the doctrine of the Trinity. The doctrine requires not its support. While baptism continues to be the door of admission into the Christian Church, the inscription, "*Father, Son, and Holy Ghost*," must present itself in indelible characters to the view of those who seek admittance; and none can consistently enter, who reject the doctrine.

III. Passages which assert or imply the divinity of each of the Three Persons.

1. The divinity and personal attributes of the Father. An attempt to prove that *the Father* is God may be regarded as altogether superfluous, it being asserted in so many express terms in Scripture, and universally admitted. John vi. 27; 1 Cor. viii. 6; ch. xv. 24; Eph. iv. 6; 2 John 3 v. are a specimen.

What particularly demands our attention is the light in which His *paternity* is represented in Scripture. It is here worthy of notice that the term *Father*, as applied to God, is nearly as peculiar to the New Testament, as that of *Son*; it not occurring above ten times in this application, in the whole of the Old Testament. In a more general point of view, God is represented as a *Father*, because He is the *author of existence*, the *Creator*, *Protector*, and *Ruler of the Universe*, over which He watches with paternal

care. See Deut. xxxii. 6; Mat. i. 6; ch. ii. 10; Jer. iii. 4; Is. lxiii. 16; ch. lxiv. 8; Mat. vi. 8; Luke xii. 32; Heb. xii. 9.—In a more limited sense, God is *the Father of Christians*, in as much as they are made *partakers of His moral image, or divine nature, by regeneration, and admitted by an adoptive act into His family*: in which sense it occurs in James i. 17, 18; Rom. viii. 15, 16, 17; Eph. i. 3, 4, 5; &c. Compare John i. 12; Gal. iii. 26. It is, however, in a sense altogether peculiar, that we read of God as *the Father in relation to the Son and the Holy Spirit*—and the circumstance is most striking, that the term is *thus* used with the utmost frequency in the Christian Scriptures. The Lord Jesus Christ is called *His own Son*, (τοῦ ἰδίου υἱοῦ Rom. viii. 32,) and His life was attempted by the Jews, because πατέρα ἰδίον εἶπε τοῦ Θεοῦ “He said that God was His own” (in a peculiar sense His) “Father,” John v. 18. An affirmation which, to their minds amounted to a claim of absolute equality with the Father, ἵσος αὐτοῦ τινος τοῦ Θεοῦ “making himself equal with God.” Had He merely avowed that God was His Father, in a general or accommodated point of view, they could have found no fault with Him, as they themselves made no scruple in saying, “We have one Father, even God,” ch. viii. 41. But the relationship which *He* claimed was strictly and properly divine. In this peculiar and appropriate sense, God is called *The Father of Christ* upwards of 220 times in the New Testament, and of these, more than 130 occur in the Gospel and Epistles of John.

With respect to *the nature* of this paternity, many things have been advanced by the schoolmen and ancient divines, which it is impossible to receive while we hold fast the supreme and underived divinity of Christ. For instance, to speak of the Father as ἀρχὴ καὶ πηγὴ τοῦ Θεοῦ “the origin and source of the Godhead,” suggests ideas of posteriority and dependence in reference to the divinity of the Son and Spirit, which are utterly at variance with all our conceptions of its nature, strictly and properly taken. In no part of Scripture are we taught that there is any such thing as inferior or subordinate deity, or that the Three Persons in the Godhead are not co-equally and co-eternally God. Originated and communicated existence, we must necessarily exclude from the idea of Supreme Deity: derived being, or mode of being, is obviously not self-originated, in other words, it is dependent. If then the Son of God does not possess every attribute which constitutes divinity in and of Himself, but has His deity imparted to Him by the Father; He cannot surely be considered as *truly and fully* God.

It is usual to speak of the Father as the *First Person* of the Trinity, and there does not seem to be any thing objectionable in the phrase itself; but in employing it, we must ever be careful not

to associate with it any ideas of *priority*, either in point of *existence*, *nature*, or *dignity*, otherwise we shall entertain erroneous conception of the Deity, and (if in the office of the Christian ministry) mislead the minds of others on the subject. It seems to have originated, partly in the order in which the Three Persons are mentioned in the baptismal formula, and partly in the order of operation in which Jehovah has represented Himself as proceeding in the execution of His purposes. That no argument, however, is to be drawn from *the order of the names*, appears from the fact that in the Apostolic benediction and elsewhere, it is different, the Lord Jesus Christ being mentioned *before* the Father. With respect to the other reason, it is evidently founded on the representations of Scripture; but it is a question whether it be not, to use the technical language of divinity, rather *κατ' οὐρονομίαν*, agreeably to the economy of operation devised and adopted by infinite wisdom, than *κατὰ θεότητα*, according to any internal relations of the divine nature, formed with a view to the administration of this economy. As it respects the relation of the Father to the Son and to the Holy Spirit, it is, like the doctrine of the Trinity itself, altogether incomprehensible by us. Nothing is said in Scripture concerning its nature, and where the Bible is silent, it ill becomes us to open our lips. The dogmas of *eternal generation*, and *eternal procession*, as held by many, it nowhere proposes for our belief; and we shall find, when we come to investigate those passages which have been employed to support them, that they admit of a construction which is accordant with other parts of revealed truth, and which alone is sanctioned by the principles of correct Scripture interpretation.

(The next paper will begin the examination of passages in which the divinity of Jesus Christ, the Son of God, is taught.)

II.

III.—*Observations on the Vêda and Vêdant Systems.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have observed in the last two numbers of your valuable periodical, two articles on the connection between the Vêdas and the Vêdant. The first one treats of the peculiarities of the Vêdas in relation to Grammar and Lexicography. With the remarks of this part I am prepared entirely to concur, and am persuaded that they will remain uncontradicted, as they are capable of ocular demonstration. It does not, however, follow, that because the Vêdas and Vêdant differ in their style, they differ also in the doctrines which they teach; the one is not the premises and the other

the conclusion, but they are two distinct propositions. The former parts of the sacred Scriptures differ very much in their style from the latter parts, but it cannot thence be inferred that they teach different doctrines. I understand the writer in the second article to maintain, that there is as much difference in the doctrine, as in the dialects of the Véda and Védant. As in the first paper he offered three proofs of the former, so in the second he has offered three passages as proofs of the latter. These are to me by no means satisfactory. I do not deny that discrepancies may exist between the Védas and Védant in point of doctrine; but the passages adduced appear quite insufficient for the purpose. In reading the work I have met with other passages which appeared to me more palpable contradictions than either of the three quoted by the writer of these articles; yet on referring them to the pundits I have found them capable of explanation on principles which have been universally allowed to be correct in theological discussions. In order to establish the writer's position, it is necessary for such statements to be brought forward as can by no fair and common rules of interpretation be reconciled.

It must be evident to every reflecting mind, on the first view of the subject, that the two quotations made from the Gita, at page 117 of the Christian Observer, have a meaning attached to them which it was never the intention of the author Vyas to convey. He was the first man that collected the Védas together; he was the framer of the Védant system. In this, his great object was to magnify the Védas; and with this object in view, can any one suppose that he would in one of his most laboured compositions pour contempt on the Védas, as incapable of conducting to the supreme and principal place of bliss? If he has done so, we may be certain that it was contrary to his intention; but a little attention to the principia of the Védant system may serve to convince us, that he has written nothing in the Gita which derogates from the authority of the Védas.

One fundamental principle of this philosopher is, that there are two kinds of future felicity; the one sensual in its nature and limited in its duration, and the other spiritual in its nature and eternal in its duration: the one, consisting of temporary carnal delights in the heaven of Indra; and the other, of eternal absorption in Brahma the supreme Deity. It is not of consequence to the argument to inquire which of these is most worthy of pursuit. Most Europeans would esteem a heaven of carnal pleasure for a season, as preferable to that absorption which terminates individual existence. The eastern philosophers, however, form a different conclusion, and reckon that the highest bliss which precludes all possibility of change, though it terminate in the extinction of individual existence. Those who are advanced to Indra's heaven, after

their merit has been exhausted by the fruits of it having been enjoyed, must again descend to this miserable world ; while those who obtain absorption in Brahma are for ever liberated from all future vicissitudes.

Another fundamental principle is, that for the acquisition of these two kinds of future felicity there are two distinct roads pointed out by which they are attainable. In order to secure a heaven of carnal delight, a portion in Indra's paradise, for a limited period, a man must perform the duties described in the Shastras with a view to such a reward. In proportion as he attends to all the duties enjoined by the grand popular system of idolatry, will be his merit ; and in proportion to his merit will he vie with Indra in all the pleasures of sense. In order to obtain absorption in the Deity, it is necessary for a man to abandon all works, together with all desire of their rewards, and betake himself to pure and abstract meditations on the eternal Spirit, till by the power of abstraction the soul passes through the suture of the skull, and becomes absorbed in the object of its adoration. The first of these worshippers is called ऋद्धाजी, and the latter ऋद्धाजी.

A third principle is, that a man may be a believer in the Védas and Shastras, and pursue either of these courses at his pleasure ; though a decided preference is to be given to him who ceases to labour for merit through a desire of its rewards, and betakes himself to that course of meditation which will terminate in final absorption. Here we discover the profound skill of the philosopher Vyas, in his recommending one system to the speculative reasoner and another to the popular idolator ; in maintaining that both are consistent with the Shastras, and yet that one is preferable to the other.

On these principles let us examine the quotations that have been made, to prove that the doctrines of Vyas are opposed to those of the Védas. The first passage is this, "The followers of the three Vedas, who drink of the moon-plant juice, being purified from sin, worship me in sacrifices and petition for heaven. These having obtained the blessed regions of Indra, the prince of celestial beings, partake in heaven of the excellent enjoyment of the gods ; and after they have enjoyed that spacious heaven, return again to this world of mortals, when their merit is exhausted. In this manner, those who longing for enjoyments, follow the religion of the Védas, are tossed about from one world to another, and enjoy this as their reward." In this passage Vyas pours no contempt on the Védas, but upon those who while they profess to follow them, do not aim at the highest felicity which they present to the view. He does not say they will not conduct to future supreme felicity, but that they will not conduct those to it who only seek after inferior enjoyment. He maintains that a man will by the Védas obtain

all that he seeks, if he seeks a sensual heaven that will be given him ; and if he seeks absorption, that may be secured.

The second passage is as follows : " Know that the whole of the benefit which is manifested to accrue from the *Véda*, from sacrifices, from austerities, and from gifts, passes away ; and that he only who applies his mind to wisdom, rises to the supreme and principal place of bliss." This is in perfect conformity with the principles that have been stated above. The reading of the *Védas*, the performing of sacrifices, &c. are the duties enjoined by the *Shastra*, and he who performs these with a view to future reward will obtain a *measured* duration of bliss in Indra's heaven ; but he only who applies his mind to the acquisition of wisdom by meditating on the eternal Spirit, will obtain the supreme and principal place of bliss. The conclusion therefore drawn from the above passage, is not, I conceive, correct, that " according to the *Gita*, the *Véda* can by no means lead a man to the place of perfect bliss. They can only conduct him to the sensual paradise of Indra, &c."

The third and last passage is from the *Katha Upanishad* ; the words are : " A knowledge of the soul is not acquirable from the study of the *Védas*, nor through retentive memory, nor yet by hearing of spiritual instruction," &c. This also agrees with the principles I have stated. The same is here said of the *Véda* that is often said of the Bible, that it is not the reading of it, nor the retaining of it in the memory, nor the hearing of excellent sermons from it, that will confer true and saving knowledge ; something more is wanting. The followers of the *Védant* tell us, that that something is the knowledge of God acquired by abstraction of mind according to prescribed rules.

If these my remarks are correct, it will thence follow, that it remains yet to be proved that the doctrines of the *Véda* and *Védant* disagree. I am no advocate of these systems, but regard them as the most complicated nets that Satan ever wove in which to entangle human souls. I admire the object of the writer in attempting to point out any *real* disagreement between them ; as in case of his success, the one will not only be separated from the other, and so rendered weaker, but each will be made to fight for the destruction of the other. Approving as I do of his object, he may not take the following suggestion amiss, viz. " that in order to establish a discrepancy between the *Véda* and *Védant*, it is particularly necessary to ascertain whether the *Védas* allow of two kinds of future felicity, of two methods of obtaining them, and of a man's pursuing either according to his inclination, or one as a stepping stone to the other."

I cannot conclude these remarks without observing, that whatever may be the truth as to the difference between the *Véda* and *Védant*, the difference between them and the Bible is very strik-

ing. They offer the alternative of sensuality, and misery ; or absorption, and the loss of individual existence. The idea of a heaven, spiritual in its nature, pure in its pleasures, and eternal in its duration, to be enjoyed by a spirit pure and happy in the presence of God, never entered the mind of any heathen. Such an object was never proposed to the attention of man by any of the numerous false systems of religion ; and hence it may be emphatically said, that "life and immortality are brought to light by the Gospel." It is a painful thought, that all the salvation sought by the millions of India, whether Hindoos or Musulmans, is either a sensual paradise or a loss of individual existence ; and that they have none of them the most distant idea of a state of being, in which God shall be eternally glorified by the pure worship and perfect happiness of immortal spirits in his presence. And happy would it be for the world, if Christians who have this knowledge were more anxious to be prepared for that happy state, and more diligent in imparting that knowledge by which others might be brought to its enjoyment.

Yours, &c. &c.

ALIBUS.

IV.—*The Congregational Magazine, and its Remarks on the Criminality and Superstitious Feelings of Lord Byron.*

If the world does not grow in wisdom, it is not for want of books. There is no department of knowledge that does not swarm with publications, erudite and popular, theoretical and practical : there is no extended association of men holding peculiar opinions on any of the countless subjects that have agitated the human mind, without its accredited organs for the dissemination of its principles. On this fertile theme we enter no farther at present than simply to observe that religious societies also keep pace, in the quantity and variety of their publications, with the active spirit of this restless age. We take more pleasure in remarking that many of the religious periodicals, in particular, display a new and unwonted liberality of sentiment, which, while it is the opposite of bigotry, is at the same time not less remote from the reckless spirit of latitudinarianism. One may now see the *London Christian Observer* and the *British Critic* passing merited encomiums on the actions and the writings of Divines of the Church of Scotland, of the Independent, and Baptist, and other Churches : and these deserved eulogies may often be seen repaid in kind, in the *Edinburgh Christian Instructor*, the *Congregational*, *Baptist*, and *Wesleyan Magazines*. All this is as it should be : though there is still much room for improvement. Simply to acknowledge merit, so transcendent that it were injustice to overlook it, is a negative sort of praise-worthiness. We trust that a closer coalition, founded on

the basis of many agreements respecting grand fundamental truths, will yet be formed, and by indefinite approximation, reduce all differences to the very zero of substantive existence. There may still be many a storm, and many a heaving earthquake, but all *must* terminate in settled repose. From a great number of "Observers," "Instructors," "Spectators," "Recorders," &c. for last September, we have taken up at random "*The Congregational Magazine*;" and in it we find realized much of what has now been hinted at as possible, as probable, as certain in the prospective. While it vigorously upholds the peculiar principles of the denomination of which it is the organ, it breathes a spirit of enlarged liberality towards all who entertain different views on matters of subordinate importance. In a Review of Dr. Belfrage's* *Practical Exposition of the Assembly's Shorter Catechism*, the Church of England is spoken of in the following handsome terms: "The author quotes episcopal and prelatial writers, with Christian esteem; speaks rationally, and without bigotry, on the subject of using the Lord's prayer in our public devotions;" and page 22 exclaims, "How remarkable is that invocation in the Litany of the Church of England, after the supplication for mercy to the Father, the Son, and the Holy Ghost, O holy and ever blessed Trinity, three Persons in One God, have mercy on us miserable sinners. It is delightful to the friends of the Gospel to mark, not only in the articles, but in the worship of that Church, such a testimony to the faith once delivered to the saints. This is a nobler glory than all the pomp which adorns her cathedrals, and a more sure defence than all the statutes of human policy."—Of Catechetical formularies it is remarked, that "when judiciously employed, sound theological learning has been possessed and manifested—that of this the Scotch, as a body, form a striking instance—and that of the present work, though emanating from the Kirk of Scotland, it may be affirmed, that a truly evangelical spirit pervades every page, and renders it the property of the Universal Church." With like "manliness and vigour of opinion, and like noble hardihood in avowing it," is justice dealt out to other religious bodies, when directly mentioned, or incidentally alluded to.

But there is another subject introduced, in a way at once marked and peculiar. Let the Reviewer announce and advocate his own sentiments, in his own language:

"There is (in Belfrage's work) the same intrepid spirit evinced in speaking of the poetical idol of the day, (and this idol has been extolled almost to adoration by some preachers in dissenting pulpits in the metropolis very lately!) we mean Lord Byron, than whom, we fear, there is not a lost spirit, who receives from souls he has ruined by the fascinations of genius, more of upbraiding and bitter reproach. In the world of hopeless woe, misery

* Of Falkirk, N. B.

Will be enhanced by the criminations of those who ascribe their perdition to others, whose writings after their death continue to work with poisonous and fatal agency. How many, under sentence of condemnation, fiercely pursue Voltaire as the cause of their ruin! The contrast to that blessed state, where apostles, martyrs, and confessors have, in their converts, a theme of joy and a crown of rejoicing.

"But this foe of God and man; this eulogised modern poet, who ridiculed all that is sacred, and laughed to scorn Revelation and its believers, with ~~some~~ infidel consistency, was himself the slave of superstitious feelings and fears. This man, who gloried in his contempt of religion, when a boy, was warned by a fortune-teller, that he should die in his thirty-seventh year. That idea haunted him unceasingly, and in his last illness, he mentioned the prediction as precluding all hope of his recovery. It repressed, says his physician, that energy of spirit so necessary to assist nature in struggling with disease. He talked of two days as his unlucky days, on which nothing could tempt him to commence any matter of importance; and alleged, in excuse for indulging in such fancies, that his friend Shelley also had a ~~familiar~~, who had admonished him that he should perish by drowning; and such was the fate of that gifted but misguided man. Yet these are the men who could insult the religious as drivellers and bigots, and set their mouths against the heavens.

"How instructive is the lesson, that those principles which are the strain of their poetry, were the curse of their lives; and how different would have been their lot, had their genius been hallowed by devotion; and how blest their memory, had the Rose of Sharon been mingled with their laurels."

It is unnecessary to dwell on this most striking and most significant passage. Let opinions differ as they may respecting the justness, the candour, or the charitableness of the former part, there is, it is to be feared, too much serious and sober, though disagreeable, truth, at the bottom of it. And of the latter part, it is enough to say, that if it does not go far to put to shame the whole "infidel and scoffing crew," it furnishes positive proof that with them inconsistency the most glaring is no disgrace, nor disturbance the most wanton of the peace of their neighbours, a breach of common decorum.

ALPHA.

V.—*Answers to Hindoo Objections against certain Christian Doctrines.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your last number you request popular answers to the objections commonly brought forward by Hindoos to the doctrines of Christianity. If the accompanying accord with your plan, they are at your service; and allow me, at the same time, to solicit some of my more experienced brethren to furnish your pages with the results of their studies in this department, as I am persuaded they might thus be useful to more than one

Jan. 9, 1833.

YOUNG MISSIONARY.

Question. How can we love God if he is invisible?

Answer. For what do you love your friend? Do you love him because he is tall or short, or fair or dark, or because he is

called by this or that name? No. You love him for the excellencies of his character, not for any thing in his outward appearance; so you ought to love God for his glorious perfections and excellencies, though you cannot see him. You ought to love him for his righteous justice, his unsullied purity, his boundless goodness, his infinite wisdom, his long-forbearing mercy, his immaculate truth, his constant kindness, &c.

Q. Shew me God, and I will worship him; I can see Juggunnath, Krishna, &c. &c. I want something Akar (form), how can I worship Nirakar (what has no form)?

A. You acknowledge you ought to worship God. Yea. Is God spirit or matter? Spirit. And can you see spirit? No. Then you ought to worship what you cannot see. Moreover, it is impossible to see God and live; he dwelleth in unapproachable light. Look, brother, at yonder blazing sun! No, you cannot; his splendour overpowers your sight! How then can you look upon the glories of the Divine Majesty. The sun is but one of his servants, and you cannot bear his brightness at the distance of ninety-five millions of miles; what would you do before him who is brighter than ten thousand suns?

Q. We apply to the gods to obtain for us what we want, the same as we do to the judge and collector, in order to make our petition to the governor.

A. O brother, if your son were hungry, to whom would he apply? Would he go to the servants, or his parents? Of course he would apply to his parents. So God is our kind Father, who supplies all our wants: we are his children; what have we to do with all these gods? Let us go direct to him. The governor places his judges and collectors in different places, because he cannot do all the work himself; and because he can only be in one place at one time. But God is Almighty, Omnipresent, Omniscient, and his ear is ever open to our cry. [Here we may introduce Christ as the true Mediator.]

Q. Why do you charge me with sin? God does all, it is just as he pleases. What am I?

A. Take care, friend, how you throw the blame of your sin upon God. Would you give your son a rupee, and tell him to go and get drunk, then commit fornication, then come home and abuse you? No. Now then you, a sinful man, would not do this by your son, and do you think that the all-wise, compassionate Father of us all would instigate his children to sin?

Moreover, would God punish us for doing his will, if he instigates us to sin? Would he teach us to pray to him to pardon what pleases him? Would he teach us to forsake sin and practise holiness?

A. S.

VI.—*Queries on Important Subjects.*

To the Editor of the Calcutta Christian Observer.

The object (at least one), if I mistake not, of your periodical, is to diffuse Christian knowledge and information; for this purpose, therefore, I am induced to present myself, in the character of an inquirer, in order not only to benefit myself, but that others also may derive that aid and assistance that Christians mutually stand in need of, from those who may be better qualified to point out certain duties that devolve on the Christian, and to avoid errors, that all are prone more or less to fall into. With this object in view, I beg to solicit the impartial opinions of such of your correspondents as have leisure and inclination, on the following subjects.

1. Is it justifiable, taking the Bible alone for our standard, to employ unconverted Heathens or Musselmans to expound the Scriptures to other unconverted Natives?

2. What extent of piety and Christian zeal can that man be supposed possessed of, who endowed with the talent or rather ability of speaking himself, refers an inquiring Hindoo or Musselman to an unconverted Hindoo, for an explanation regarding Christianity?

3. What evidence should be considered satisfactory, as to the sincerity of a Native Christian's profession of being born again, when the only feature in his character is, that he was baptised when a child, and has since lived, to common observation, a moral character?

4. How is the sincerity of a Native Christian to be understood, if he is employed after his conversion, and thus, in a measure at least, placed in better circumstances of a worldly nature than he was in, in his unconverted state?

5. Is a Native who has become, as he says, a Christian, an object of charity while possessed of health, and strength, to labour for his maintenance?

6. Are not those who give support to such persons (vide par. 5) virtually placing stumbling blocks in the way of the spread of the Gospel—(humanly speaking?)

Should any of your correspondents feel disposed to offer a few remarks on these paragraphs, I doubt not but much good may result; and I presume to think that such subjects will prove more beneficial than filling your pages with shreds and patches from "lovely Georgians's" enamoured swain's productions; or a long sermon of thirteen pages, exhibiting the genealogy* of an English barrister.

* That the eyes of our correspondent may be opened to the utter unreasonableness of the charge preferred against Mr. Wolff's Journals, we refer him to our number for January—from a perusal of which he may gather, that many condemn these journals in a way which only proves their own incompetency to appreciate the intentions, or estimate the merits of the Jewish Missionary. And as for the remark on the Sermon, we hold it to be at once inconsiderate and unjust. Twelve pages of it are devoted to a practical exposition of the text: and who has a mind so uncultivated as

This discourse might have proved very interesting, and I trust more than interesting to many; for of the abilities, as well as Christian excellencies of its author, I have an high opinion; yet to us poor مساكين, who are scorched on the plains of Hindoostan, something else besides long sermons, is necessary, to allay our thirst. Let us have something on Christian love—a revival of *real* religion among professors in the city of palaces, and a renunciation of that inordinate thirst, that disgraces the Christian profession, manifested alas! by too many, in aping the dress, folly, and expence of worldly people, and squandering away on *self* what ought to be applied to the cause of Christ.

For the present, farewell.

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VII.—*Alleged Mis-statements in Annual Reports.*

To the Editor of the Calcutta Christian Observer.

It is the duty of all persons to correct error as far as in them lies, and to endeavour to state the truth. Upon taking up the first number of your valuable Observer, I was surprised to see 100 given as the total number of Christians under the Missionary here. Upon inquiry from two respectable members of the congregation, they informed me, that 35 was nearer the true mark, and that of these about 16 or 18 were the deserted wives of European soldiers. I would fain indulge a hope, that the error I have pointed out is the only one in the above list. It is perhaps not generally known, that at several stations in India, the greater part of those who are entered on our books as *converts*, are the deserted wives of European soldiers, to whom Christianity has become a matter of mere temporal necessity. I would beg therefore to propose, that in future a column be set apart for the members of *this class* of Native Christians at our several stations, and a distinct column for those, who

not to admire its elegance, or a heart so flinty as not to be melted by its tenderness? Only five pages are occupied with an account of the excellent man whose death was felt to be a universal bereavement: and if ever we heard any regret expressed on the subject, it was, that this part was *so short*.

The complaint too respecting the want of articles breathing Christian love, we fondly believe to be wholly groundless, as the slightest reference to our pages will at once render evident. Indeed, the latter part of the communication appears to us to be written in so querulous a tone, as to indispose ordinary minds to give that attention to the former part which it deserves. Nevertheless, we shall be rejoiced if any of our numerous correspondents feel inclined to accede to the request made, and furnish satisfactory solutions of the different queries. The remarks of which we do not, and cannot approve, have been inserted to shew that no reflections of even a personal nature will drive us from the prescribed path of openness and fairness. To the concluding wish of our correspondent, we cheerfully subscribe; and pray that the God of all grace would stir up the hearts of Christians, that they might become more *visibly* garmented in the robes of immortality.—Ed.

without any previous connection with Europeans, have been brought over to our faith by the preaching of the Gospel. It would also, I think, enable us to judge of the probable progress of Christianity (so far as human means are concerned), if a column was left for the date when the Missions commenced at the different stations. In conclusion, allow me to say, that I am a believer in "conversion only by the Spirit of God," (John vi. 45, 63; 2 Cor. iii. 3, and the Holy Spirit's work throughout the Acts;) and therefore I do not speak it to the reproach of Missionaries, that the number of true converts is so small in this part of India, for I am sure that at Chunar and Goruckpore there cannot be more zealous or more efficient men. But I mention it, in order that we may all search for the mind of the Spirit on this interesting subject. I believe that most of our friends in India begin to perceive that there is some let or hindrance to the work, which is required to be taken out of the way. I cannot think that either prayers or exertions have been wanting for our part of the work, when I reflect on the daily and weekly prayer-meetings held by Missionaries, and the sums that have been subscribed to assist them. Can we hope to ascertain the time when the "kingdoms of this world shall become the kingdoms of our Lord and his Christ?" If that glorious event is literally to take place on earth, can we expect any extensive conversions till then? There is a prevailing opinion (but I cannot see how it agrees with Rom. xi. 25), that the Jews will be the chief means in the hands of God for converting the world: how is it then that we have commenced at the wrong end? How is it that the tide of our prayers and subscriptions does not set in towards the Jews only?

Meerut, Dec. 26, 1832.

AMICUS.

* * Our correspondent is certainly right when he says, that we ought to correct errors when we can. It is our bounden duty to do so. It is *true* pity to acknowledge errors when pointed out, and resolve to avoid them as far as possible in future: it is *real impiety*, doggedly to refuse an acknowledgment of errors discovered, and sullenly persevere in the course that must lead to them. We cannot say from personal knowledge on which side the mis-statement lies, in the present instance. An attempt was made to throw some light on the subject. An extract from the above communication was forwarded to one of the members of the Committee of the excellent Society, in whose report the alleged mistake has been detected; but no answer has been received. We therefore publish the letter from Meerut, and shall be equally ready to insert any future acknowledgment of the error, or any official contradiction of the above statement. Our sole object is to be open, and straightforward in all our proceedings, and defend the truth, wherever truth is to be found—regardless alike of the approbation or disapprobation of interested men.

On the latter part of our correspondent's note, we cannot enter at present. Only this we say that, as truth is elicited by discussion, we shall be glad to receive any reasonable speculation on the subject: and we do herewith invite our correspondent to forward to us his own views. He may at least rest assured of a favourable reception.—ED.

VIII.—On the Import and Extent of Application of Rom. xv. 20.

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

The following passage in the writings of the Apostle to the Gentiles* has given me a little concern lately, with regard to its full import, and to what extent it should be acted on by our Missionaries, in these days, and in this part of the world; whether it is the duty of Missionaries, in coming out to this country to preach the Gospel, to follow the Apostles' plan, "*not to preach,*" or at least settle down, where labourers were previously labouring, or otherwise?

I think this *not* an unimportant question, and therefore present it for the candid opinion of your numerous correspondents. I do so, from two motives—1st, I think that in the present paucity of labourers, it appears injudicious for two of different denominations to settle in one station or city however extensive, (Calcutta excepted.) 2ndly, I think that *he* who comes to settle in a station where a Missionary was previously settled, and labouring, while there are many extensive towns and cities *without* Missionaries, in some measure loses sight of the Missionary object.

More on this subject when I find it handled by others.

Yours truly,

Moofussil.

UPSILON.

* Romans xv. 20.

[We agree in thinking with our correspondent that the question proposed is not an unimportant one; and we assent generally to the propriety of the practical inferences which he has been led to deduce from his view of the subject. As to the meaning of the passage alluded to, we think it abundantly clear. Paul was an Apostle: now the peculiar office of an Apostle was "by the power of signs and wonders, and by the power of the Spirit of God," to preach the gospel, or openly proclaim it to the nations. And in the discharge of this *high and extraordinary office*, the Apostles were the *first and the last*. The work of *building up*, after the foundation had been laid, was reserved chiefly for the ordinary teachers and pastors of the Christian Church. But the latter was a humbler office, and the work in all respects subordinate to that of laying the foundation. Therefore St. Paul preached "from Jerusalem, and round about as far as Illyricum," adding with special emphasis, "and it became me thus fully to preach the gospel, not where Christ was named, that I might not build on another man's foundation"—the inference being, that this latter would have been to discharge the *easier* office of an ordinary or subordinate teacher, not the higher and more arduous office of an Apostle. Now in so far as the *ordinary work*, not the *office extraordinary*, of the Apostle, resembles that of the Missionary, the latter may deduce a practical lesson from the conduct of the former: and this lesson our correspondent has with tolerable accuracy deduced.—Ed.]

REVIEW.

A Dictionary in Sanscrit and English, by H. H. Wilson, Esq.

We are gratified to learn, that the extensive cultivation of Sanscrit, during late years in Europe, has been such as to exceed anticipation, and to call for a second edition of this valuable Dictionary. It is also still further gratifying to find that the second edition, containing nearly double the matter of the first, and printed in a very superior style, is sold at one-half the price of the former ; this great difference will doubtless tend still further to extend the knowledge of the Sanscrit language. Though with such a key, it is comparatively easy to unlock the door of Hindoo literature, yet we are constrained to admire the noble daring of those European spirits who, with this alone in their hands, have ventured to approach and to explore the dark recesses of a building which those who were nearer to it, and had readier means of access, could not do without great labour. It is natural to conclude, that the pronunciation of the Sanscrit, by persons who have not resided in this country, will be defective ; but with this exception, it is evident from the translations that have been made by such scholars as Schlegel, Bopp, and Chéry, &c. that they have gained a correct knowledge of the language.

With a view to gratify persons of this description, whether in Europe or Asia, it appears to have been the design of Mr. Wilson, to have published his work upon a different plan. "It was," he says, "my intention to have delayed the publication of a second edition, until I was prepared to offer to those engaged in the study, comprehending men of mature intellect and eminent among the most distinguished scholars of the age, a work constructed on an entirely different model, and one better adapted than a mere alphabetical compilation to learned and philosophical research." What this entirely different model was, we are not distinctly informed : but we suppose it must have been similar to that adopted in Hebrew lexicons, and by Scapula in his Greek Lexicon ; in which all derivative words are placed under the roots from which they are derived. Upon this plan, the almost innumerable words found in Sanscrit would be arranged under little more than two thousand roots. This would indeed be a great advantage to the scholar, who, able at once to determine the root from which any word might be derived, could gratify himself by perusing in a connected form, all the variations produced in the meaning of the original words by prefixes, affixes, composition, &c. ; but to the student incapable of thus determining the root, the Dictionary, as it is now printed, is far more

valuable. At the close of his preface, Mr. W. observes, "it will be my wish, as it will be my duty, to offer to the cultivators of the language other and better assistance;" and should he, in the retirements of the learned University of Oxford, be able to redeem this pledge, all scholars, be their attainments high or low, will be gratified by his indefatigable exertions.

Though duties and occupations of another order prevented Mr. W. from realising what he had anticipated, and what he still hopes to supply, yet it gives us pleasure to observe, while compelled to travel the old road, that he has not gone over it a second time without improvement. He has made some deductions and additions which render the work more useful. The names of the authors from whose works the original was compiled have been omitted, and the omission has made room for a better arrangement of the interpretations—

"In order not to swell the publication to an inconvenient size, I have thought it advisable to omit the particular references made in the first edition, to the vocabularies, whence the words were extracted. It appeared to me probable that my authority might now be suffered to stand in the room of that on which my labours were originally based, and the space appropriated to mere citation might be more beneficially occupied. Besides the saving of space, however, their exclusion gave me the opportunity of improving the arrangement of the interpretation in those cases where the word admitted of a variety of significations. In the former publication, the meanings followed the order of vocabularies, beginning with the one most in repute, as the *Amara Kosha* for example, and supplying additional senses from other works according to their relative estimation. To have pursued a different plan, would have involved an inconvenient repetition of references to the same authority. Its adoption was sometimes productive of a very immethodical juxtaposition of interpretations. In the present edition, this has been in part at least corrected, and the sense that seems most naturally to result from the etymology of the word takes in general precedence of the rest: the others follow according to their more or less direct relation to the original purport, as far as this can be traced, and according to my judgment, which may have sometimes misled me. It is not likely, that where the relation by analogy, comparison, metaphor, or convention is faint and fanciful, any classification can be devised that will admit of no dispute."

The preface of fifty pages given in the first edition has also been omitted in this. The object of that preface was to explain upon what authority the interpretations given to each word rested, and for the time it had its use; but now the authority of Mr. W. is equal to that of any of the authors he quoted, it can no longer be of importance. We think therefore that it has been judiciously omitted, and that the authority of the Compiler "may now be suffered to stand in the room of that on which his labours were originally based."

We observe, that to all the verbal roots the Anubandha letters have been added. This was as necessary for the right understanding of the verbs, as the addition of letters to express

re gender was for the nouns, &c.; the Anubandha letters being the characteristic marks of the verb, by which its conjugation and all the peculiarities of its inflections are determined. It might have been advantageous to some, had an explanation of these letters been given in the Preface; we do not ascribe the omission to inadvertence, but suppose the author judged it better to leave his readers to refer to the Grammar, both for an explanation of the Anubandha letters, and also of the alphabet in a connected form.

The vast augmentation made to the number of the words is what constitutes the chief ornament of the second edition of this Dictionary. It was a valuable work before to any student, but how much more so must it be when the number of the words is nearly doubled? We are in the following paragraph informed of the way in which these additions have been made—

“ In connection with the arrangements in progress for the compilation of an Etymological Dictionary, I had verbal indices prepared of the following printed books: the *Māgha*, *Kirātārjuniya*, *Hitopadesa*, *Menu*, *Bhagavat Gita*, *Gita Govinda*, *Durgā Patha*, *Amru Satoka*, *Siddhanta Kaumudi*, part of *Bhatti*, and part of the *Mitakehara*. The pundits employed have not perhaps been quite as careful as could have been wished, in making their extracts; but the lists, it is believed, comprise most of the words which the works specified contain, and which when not inserted in the Dictionary were transferred by me to its pages. Besides the additions made from these sources, I had the aid of my friend Baboo Radhacant Deb's Sanscrit Dictionary, as far as the word *शब्दार्थ*, and I thence obtained several valuable accessions. I derived some aid also from Dr. Carey's Bengalee Dictionary, which is full of Sanscrit vocables. The pundits of the Sanscrit College of Calcutta furnished me with occasional lists of technical terms relating to the branches of literature which they teach; and I was indebted to Mr. John Tytler for some, and to Rev. Mr. Yates for many words met with by them in their course of reading. The Dictionary has by these means received very considerable additions, and the number of words, between fifty and sixty thousand, is nearly double the amount of those contained in the first edition. It would not have been difficult to have made the increase still more extensive, but I did not think it necessary to multiply compound terms, the analysis of which was obvious, and whose component members had a place in the columns of the Dictionary.”

It might be supposed, after such additions made to the number of words, that the Dictionary would be now complete. That it is not so, cannot be attributed to any want of skill or exertion on the part of the learned author, but is fairly assignable to an impossibility. This impossibility arises from two causes—the number of compound words that may be formed at pleasure, and the variation of meaning in simple words when admitted into composition. In the books mentioned in the above quotation, and in any other that may be perused, many compound words will be found that may be sought for in vain in this or any other Dictionary; yet when those words are analysed, we believe there will be none of the component parts that will not be contained in this work. Take for example

two words from the Bhatti, one of the works mentioned, विदुषवत् friend of the learned or of God, and भुवनविनयक a beneficial artifice, or an artifice for the benefit of the world, which occur in the very first verse, and neither will be found in the Dictionary; but analyze them, and all the parts विदुष and वत्, भुवन, विन and क will be found in their places. If compounds of this nature are not to be sought for in their compounded state in the Dictionary, much less are those double compounds, one of which often constitutes a complete line, or half a stanza; as, for instance, the following, which occurs in the beginning of the Naishada, सुवर्चस्वैवविनातपरिज-
ज्वलत्प्रतापारविकीर्णमण्डलः whose majesty was the golden stem, and whose fame was the white canopy of the parasol of state; yet the component parts सुवर्च, स्व, रच, रच, वित, चानय, ज्वलत्, प्रताप-
चारविक, कीर्ण, and मण्डल, will all be found as in the former instance. These observations are offered to warn the learner against being disappointed, if he should, through ignorance of the rules for the formation of compounds, or want of habit in their application, have sometimes to search for a word in vain.

Since the generality of compound words are omitted, while some are retained, it may be of importance to know on what principle the admission in the one case, and the rejection in the other, is founded. As far as we have been able to ascertain this from the examples contained in the Dictionary, the principle appears to be, that all such compounds as can be explained by a single word in English, should be admitted, and all such as require many words to explain them should be omitted. Mr. W. has not stated that this was his line of demarcation; but it must have been either this or something like it, otherwise compounds must have been admitted to a much greater extent, and even on this principle they may be still further multiplied.

The variation of meaning in simple words, when admitted into composition, present another obstacle to the acquisition of a complete Sanscrit Dictionary. This Mr. Wilson has very satisfactorily explained in the following paragraph.

"It is also difficult, if not impossible, to provide in one language an equivalent for every shade of meaning which the terms of another may be made to convey; especially in a language like Sanscrit, in which compound verbs and their derivatives are often used in a vague and arbitrary manner, or even where they may be thought to offer some connexion with their original import, do so in a remote and indeterminate degree. It would be easy to multiply instances of this nature, but the following will be sufficient at present. The verb वि 'to serve' when combined with the prefix अङ् most commonly means 'to have recourse to for asylum or support.' This idea, although it may be considered as the basis of the various applications made of the derivatives of the verb, is not always very evident in such phrases as these अङ्गद्वयमाश्रितः 'confiding in the strength of his own arm;' द्वापराश्रितः 'standing at a window;' आसनाश्रितः 'seated on a seat;' शङ्खद्वयमाश्रितः 'by Skanda riding on the back of a peacock;'

वीर्यवर्धन 'displaying valour;' वामाश्रित 'affected by desire;' अज्जगद्वचन 'high-spirited speech;' संस्कृतवाचिन् 'speaking Sanscrit;' उक्तवाचः 'a prohibition regarding either a crude noun, or an affix,' &c. now, here, neither sitting, nor standing, nor riding, nor speaking, can in any way be regarded as the proper interpretations of वाचि and its derivatives, and it might convey an erroneous idea of their real purport so to render them in a Dictionary, although they may be legitimately expressed in translation, by similar equivalents. Whoever looks for all such modifications of meaning in a Dictionary will probably be disappointed; and even if it were possible, it would not be advisable to insert them, unless they were exemplified by the passages in which they occur. It does not follow, therefore, that because they are not found, they have been in all cases unadvisedly or ignorantly omitted; and the omission can never cause serious embarrassment to the student, as the context, in comparison with the etymological sense, sufficiently illustrates the manner in which the latter has been applied."

To render this great work as complete as it can be made, the counterpart of it is absolutely necessary, i. e. a Dictionary in English and Sanscrit. Such a work, judiciously executed, would facilitate the study of English throughout the whole of India, perhaps to a greater extent than could be accomplished by any other means. And since the Committee of Public Instruction regard this as a matter of prime importance, we hail the day as not far distant when either from the pen of Mr. Wilson, or some oriental scholar, both we and the Hindu youths shall have an English and Sanscrit, as well as a Sanscrit and English, Dictionary. We are happy to find that the Committee of Public Instruction, impressed with a conviction of the necessity of both English and Sanscrit in the education of native youth, undertook the republication of Mr. Wilson's work; and from the following passage it will be seen, that to them, in no small degree, we are indebted for this second edition.

"I might still have hesitated to engage in a reprint of the Dictionary upon the original plan, had it not been thought desirable, by the Committee of Public Instruction in Bengal, to provide with as little delay as possible, the assistance it was calculated to afford to the conjoint acquirement of Sanscrit and English in the native colleges under their superintendence:—such a combination being in their opinion of the first importance in those seminaries where Hindoo youths are reared, not only for the diffusion of the English language, but for the communication of an elementary knowledge of Sanscrit to numbers, now precluded from an attainment, which is essentially necessary to the Natives themselves, for a critical knowledge of the languages which they speak, and for the correct application of them to written composition. This latter circumstance determined me to publish at once a second edition of the Sanscrit and English Dictionary, with no other alterations than such as were requisite to render it more comprehensive and less bulky, and better suited to general use."

It might seem fastidious in us even to hint a fault in this great performance; and indeed we know of none that can fairly be imputed to the author. We observe a few words out of alphabetic

order in pages 99 and 100, and every now and then an inaccuracy, chiefly through the breaking of types; but the student will be able to correct these by the derivation of the words which immediately follows—so that if the author had had time, it would not have been worth the labour, to insert these as errata.

We cannot express our approbation of the work more fitly or more forcibly than in the words addressed to the author by a special Committee, and read by Sir E. Ryan, the Honourable President of the Asiatic Society.

“For the grounds of this judgment, we need point only to your *Sanskrit and English Dictionary*: a work, which, while facilitating and accelerating the progress of all subsequent students, can hardly be appreciated justly by any who has not some experience of this gigantic species of labour,—a labour so immense, that, even when applied to the long-studied classical idiom of Greece and Rome, it has been characterized by one of the most eminent restorers of learning as comprising within itself alone every variety of literary toil. In the present instance, when we consider the multifarious sources from which the compilation was to be made (none of which, with one brilliant exception, had been before subjected to the severe accuracy of European criticism)—the boundless extent of the language itself—the quantity of research often necessary for ascertaining the precise import of even inconsiderable vocables among the thousands here enumerated and explained;—this work, so lucid in its arrangement, its interpretations and etymologies, must ever be regarded as a magnificent monument of philological skill and industry. The edition of 1819, setting aside the consideration of those additions just now published, with which your subsequent labours have enriched and nearly doubled its value—that first edition alone would amply deserve this character. Under any circumstances, it would be an excellent and valuable *Sanskrit Lexicon*—considered as the first in any European language, it is admirable, and beyond all ordinary praise.”

As Christians, we cannot conclude without expressing the wish that the additional facilities now afforded for the study of Sanskrit may be the means of making the language itself more subservient than it has ever yet been to the propagation of Christianity. There are two points of view in which it is unequalled as a medium of communication: the one is its capacity, by the aid of compound words, to express the nicest shades of meaning; and the other is its being the vehicle of instruction among the learned in every part of India: in no other eastern tongue could ideas be better expressed or more widely circulated. Viewing the subject in this light, we cannot but regret, that the Sanskrit has not been more extensively employed as a useful handmaid in the service of Christianity. We have heard of instances in which tunes commonly employed for purposes of carnal mirth have been adopted and devoted to the service of the church; and shall not a language which abounds in all the beauties of which language is capable, and which has been employed by Satan more than any other in this country, to enslave the understanding and rivet the fetters of idolatry, be employed to break those shackles and emancipate the

immortal spirit? Is it not a fact, that the cause of heathenism has been supported chiefly through this imposing medium? and is it not certain, that truths of the most important nature may through this channel be communicated to thousands, whom they will never reach through any other medium? Far be it from us to advocate the neglect of the vernacular languages for the supplying of this; our object is rather to inquire whether while these are attended to, something more could not be achieved in this department. We have the Scriptures in Sanscrit, by Dr. Carey; the first volume of the *Christo Sangita*, by Dr. Mill; a *Harmony of the Gospels*, prepared by Mr. Yates, but not yet published; and one or two small tracts: beyond which, to our knowledge, nothing has either been done or attempted. And is this all that ought to be done in a language which is understood by the wisest men from one end of India to the other, and which is most of all suited to convey ideas of any description in a correct and attractive form? We think not; and happy should we be to see the weapons of our great adversary turned against himself, and the Sanscrit language made as instrumental in destroying as it has been for ages in establishing idolatry.

Poetry.

THE CHRISTIAN SUFFERER. OR THOUGHTS DURING SICKNESS.

SAY, what avails this fleeting world
To yonder panting sufferer there?
Ah! what to him is all its pomp,
And all its witching, dazzling glare?

Proffer him all its hoarded wealth,
With all that charms a worldling's eye;
Strike up the merry pipe and harp:—
He turns away his head to sigh!

The life-exhausting strife for breath
Makes worthless all the worldling's gain;
Not ought earth's gayest sons can boast
Can slake his thirst, or ease his pain!

Yet midst the fever's burning blaze
Sweet calm serenity is his;
His soul hath triumph'd o'er his pain,
And all is thankfulness and peace.

Oh tell me whence the mighty charm
That makes this fearful sickness mild?
'Tis simply this—He trusts in Christ,
And God has own'd him for his child.

A.

Calcutta, Aug. 13th, 1832.

HAPPINESS.

Oh ! where can panting spirits find
 A fount to slake their thirst ?
 Is there no spring of mystic kind,
 Suited to man's immortal mind,
 Unpoisoned, unaccursed ?

Earth hath her groves and shady bowers,
 Hung with Hesperian fruit ;
 Where fountains lend their silver showers
 To cool the fragrant breath of flowers,
 And sorrow's ever mute !

'Tis vain ! I've wooed sweet nature there,
 Midst charming solitude ;
 Softly she soothed the wounds of care :—
 Full much from her I learned,—yet ne'er
 Have found beatitude.

Can reason then a fabric frame
 To raise man from the earth ?
 Can pleasure, pomp, or worldly fame,
 Suffice to feed that living flame
 Of true celestial birth ?

The clouds which gorgeously enthrone
 Calm eve's resplendent sun,
 Bright castles seem ;—so reason blown
 By pride, to soar to heights unknown,
 Assumes all shapes but one.

Yes ! pomp is more than nature vain,
 And fame's a fleeting gust !
 Oft pleasures prove but links of pain,
 Strength'ning th' unseen resistless chain,
 Which binds man to the dust.

There is but one tal'manic stream,
 To earthly mortals given ;
 That stream is life, to those who deem
 The rays that on its waters beam
 The fadeless light of heaven.

Here, pilgrim come ! ye weary souls,
 This fountain never dries !
 No niggard hand your want controls—
 The eye that round creation rolls,
 Your secret woe espies.

Minerva, Feb. 1833.

Missionary and Religious Intelligence.

CALCUTTA.

THE AUXILIARY BIBLE SOCIETY.

The Twenty-second Anniversary of the Calcutta Auxiliary Bible Society was held at the Town Hall on Monday evening the 18th March. We had prepared a full account of the Meeting, but are relieved from the necessity of inserting it, as we have been favoured by the Committee with copies of the Quarterly Extracts of the Bible Society, to which we beg leave to refer our readers.

EXAMINATION OF THE LADIES' ASSOCIATION FEMALE SCHOOL.

The Annual Examination of the children in the above School, which is situated in the Circular Road, and contains about 100 pupils, was held on Tuesday morning, the 19th March, in the old Church Room. The Reverend Messrs. Dealtry, Boyce, and a considerable number of the friends of native education were present.

The *fourth* class repeated Watts's Catechism, which contains an Eptome of the Christian religion. The *third* class read 'Abridged Bible Histories,' and answered questions put to them on the history of mankind from the creation to the time of Moses, and other questions on the Gospel History, the way of recovery from the fall, &c. The *second* class read the 10th chapter of St. John, and explained, and answered questions on the whole Gospel History. The *first* class read the last chapter of St. Mark, and answered with readiness and propriety not only questions which arose out of the lesson, but many promiscuous ones on the Scripture History, and on the Christian Doctrines. The whole concluded with the children repeating the Lord's Prayer, and singing a Hymn in Bengalee. The company were much pleased with the result of the examination, as they were not only convinced that the children had acquired a considerable portion of that knowledge which makes wise unto salvation, but had another proof of the practicability of raising the females of this country from their present degraded condition.—*Inquirer*.

CALCUTTA BAPTIST MISSIONARY SOCIETY.

On Thursday evening, March 26, the Fourteenth Annual Meeting of the above Society was held in the Circular Road Chapel. The Rev. Mr. DUFF in the chair. Prayer having been offered by the Rev. Mr. EDMOND, and some introductory observations having been made by the Chairman, the report was read by the Secretary, the Rev. J. THOMAS; after which, it was moved by Rev. A. F. LACROIX, and seconded by Rev. W. YATES,

I. That the Report now read be adopted and circulated under the direction of the Committee; and that this meeting acknowledges with devout thankfulness to Almighty God the pleasing success vouchsafed to the efforts of his servants, which is therein detailed.

Moved by Rev. Mr. ELLIS, seconded by Mr. WOOLLASTON,

II. That the moral aspect of the times, particularly among the native population of Calcutta, and other parts of India, renders it highly desirable that every exertion be made to maintain and extend the efforts of this institution, so as to be more commensurate with the encouraging sphere of labour now presented to this, in common with other sections of the Christian Church.

Moved by Rev. JAMES HILL, seconded by Dr. CORBYN,

III. That this meeting, although grateful, for past success, and animated by present prospects, is yet sensible of the natural alienation from God of the unregenerate mind, and of the peculiar difficulties which exist in this country to the spread of the Gospel, and therefore feels the necessity, in order to insure success to their future exertions, of implicit reliance on Divine Providence, and the promised aid of the Holy Spirit.

Moved by Rev. G. PRABCK, seconded by Rev. Mr. GOOZELY,

IV. That the thanks of this meeting be presented to the Ladies' and other Branch Societies, and to all those benevolent individuals who have aided the exertions of the Society during the past year; and that the following gentlemen constitute the Office Bearer for the ensuing year:—

Treasurer.

Mr. JOHN S. BISS.

Committee.

DEBB, Mr. ISAIAH,
CARRY, JONATHAN, Esq.
CONCANNON, Mr.
ELLIS, Rev. J. D.
GILBERT, Mr. J.

GRIFF, Mr. B.
HOLMES, Mr. C.
KEMP, Mr. H.
PEARCE, Rev. G.
PEARCE, Rev. W. H.

HOWE, Mr. J.
WITTENBAKER, Mr.
and
YATER, Rev. W.

Secretary.

Rev. J. THOMAS.

The Chairman then addressed the meeting; a Hymn was sung, and a collection made to aid the funds of the Society; and the services of the evening were closed with prayer by Rev. W. H. PEARCE.

The addresses of the speakers, as well as the Report, were deeply interesting; but we have only space to insert the following extract from the latter, relating to KHARRE.

At this station, 50 miles N. of Calcutta, under the care of Mr. W. H. PEARCE, and two Native Assistants, where four years ago the Christian name was scarcely known, and certainly not professed, God has been pleased to grant to the labours of the Society's agents a degree of success they have nowhere else experienced. For nearly two years Christian worship has been conducted twice on the Sabbath, and twice in the week, at the village of KHARRE; and, for about two years, at *Mookerjee Mahal*, two miles to the east of KHARRE. At both these places, and chapels have been erected. That at KHARRE is the larger, and will hold nearly 200 people. During the past year, several fresh people from the village of *Bamanabad*, about a mile to the west of KHARRE, having thrown off caste, and joined the Christian party, it has been arranged that on the Sabbath morning, they shall attend on the worship of Christ at KHARRE, and that the native preachers shall conduct worship at this village on Wednesday and Saturday evenings, so that for the benefit of the Christian population, there are altogether four services held on the Sabbath and six on the week-days.

The total Christian population, including women and children, in the three villages, is about 200, of whom 50 have thrown off caste during the year. During the rains, before the crops were ripe, when many perished through hunger, several others were anxious to profess Christianity, but the brethren saw that they desired support and protection from the oppression of their landlords rather than everlasting salvation, and declined to receive them. The good conduct of the body generally has so far conciliated the landholders in the neighbourhood, that by degrees some have begun again to employ them; and they pay their rent so much better than their heathen neighbours, that they are now offered as much land at the usual rate as they can cultivate.

Respecting a visit paid this station in December last, in which he was accompanied by the Rev. Mr. MACKAY, of the Mission established by the General Assembly of the Church of Scotland, Mr. PEARCE has made the following communication.

"I have not time to relate particulars, but may just state that the increase in numbers, and the serious deportment at worship of the professing Christians, the steadfast and consistent character of those formerly admitted to Baptism, and the satisfactory account of their conversion, given by several candidates for that ordinance, together with the solid instruction afforded these congregations by the native preachers, as evidenced by the knowledge of divine things, which all we conversed with had acquired, gave my esteemed companions and myself much pleasure. We returned from our trip adoring God, who had thus manifested his mercy, and determined, I trust, in future to abound in the work of the Lord, under the full conviction that our labour will not be in vain in the Lord."

At this time it was arranged that Mr. PEARCE should pay the station another visit and examine the candidates again, ere they were finally admitted. Accordingly, on Thursday, the 31st of January, he left home for that purpose, attended by Mrs. PEARCE; and arrived on Saturday at KHARRE, where on the subsequent Tuesday they were joined by Mr. G. PEARCE. They remained there altogether nine days, during which they visited the Native Christians at their homes, conversing particularly with the candidates for baptism; attending two Church Meetings, to hear the relation of their experience, aiding the native preachers in the preparation of their sermons, administering medicine to the sick; officiating at two marriages, addressing the heathen in the neighbourhood during the day, and preaching to the Christians every evening besides the Sabbath, gave them full and delightful employment.

At the first Church Meeting, four men from *Mookerjee Mahal* related their experiences. Of these three were young men, and one middle-aged. In conducting their examination, their Pastor and Mr. G. PEARCE agreed to act alternately, the one asking

the questions, and the other putting down on paper the replies given by the candidates. The replies thus obtained afford a pleasing evidence of a work of grace on their minds, and cannot but be gratifying to every renewed heart. As a specimen of the rest, the answers of one of the names of AMBITO will now be given.

AMBITO is a young man of about 17 years of age. His elder brother is a member of the Church, and a younger brother, who is in the Boarding School at Chatsworth, has for some time been under very hopeful impressions. The following is the statement he gave.

— It is about two months since I felt a desire to be baptized. — This desire originated through hearing the word of God, particularly that word of Christ, 'Come unto me, all that are weary and heavy laden, and I will give you rest.' — I had heard this passage of Scripture before, but did not feel its power till about two months since. — Since that time I have feared eternity, and desired to love and serve Christ. — The devils cannot give my soul, nor can the saints or teachers, only God can do this. — For the Son of God, saving our sinful condition, became incarnate, and gave his life for the ransom of our souls. — Afterwards he arose and ascended into heaven, where he now pleads for his people. — He obtains whatever he asks, for he is the Son of God. — He will come again to judge the world. — After the judgment the righteous will go to heaven; the wicked will be driven down to hell. — At the judgment both the body and the soul, being re-united, will enjoy pleasure or suffer pain according to God's sentence. — But till the time of judgment the body will remain in the grave, the soul only during that period will suffer or enjoy in hell or heaven. — Formerly my mind was very sinful, but is now purified by the Holy Spirit. — Not wholly so, for sin still exists in my heart. — When I fall into sin, it is necessary for me to pray for the Holy Spirit, that I may be cleansed therefrom. — As one falling into a ditch, seeks water in order to be cleansed, so I apply to the Holy Spirit, that he may purify me again. — I love Christian people. — I love them because they love Christ, and their minds are towards him. — I love to talk of divine things. — I am accustomed to pray in private daily. — I trust God will hear my prayers for the sake of Christ. — I desire to be baptized, because by that ordinance I profess to be a Christian. — It is the public badge of Christianity. — Christ himself was baptized by John, and became an example to us. — I will love those who at any time atone my misconduct towards me. — It is very bad to live in sin. — My love to Christ is greater at some times than at others, then my mind melts. — I think I could not forsake Christ for the good of the world. — I desire that sinners may be converted to Christ, as I was converted. — I would willingly give of my property, if by that sinners could be brought to Christ. — I would immediately travel a great distance, if by my going souls could be converted to the Son of God. — I think I could forsake all for Christ, but I do not feel that I can at present stand in the ways of God. — I must be kept by the Holy Spirit."

All the replies were given with so much feeling, and the knowledge they manifested of passages as young, and quite unable to read, and who only three years ago were immersed in the grossest idolatry, was so striking, that those who interrogated them could not help repeatedly shedding the tear of affectionate sympathy with the candidates, and gratitude to Him who in his mercy had thus enlightened and sanctified them. "The testimony of His word giveth light, it giveth understanding to the simple."

At the second Church Meeting four persons belonging to Kharve and its neighbourhood, were examined, and as the account they gave of themselves, as well as the evidence of others regarding them, was very satisfactory, it was agreed to receive them, as well as the former, into the Church, on their being baptized, which took place on the following Sabbath. Concerning which, Mr W. H. FRANCES has furnished the following account.

— The Sabbath was a very interesting time. Besides the congregation at Meashworke, which Mr. G. FRANCES supplied, there attended at Kharve in the morning, about 70 professing Christians, to whom I preached on personal piety and activity in seeking the salvation of others. In the afternoon, at 5, a much larger congregation, consisting of Christians and heathens from the neighbouring villages, assembled, when I preached, in an animated and faithful address, urged on the unconverted the necessity of immediate repentance, and administered appropriate counsel to those about to be baptized. We then proceeded to an adjoining tank, belonging to one of the Brahmins, to attend to the solemn ordinance of Baptism. It was an interesting sight. While the Christians attended the candidates, the crowd of spectators sat down on the grass, on the elevated sides of the tank, preserving from first to last, while we sang and prayed, and baptized and prayed again, the utmost silence, and seemed to acknowledge in this impressive rite a solemnity and importance to which the Hindoo services of Hindooism can offer no parallel.

— The Christians, with a few others, then returned to the Chapel, where I had the delight of admitting the eight baptized to the fellowship of the Church, and of administering the Supper of the Lord to nearly 40 students at the station, besides several from

Calcutta. All the members present, many of whom are exceedingly poor, cheerfully presented their mites for the relief of those still poorer than themselves, and at 5, the congregation was dismissed. Thus terminated a visit inferior in interest and pleasure to none which I have been permitted to pay at this favoured spot."

HINDOO BENEVOLENT INSTITUTION.

The Annual Examination of the boys of the "Hindoo Benevolent Institution," (the Charity School solely managed by Baboo Bharadâ prasadâ Bann and others, and patronized by Raja Kalikishen), took place at the residence of the Raja in Sobhâ Bazar.

The Examination commenced at 11 A. M. and was conducted by the Right Reverend the Lord Bishop of the diocese, assisted by Professor Holmes, who distributed the prize books.

The company appeared to be much pleased at the rapid progress of the pupils, and with their recitations, especially those of a boy of 6 or 7 years of age, who took the part of *Captain Babilas*.

Among the company present were, Lady Franks, the Hon. Sir John Franks, Professor Holmes, Mrs. Baleman, Mrs. Mill, Mrs. Holmes, Rev. Messrs. Duff and Percival, Dr. Pears, Raja Kalikishen, and Baboo Conyol Tagore.

They retired at about one o'clock, after receiving attar, rose-water, and naseegy from the Maha Raja.—*Calcutta Courier*.

CUTTACK.

BAPTISM OF TWO HINDOO WOMEN.

THE few females who have embraced Christianity, and who have been baptized into the public profession of its belief, have usually been those whose husbands or connections were previously converted. In these cases, the baptism of females has excited only a little sensation amongst the heathens, whilst it has not been attended by any remarkable impression upon the public mind. The case of the two women whose baptism is intended to notice in the following remarks, has led to some curious inquiries, and to some results of a singular nature.

Early in December, the two Baptist Missionaries resident in Cuttack, proceeded to a village within a few coss of the station, to see two females who had been reported to them as being desirous of seeing them and of embracing Christianity. With their husbands' consent they had long been in the habit of hearing those books read which are translated and circulated by the Orissa Missionaries. The "leaven had leavened the whole lump," for without particular intercourse with any persons professing the Christian religion, they had formed a very correct knowledge of its general contents; and above all a desire had been engendered of publicly embracing its truths. When the Missionaries arrived at the village, after some delay and a little trouble an interview was obtained with these inquirers. It appeared, when entering into conversation, that the women had obtained from their trifling advantages a much larger portion of knowledge than might have been expected, with regard to the leading doctrines of Christianity. It is worthy of remark, that these poor women, surrounded by idolaters and seeing nothing but what is common in a Hindoo village, had never possessed the advantage, as the writer is informed, and believes, of a single conversation with a European Missionary, nor indeed with any other person on religion, excepting on one or two occasional opportunities with three native Christians of the neighbourhood. The conversation with the European Missionary previous to their baptism, was to the following effect; that "they were sinners exposed to endless misery," that "their idols and goddesses or any other parts of their idolatrous observances could afford them no help or safety in the hour of need;" that "there was one God;" that "Jesus died for them, because he died for the world;" that "they trusted for the pardon of their sins to his death, and that they had no other hope;" that "they wished to be baptized in his name, as willing to suffer for him unto the loss of all things." Their faith and constancy were soon put to the proof, for within a day after their baptism, they were literally stripped of every thing, even to what they wore, and they now depend upon their Christian brethren for support.

The circumstances were peculiar, and it appeared that after our conversation it might have been very difficult, if not impossible, without breaking their caste at once, to have obtained at any future time an interview with them, as they would be sure to be closely watched perhaps, even confined. It was determined therefore to baptize them immediately. "Why tarrest thou?" To a person not at all acquainted with the circumstances of the case, it might appear hurried; but let it be understood that many similar cases appear in the New Testament of persons being baptized at the first interview,

when as in this case another opportunity might not have occurred. Philip and the council, and the Jailor at Philippi, the writer takes to be instances in point. The husband of one of the women appeared during the conversation, and seemed to insist that his wife was forced away for the purpose of being baptized, and although this ridiculous falsehood was evident to all, yet as every thing was upon, the husband and his friends were advised to go into the house where the women were staying, there by themselves to ascertain their mind, with perfect liberty to take them away if the women were so disposed. After a short conversation the parties separated: the husband came out declaring that "his wife's mind was gone, and she might go." He said that "he was satisfied, and did not care about her." Something was said about the women being bewitched by the Missionaries and their books, and in mere worldly prudence they must appear unreasonable in their conduct. What a prospect before them! the loss of caste, of husbands, of children, literally of all that they had, for which they could expect nothing but poverty, disgrace, and the world's contempt.

However, the writer feels satisfied that no other spell but that of the Gospel was upon them, and may the Holy Spirit grant that they may ever continue under its influence! That no inducement could have been presented to induce them to take such a step, but the simple one, "the efficacy of the Gospel to save sinners, and the necessity of Christ as the only way of salvation," he is convinced, "but it is a small thing to be judged of man's judgment."

Whilst passing to the place where the baptism was administered, the husband of one of the women, on seeing his partner going to take a step which in all probability would separate them for ever, became desperate for a moment, but still he only insisted upon the child, which his wife held in her arms, being given up to him. It was an affecting scene, such as the writer never wishes to witness again. When the plunge fatal to Hinduism was taken, the charm of caste was broken, the nearest and dearest ties were then separated, and each one went to his own way, the women returned no more to their houses or family. "Whoever he be that forsaketh not all that he hath, cannot be my disciple." How cruel and unfeeling is caste! The husband abandons the wife to strangers, for following what conscience points out as truth. Thus we have excited a scene which must excite various emotions. The Christian rejoices to see another accede to the fold of Jesus, whilst the father mourns to see a family divided and the tenderest ties suddenly broken. An application was made by the husbands for the child and for the ornaments worn by the women, which were instantly given up by order of the Magistrate.

A question arose out of the investigation not contemplated by any of the parties, which was, whether it was not punishable by fine and imprisonment to instruct a Hindoo married woman against her husband's consent, or to baptize her into the profession of Christianity. According to an institute of Munn, it is illegal to deprive, or to do any thing by seduction or otherwise which may have a direct tendency to deprive a Hindoo of his wife. By being baptized the women lose caste, and thus their husbands, by not being able to live with them, are by construction deprived of their company and services. The question therefore is, whether to steal or seduce a Hindoo married woman be not the same thing as law as instructing her and converting her to Christianity.

This question was referred to the Nizamut Adawlat, the judges quashed any further proceedings against the Missionaries, but left the vital question untouched, and it is a fact that some of the native Missionaries remain under a bond not any more to instruct or baptize a native married woman, or convert her to Christianity, without the consent of her heathen husband. There are some important questions arising out of this affair, which the Missionary public will do well to consider.

If such a law does exist, (and this does appear to be the case,) one half of the Hindoo community is bound by law to ignorance and idolatry, until such time as the other half are converted to Christianity, which does not appear likely soon to be the case, and further, every Missionary, although till now supposed to be free to fulfil his instructions, is liable to fine and imprisonment for teaching and baptizing a Hindoo wife against her husband's consent, which would always be the case he remaining a heathen. There is no intention in this place to attach blame to the indefatigable and excellent Magistrate who presided at this uncharitable prosecution: it is the barbarous and brutal law which is denounced—a law which brutalizes half the species, and sanctions an authority in the husband belonging alone to God. The enemies of Missionaries are frequently triumphantly referring to our bad success; and our friends at the same time complain that no more is done: both may employ their time better by uniting to remove our difficulties, and by attempting the removal of those unjust and cruel laws which impede the work, and remain as a stain on the British crown in India.

CAWNPORE.

CAWNPORE MISSIONARY SOCIETY.

Proceedings of a meeting for the purpose of passing the account of the Cawnpore Missionary Society, appointing a Committee of management for the current year, &c. &c.

The Rev. Joseph Wolff, in the Chair.

The accounts having been examined and passed, the following paragraphs of the Committee's minutes of 28th December, 1832, and 6th February, 1833, were read by the Secretary and Treasurer, and entered.

December 28th, 1832.

"The Committee having met, commence proceedings by the examination of the current account closing 31st instant, on which a balance in hand is set forth of Rs. 3145-7-8, and showing the receipts for nine months to have been (exclusive of Rs. 450, the produce of the sale of a Missionary building), Rs. 2343-1, or a monthly average of Rs. 271-7-2, the expenses for the same period of catechist, schools and books, amount to Rs. 647-9-4, or a monthly average of Rs. 71-15-3. Exclusive of the above balance of Rs. 3145-7-8, is the sum of Rs. 1309-6-7 received from Rev. Messrs. E. White and J. Whiting. In reference to proceedings at the General Meeting held on the 29th March last, also Rs. 1000 at interest, receivable from the Venerable Archbishop Corrie, making the grand total (not precisely to be ascertained pending information relative to the last item, but exceeding), Rs. 6000. Of the monthly expenditure averaged as above, at Rs. 71-15-3, the native catechist, who is in constant employ, receives 20 Rs. and Rs. 41-15-3, have been applied to two schools for boys, one of which (until the relief of horse artillery took place), had above 50 scholars, regular attendants the other has 38; and a girls' school established on 18th September, which latter is at present merely experimental."

The amount of regular monthly subscription has been on an average Rs. 62-12-5, but the Committee trusts it may after the next General Meeting exceed the ordinary expenditure, and thus admit of the sacramental collections and sums received from neighbouring stations (which have been very liberal), being solely appropriated to the ultimate object in view, namely, the establishment here, on a permanent footing, of an ordained Missionary.

February 6th, 1833.

The state of the fund on the 2nd January, 1833, was as follows, exclusive of Sonat Rs. 1800, remitted June 30th, 1831, at interest and under charge of the Venerable Archbishop Corrie.

Total Sonat Rupees	4,454 14 3
Four Treasury notes (amounting to Sicca Rupees 4000),	4,180 2 11
Notes of Hand not presented for payment, Rs. 238, and cash 35-11-4,	274 11 4
Sonat Rupees	4,454 14 3

UNITED STATES.

SUMMARY STATISTICS OF THE PRESBYTERIAN CHURCH, JUNE, 1832.

This Church of Christ, under one General Assembly of Bishops and Ruling Elders, which with the delegates from corresponding bodies, in May last, consisted of 222 persons, comprehends, according to the returns made, TWENTY-ONE SYNODS; ONE HUNDRED AND TEN PRESBYTERIES; 1381 congregations, 1730 ordained Bishops; 205 ministers; making 1935 preachers of the Gospel; 220 candidates for the ministry, and 217,248 communicants. Of these communicants, 34,160 were added, during the last year, on examination and the profession of their faith, and 6,886 by certificate, making a total of 41,046 additions. In the same period, the baptisms returned, amount to 24,245; of which 9,650 were of adults, 13,245 of infants, and 1,350 not distinguished, the totals of baptisms only having been returned by some churches and Presbyteries. The total of the funds reported as having been contributed, is dollars 127,819 30.

Our increase during the past year has been in Synods 1, in Presbyteries 6; in particular churches, or duly organized congregations 128; in ordained bishops 1-36; in candidates for the ministry 5; in the number of communicants added on examination above those of last year 18,803; in communicants added by certificate 1,886; in adults baptized 5,260, in infants baptized 1,048; in the total of baptisms 8,115; and in the total of charitable contributions dollars 26,017 21. There has been a decrease in the number of our licentiates since June, 1831, of 11 persons.

DOMESTIC OCCURRENCES.[Where the place is not mentioned, *Calcutta* is to be understood.]**MARRIAGES.****FEB.**

- 15. At Serampore, Mr. M. DeCruze, to Amelia, daughter of Mr. & Mrs. Vosconcellos.
- 26. At Dinapore, T. Sandys, Esq. C. S. to Caroline, daughter of N. Bayly, Esq.
- At Dacca, the Rev. A. Macpherson, to Miss C. Gibbon.
- 27. At Madras, Capt. Charles Lestock Boileau, H. M. Rifle Regiment, to Amelia, only child of the Right Hon. Lieut-General Sir Frederick Adam, Governor of Madras.
- 28. Andrew Liddell, Esq. to Miss Rose Amelia Gale.

MARCH.

- 4. Mr. J. R. Hayes, to Saverina, the eldest daughter of Mr. J. Valente.
- Mr. L. Terry, to Miss Sarah Midley Maria Howe.
- 9. Mr. J. Youngusband, to Mrs. Arabella Feilde.
- 10. At Cawnpore, Rev. W. O. Ruspini, to Jane, daughter of Capt. Reynold, 63rd Regt. N. I.
- 18. Bernard Reilly, Esq. to Mrs. Louisa Wilson.
- 20. Lieut. W. H. S. Rainey, H. M. 3rd Buffs, to Miss Barbara Sarah Jane Cameron.

BIRTHS.**FEB.**

- 3. At Masulipatam, the lady of Capt. Duff, Pay Master Northern Division, of a son.
- 6. At Allahabad, Mrs. A. DeCruz, of a daughter.
- 8. At Bareilly, the lady of H. F. J. Berkeley, Esq. of a son.
- 16. At Chatack in Sylhet, Mrs. Henry Inglis, of a daughter.
- 17. Mrs. W. K. Ord, of a daughter.
- At Delhi, the lady of Capt. William Ramsay, Major of Brigade, of a son.
- At Kyook Phyou, the lady of Lieut. G. Miller, 25th Regt. N. I. of a son.
- 20. The lady of Emin Joseph Emin, Esq. of a daughter.
- 21. At Dinapore, the lady of Capt. G. Warren, European Regiment, of a daughter.
- 22. The lady of James Graves, Esq. of a son.
- 23. At Anderson's Gardens, the lady of J. C. Morris, Esq. Civil Service, of a son.
- 27. At Saltanpore, the lady of Lieut. R. S. Trevor, 3rd Regt. Cavalry, of a daughter.
- 28. The lady of Capt. P. Grant, 59th Regt. N. I. of a son.

MARCH.

- 2. At Muttra, the lady of Capt. R. Campbell, 45th Regt. N. I. of a daughter.
- 3. The lady of H. Shakespear, Esq. of a daughter.
- The wife of Mr. W. Spence, H. C. Pilot Establishment, of a son.
- 6. Mrs. Sarah Dorrett, (late of Bareilly,) of a daughter.
- 12. The lady of R. F. Lewis, Esq. of a daughter.
- At Banabaurceah, Kuhnagur, the lady of G. L. Hill, Esq. of a son, still-born.
- 14. At Berhampore, Mrs. J. D. Hocklota, of a daughter.
- 19. At Bhagulpore, the lady of J. P. Ward, Esq. of a son.
- The lady of Capt. F. S. Hawkins, A. D. C. Genl. of a son.
- 22. Mrs. D. Robinson, of a still-born child.
- 23. The lady of Capt. R. Noyes, of a daughter.
- 25. The wife of Mr. W. Harper, New Mint, of a daughter.

DEATHS.**FEB.**

- 9. At Meerut, Mrs. Sarah Chick, aged 27 years.
- 22. At Bandell, Augustinho Jose Lobo, son of Mr. J. Lobo, aged 23 years.
- At Agra, Mrs. Duncan, wife of J. Duncan, Esq. C. Surgeon at that station.
- 25. Patrick Sinclair, son of the late Mr. Robert Patrick Sinclair, aged 8 days.
- 26. Mrs. Ritta Vos, wife of Mr. Joakim Vos, aged 55 years.
- At Chinsurah, Mrs. E. C. Saunders, aged 53 years and 9 months.
- 27. Charlotte, second daughter of Mr. W. J. L. Hudson, aged 17 years.
- Mr. J. Elias, aged 36 years, 3 months and 24 days.
- 28. Master A. F. Dick, a ward of the upper Orphan School, aged 12 years.
- At Chandernagore, Madam M. M. Saubolle, aged 40 years.

MARCH.

- 1. Mr. W. Moncksfield, of H. M. S. Magiciene, aged 19 years.
- 2. Mrs. Mary Ann Sophia Nuthall, wife of Mr. D. Nuthall, aged 29 years.
- Mrs. A. Manly, relict of the late Mr. L. Manly, aged 59 years.
- 5. Jane Henrietta Hall, second daughter of Mr. J. J. L. Hoff, aged 7 years.
- Mr. John Thomas, formerly an Indigo Planter, aged 60 years.

8. Of the Cholera, Master Joseph White, aged 7 years and 1 month, and Master Alfred White, aged 5 years and 6 months, both the children of Mr. Etne White.
9. H. MacKenzie, youngest son of W. J. Baldwin, Esq. aged 2 years, 7 months.
- Lucy Jane, daughter of J. Hughes, Esq. V. S. aged 1 year, 10 months and 14 days.
10. The eldest son of Lieut. George Moyle Sherer, aged 5 years.
12. The infant daughter of Mr. and Mrs. T. Bason, aged 15 months.
14. Anne, the wife of Mr. C. Kerr, of the Military Board.
18. Mrs. Anna Maria Black, wife of Mr. J. Black, Branch-Pilot, aged 35 years.
- Mrs. Maria Hall, aged 39 years.
19. Mrs. Catherine DeCruze, aged 23 years and 10 months.
22. C. B. Hoare, Esq. Ass. Surgeon, aged 34 years.
23. Mrs. C. S. Kemp, aged 34 years.
24. Mr. John Paschall, aged 27 years.
26. The infant son of Mr. A. Ure, aged 2½ years.

Shipping Intelligence.

ARRIVALS.

FEB.

26. Exporter, (Bark,) R. Anvyl, from Mauritius 31st December.
27. Irrawaddy, (H. C. Steamer,) W. Warden, from Penang 14th February.
28. United States, (American,) J. Webbs, from Boston 11th Oct.

MARCH.

2. Lady Hayes, (Bark,) Kilby, from Cape of Good Hope 5th Dec.
Passengers from the Cape of Good Hope—Mrs. Campbell, and 2 children; John Campbell, Esq. Civil Service.
3. Lord Amherst, T. Rees, from Madras 21st Feb.
Passenger—Mr. A. Right.
4. Elizabeth, (Schooner,) Norris, from Covelong 22nd and Madras 24th Feb.
— Andromache, Andrew, from London 27th September, and Madras 26th February.
Passengers from London—Mrs. Ellerton and infant; Mrs. Berrel, Mr. Rogers, Mrs. Alexander Roger, Miss E. Roger, Rev. Mr. Corrie, Archdeacon, Capt. Berrel, European Regt. Dr. Rogers, D. G. Wilkins, Esq., T. Dalrymple, Esq. and J. E. Drummon, Esq. Writers, Mr. T. Haron and Mrs. Ferrel, European Servants.
5. Exmouth, D. Warren, from London 21st October, Cape 1st January, and Madras 26th February.
Passengers from London—Mrs. Chippendall, Mrs. Coulman, Dr. N. Wallich, Beng. Estab. Chippendall, Esq. Senior Merchant, Beng. C. S. Lieut. Coulman, H. M. 26th Regt. Capt. Margrave, 26th B. N. I. Mr. G. Thomson, Indigo Planter, Mr. Brown, Mr. Richards, Cadet, Mr. Murray, European Servant.
— Susan, R. Gillies, from Portsmouth 24th October, Madras and Cape, date not mentioned.
Passengers from London—Mrs. Parieb, Mrs. Crommelin and child, Mrs. Aubrey, Miss Lamb, Miss Aubrey, Miss Macarthur, Capt. Crommelin, Bengal Cavalry, Capt. Crommelin, Engineers, Capt. Morshead, and Ensign Lamb, B. N. I. Mr. Philips, Cadet, Bengal Cavalry, Mr. Lovewell and Mr. Holling, Merchants, Mr. and Mrs. Rearey, Mrs. Bull, and two Masters Rearey.
6. Lord Althorp, (Brig,) B. Sproule, from Liverpool 23rd September.
6. Thetis, (Bark,) W. Boothby, from Madras 26th February.
Passengers—H. Palmer, and H. Unwin, Esqs. C. Service.
— Derria Dowlut, (Bark,) W. Smith, from Covelong 13th, and Madras 26th Feb.
Passenger from Madras—Mr. W. Stocker.
7. Margaret, (Brig,) J. Woodley, from Moulmein 15th February.
11. Lord William Bentinck, W. Douthy, from New South Wales, (no date,) Madras 24th February, Enakupelly, (no date,) and Gogoolapelly 3rd March.
Passengers from New South Wales—Mrs. Baldwin and child; Capt. Baldwin, H. M. 31st Regt. Lieutenants Buller and Irvin, H. M. 38th Regt. Lieut. Archer, H. M. 16th Regt. Lieut. Stuart, H. M. 44th Regt. Mr. Post, H. C. S. Wm. Lowe, Esq. and one private 31st Regt.
— Britannia, (Bark,) R. B. Bowden, from London 9th June, and Cape of Good Hope 24th December.
Passengers from London—Mrs. E. Burton, Mrs. E. Stalkartt, Misses M. Bradley, E. Stalkartt, and M. Stalkartt, Masters W. Stalkartt, and H. Stalkartt, T. Chapman, Esq. Surgeon, Messrs. L. Murelatour, J. W. H. Dyer, and E. W. Pitt, T. Edwards, H. C. S. *From the Cape of Good Hope*—Mrs. Johnstone, and Mr. W. Johnstone.
— Angelica, (P. Bark,) J. L. Almeida, from Macao 16th January.

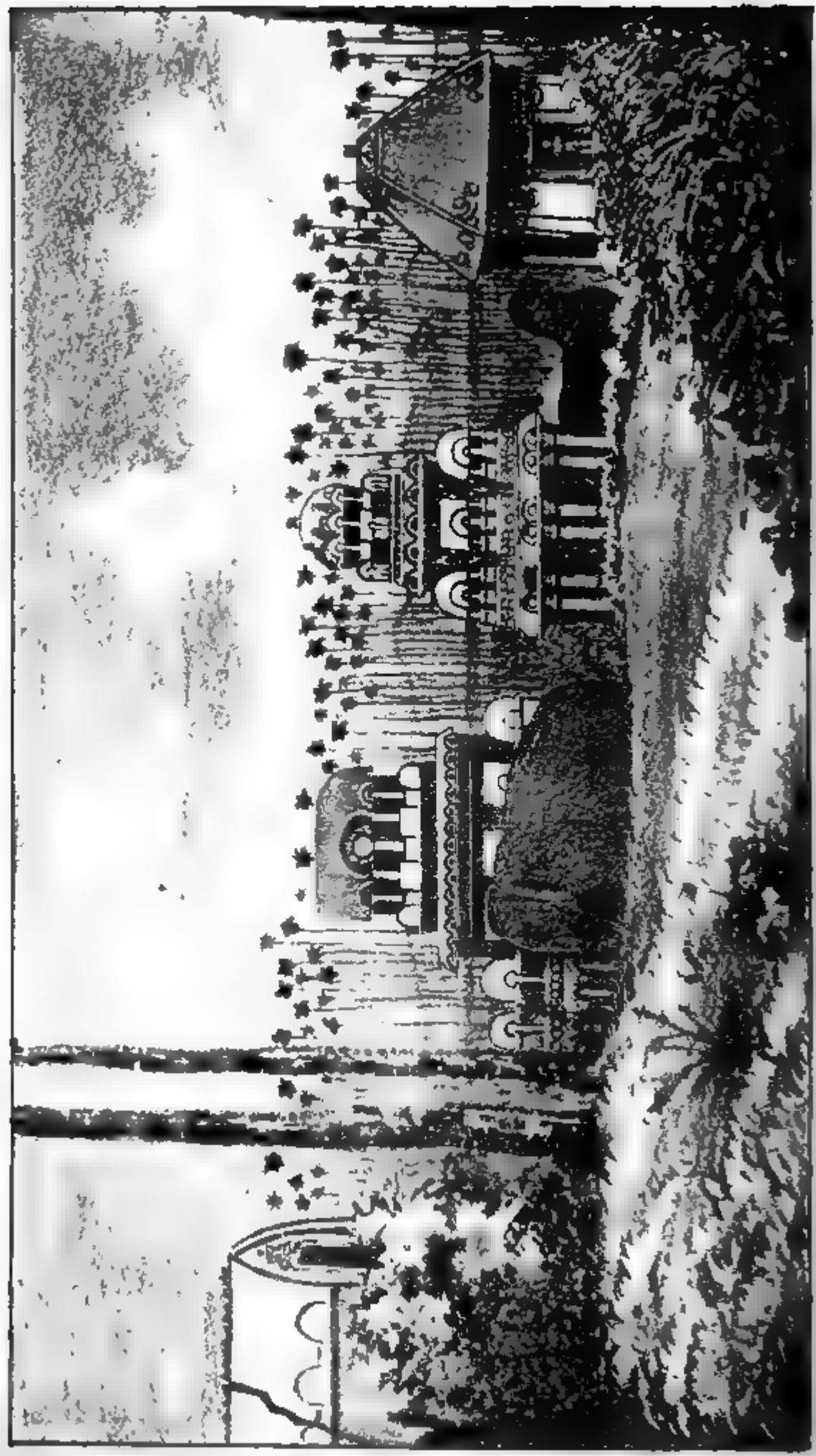
11. *Swallow*, (Bark,) W. Adam, from Bourbon, (no date.)
 12. *Apthorp*, (Amr. Brig,) J. B. Briggs, from Boston 3rd November.
 17. *Dunvegan Castle*, J. Duff, from London, 21st May, Sydney, (no date,) Mauritius 9th February.
Passenger from Mauritius:—Mr. W. Broad.
 17. *Thistle*, (Schooner) A. D. Neves, from Rangoon 26th February.
 — *Emma*, (Do.) J. King, from Khyouk Phoo 4th March.
 18. *Eme*, (Bark,) A. Chelin, from Mauritius 21st January.
Passengers per Eme:—Mr. E. Mauret, and Mr. S. Paul.
 — *Indus*, (Bark,) W. Hagart, from Glasgow 20th November.
Passenger per Indus:—Lieut. A. Barclay, 6th N. I. and Lieut. G. Douglas, H. M. 44th Regt.
 — *Livingston*, P. Cowley, from Port Louis 1st March.
 — *Penang Merchant*, Younghusband, from Covelong 9th, and Madras 12th March.
 19. *Juliana*, C. Tarbutt, from England 7th November.
 — *Madras*, (Bark,) from Liverpool, (no date.)
 — *Phoenix*, Do.
 — *Bengal*, J. Lee, from London 4th November.
 — *Aimable Creole*, (F.) Gerard, from Bourbon 22nd January, and Pondicherry 19th March.
 21. *Herculean*, (Bark,) W. Battersby, from Liverpool 13th November.
 22. *Winscales*, G. Fisher, from Liverpool 25th Oct.
 24. *Trial*, (Bark,) G. Baker, from Bombay 1st Jan.
 25. *Jessy*, (Brig,) J. Auld, from Penang 2nd March.
 27. *Enterprise*, (Steamer,) C. H. West, from Pooree 24th March.
 — *Shawkol Hamid*, from Bombay 5th Feb.
 — *Cecelia*, (Brig,) P. Roy, from Malacca 7th March.

DEPARTURES.

- FR.**
 26. *Kent*, (Brig,) W. Hughes, for Madras.
 27. *Roxburgh Castle*, G. Denny, for London.
 — *Treaty*, (Amr. Brig,) G. Duntou, for Philadelphia.
 28. *Georgian*, (Amr.) J. Laud, for Do.
- AMR.**
 3. *Mercury*, (Bark,) Bell, for Penang, Singapore and China.
 — *Ruby Hill*, for Madras and Coromandel Coast.
 — *Caledonia*, (Bark,) A. Symers, for Penang.
 — *Novo Dourado*, (P. Bark,) M. F. Doffus, for Singapore.
 7. *Argyle*, A. Greaves, for Madras.
 8. *Brougham*, (Bark,) G. M. Stavers, for Moulmein.
 10. *Georgiana*, (H. C. C. S.) W. Young, for London.
 — *Zenobia*, J. F. Owen, for London.
Passengers:—Mrs. Swinton, Mrs. Bird, Mrs. Eager, two Misses Eager, Geo. Swinton, Esq. Ensign Eager, Mr. Potts, Misses M. P. Brown, E. Eager, and H. Swinton, and Master Swinton. *For Cape*:—Dr. Grant.
 — *Victoire and Lise*, (French) P. Carter, for Bourbon.
 12. *Ship Indian Oak*, Worthington, for Mauritius.
Passengers per Ann and Amelia, for London:—Mrs. Col. Young, Mrs. Sage, Mrs. Fraser and two Children, two Misses Hunters, Miss C. Hunter, Capt. Linett, D. Hunter, Esq. Colville, Esq. Lieut. Plowden and Capt. Fraser.
 14. *Sir Archibald Campbell*, (Brig,) C. Robertson, for Madras.
Passengers:—Col. McLean and Major Havelock.
 — *Isabella Robertson*, (Bark,) J. Hudson, for China via Singapore.
Passengers per Isabella Robertson for China:—M. Pereira, and T. Gouldsworthy, Esqrs.
 14. *Virginia*, (Bark,) J. Hullock, for Bombay.
Passenger:—Lieut. Boscowen, Indian Navy.
 16. *Forth*, C. Robinson, for Singapore and China.
 — *Exporter*, (Bark,) R. Anvy!, for Mauritius.
 18. *Thalia*, W. H. Biden, for Mauritius.
 24. *Dover*, (Amr.) Austin, for Boston.
 — *Thetis*, Boothby, for Mauritius.
 — *John Foster*, (Brig,) Tozer, for Moulmein.
Passengers:—Mrs. D'Oyly, John Carr, Esq. W. Lindsay, Esq. Surgeon, Col. Gough, Mr. Bird, Messrs. Borgee, and Mr. Parker.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of February, 1833.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temp. of the Mercury.	Of the air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the air.	Of an Evap. Surface.	Wind. Direction.	Of the air.	Of an Evap. Surface.	Wind. Direction.	Temp. of the Mercury.	Of the air.	Of an Evap. Surface.	Wind. Direction.
1	30,146	60	59	58.5	N	209	65.5	73.5	68.3	N	170	69	79.5	72	N	132	70.7	81.5	72.2	N	126	71.2	79.5	72.5	N	126	71.2	79.5	72.5	N		
2	164	60.7	59.5	60	S.W.	214	60	71.5	63.7	N.E.	182	69	78	71.7	W.	112	71.7	82.5	72	E	126	71.3	80	71.5	S.E.	126	71.3	80	71.5	S.E.		
3	140	64	63.5	63.5	W	186	68.5	75	72	S.E.	150	70.3	81.7	73.5	N.E.	074	73	83	73	C.M.	074	72.5	80	72	S	074	72.5	80	72	S		
4	144	64.5	62	60.5	N.E.	196	68.5	75	68.5	N.E.	116	73	83	73.5	S	086	74.5	82	73	N	100	75	78.2	72	N	100	75	78.2	72	N		
5	086	63.7	61.5	60	N	142	66.5	64.1	62.2	N	070	68.7	73	67	N.E.	096	70.5	73.7	68	E	000	70	73	68.5	C.M.	000	70	73	68.5	C.M.		
6	29,962	65	62	62	N.W.	108	68	70	65.5	W.	050	69.5	74.7	68.3	C.M.	098	71	78	68.8	S.W.	098	70.5	75	68.3	E	098	70.5	75	68.3	E	0.10	0.08
7	30,068	60	57.7	56.5	N.W.	140	67.3	70.5	59.5	N.W.	100	69	76	61	N	000	70	77	61.2	W	012	69.7	74.7	63	W	012	69.7	74.7	63	W		
8	056	61	56	54.5	S	136	66	73.5	64	S.W.	054	69.5	80.5	64	S.W.	034	70	80.5	64.7	C.M.	038	69.7	77.7	64.5	S.W.	038	69.7	77.7	64.5	S.W.		
9	050	60.5	58.5	57.7	C.M.	112	67	75.5	65	C.M.	085	70.5	79.7	69.3	W.	000	71	82.5	70.2	E.W.	000	71.5	82	70	S.W.	008	71	79.7	68.5	W.		
10	29,978	65	65	64.7	N.E.	034	70.2	75.5	69	S.W.	080	71	79.7	70	N.W.	094	73.5	83.5	69.3	S.W.	092	72.7	79.5	69.5	N.W.	092	72.7	79.5	69.5	N.W.		
11	978	67.3	65.7	66.5	N.E.	040	69.8	71	69.7	N.E.	000	71.3	76	71	N.E.	024	73.3	82.3	74.5	S	024	73.5	80.1	74.7	S	024	73.5	80.1	74.7	S		
12	048	66	65.1	63.5	N.E.	120	70.5	74.6	67.5	N.E.	098	73.6	80.2	71	N.E.	020	75	83.1	70.8	N.E.	000	74	80	70.2	C.M.	030	74.6	80	70.2	C.M.	0.08	0.07
13	122	66.5	65	63.5	N.E.	200	71.3	74.8	64.5	N	166	74	80.3	64.8	N.W.	100	75.8	83	65.3	N	088	75	83	65.5	N.W.	092	74.2	79.3	65.7	N.W.		
14	134	62	60	58.3	N.W.	200	69.8	75	62.2	N	154	71.5	80	63.8	N.W.	100	72.3	81.5	65.3	W	088	72.7	81.2	68.6	C.M.	096	72.1	79.3	68.2	C.M.		
15	140	61.6	58.3	58	N.W.	190	69.7	74	60.5	N.W.	150	71.3	77.2	62	W.	078	71.8	80.5	63.5	S.W.	072	71.3	77.7	64.5	S.W.	072	71.3	77.7	64.5	S.W.		
16	094	61.3	58	56	N.E.	182	68.5	74.2	58.3	N.W.	148	69.3	77.5	62.8	N.W.	050	71.5	81.5	63.7	N.W.	062	71	77	64	C.M.	062	71	77	64	C.M.		
17	100	61.8	58.7	54	N.E.	160	68.7	78.5	62.7	N.E.	138	69.7	81.5	65.5	C.M.	054	72	84.5	69	E	046	72	77.3	72.5	C.M.	046	72	77.3	72.5	C.M.		
18	068	65	64	63.5	E	140	68.5	72	69.5	S.W.	096	71	78.5	72.2	S.W.	050	73.2	83	74.3	S.E.	046	73.6	79	72.5	S	000	73.5	79.3	73	S		
19	150	66.5	65.5	65	N	216	70	74	71	N	200	72.3	78	72.8	N.W.	136	73.5	82.2	74.5	N	020	73.7	81	74	C.M.	126	73.5	79.3	73	N		
20	178	68	67.5	68	N	234	70.6	75	71.3	N	186	72.5	76.7	73.2	C.M.	108	73.5	83.5	76.3	N.E.	090	74.7	83.7	76	N	100	75	81.2	76	N	0.30	0.20
21	100	69	67.5	67.5	C.M.	160	73	78.7	72	N.W.	128	74	82	74	N.W.	080	76.5	85.5	75.5	N	048	76.7	84.7	75	N	096	76.5	84.5	75	N		
22	118	69.1	68.5	66.9	N	140	71	71.2	67	S.E.	100	72.6	81	71.5	N.E.	030	75	82	73	S.E.	008	75	82	73.3	C.M.	026	75.7	82	73.3	C.M.		
23	030	68	68.3	64	C.M.	140	72.3	75	68.3	N	092	73.3	80.5	70.5	N.E.	008	75	85.2	72	S.E.	000	75.6	85	73.8	S.E.	094	75	81	73.2	S.W.		
24	058	70.5	69.8	69.3	N.E.	100	73.8	80	74	N	094	75	82	74	N.E.	020	76.5	85	73.8	N	000	76.5	81	73	N	000	76.5	81	73	N		
25	082	70	67	66	N.E.	150	73.5	77.7	71.3	N.E.	132	75	82	74	N.E.	038	77	86.2	77.5	N.W.	046	76.6	83	76	C.M.	046	76.6	83	76	C.M.		
26	070	71.5	70.9	69.5	N.W.	134	73	76.2	69	S	102	75.1	83	71.3	N	006	76.3	87.6	73	C.M.	000	76.8	84.7	74	N	010	76	84.7	74	N		
27	078	70	70.7	64.2	C.M.	136	74	80.5	67.7	S.W.	086	76.7	86.5	68	W.	036	77	89.2	68	N	024	77.2	89	68	N.W.	044	76.7	83	69.2	C.M.		
28	100	71	69.5	69.8	N.W.	148	73.3	77.5	69.7	C.M.	126	75	84	69.3	N.W.	040	76	87.7	70.5	W	018	76	83	69.3	C.M.	018	76	83	69.3	C.M.		



THE
CALCUTTA CHRISTIAN OBSERVER.

May, 1833.

I.—*Brief Observations on the Ruins at Mavalipooram.*

[With two illustrative Drawings.]

Among the many relicks of antiquity for which the south of India is famous, none perhaps are more wonderful than those found at Mavalipooram, a place on the Coromandel coast, more generally known by the appellation of "The seven Pagodas." It is situated about 35 miles south of Madras.

In one of my journies lately, I stopped at this place to view its ruins, and to take a few sketches of such objects as appeared to me the most interesting. I am not aware that any drawings of this singular place have ever been given to the public. There are however some interesting notices of it in the Asiatic Researches, but they lose much of their interest for want of engravings to which the reader might be referred. I much wished to take continuous sketches of the entire scenery, with an intention of presenting them to the Editors of the "*Calcutta Christian Observer*;" but my time would not admit of it. However, I have much pleasure in placing two sketches at the disposal of the Editors, which I hope may afford some gratification to the readers of that widely circulated periodical.

I might with propriety have given the sketches to the public, as illustrative of the papers in the Asiatic Researches already referred to; but as a brief notice may serve the purpose of confirming some of the statements of others, and also of correcting a few of their errors, I shall accompany the attempt to exhibit the scenery with a few *brief* observations on the ruins of this remarkable place.

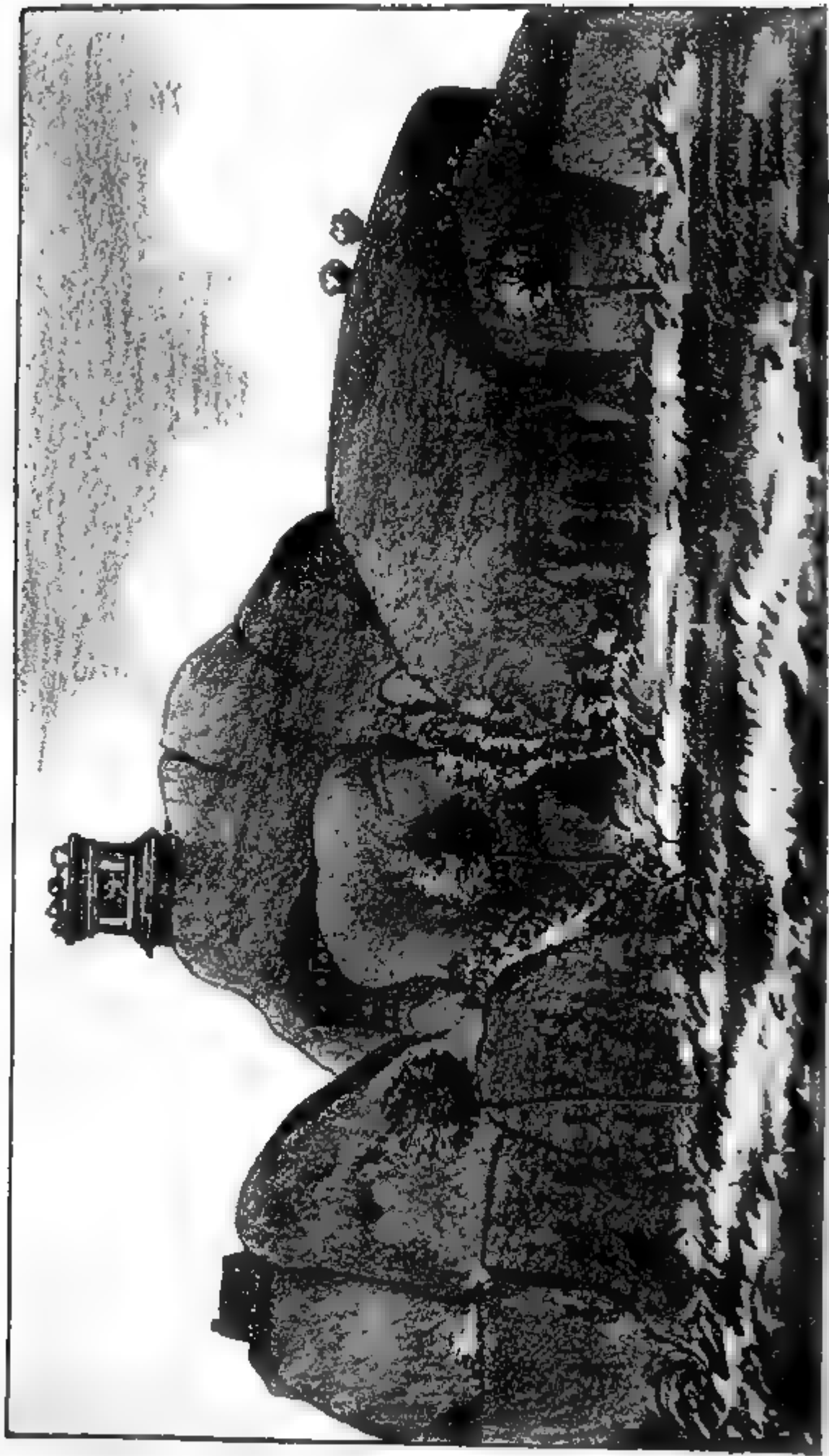
The English name by which the place is known naturally leads to the supposition, that there are seven temples still in existence, or at least that the hills have something of that appearance; but neither supposition is true. The hills, viewed from an eastern or western aspect, present to the beholder a long irregular chain, as seen in plate 3. It is not, however, very unlikely that at some remote period, there was the number specified in the appellation; and the presumption is favoured both by the existence of one large temple

yet standing on the border of the sea, and the traditional testimony of the Natives resident there. It is generally believed that there was once a very magnificent city here, which has been destroyed by the encroachment of the ocean; and it is asserted that the gilded top of the palaces and temples were visible only a few years ago, and glittered in the beams of the setting sun. How far this tradition is founded on fact is difficult to say, but that large buildings of some kind have been submerged and destroyed, is quite evident to the most casual observer; for at the base of the remaining pagoda there lies exposed to the constant action of the waves, a vast number of very large sculptured stones, to whose existence alone the present building owes its preservation. In order to satisfy myself respecting these scattered remains, I went a short distance into the sea, and by scrambling about from stone to stone, I had an opportunity of ascertaining that the stones thus submerged were actually the sculptured remains of some dilapidated edifice. It may also be observed that the sea is evidently encroaching on this part of the coast, and that breakers may be seen *two miles* from the shore; and hence we may suppose, that formerly there was a greater number of temples and probably a city.

But the most curious and stupendous specimens of art and labour are *five* temples situated inland, about two miles south-west of the above-mentioned pagoda. Mr. Chambers in his account, (*Asiatic Researches*, vol. i. p. 150,) referring to these says, there are "two pagodas of about thirty feet long by twenty feet wide, and about as many in height, cut out of the solid rock, and each consisting originally of one single stone." As he wrote his account several years after he had visited the place, he might easily have made a mistake: instead of *two* pagodas such as he has described, there are *five*; three, and part of the fourth, are represented in the annexed sketch, No. 2. together with an elephant and a lion. These temples and animals are not composed of stones cemented together, but every one is a sculptured single stone or point of rock. The tusk of the elephant has been broken off, and within the fractured part, a square hole has been cut, either by the original artist or by some later hand, evidently with a design to supply the broken member:—a design, however, which remains unaccomplished. The elephant is quite natural, but the lion is not; he is out of proportion, and instead of a mane he has something about his neck like little curls of hair, from which I should infer that the sculptor was not well acquainted with the figure of the lion, though the writer in the *Asiatic Researches* already referred to says, that "the lion in this group of sculptures, as well as that upon the stone couch, are perfectly just representations of the true lion:" and again he says, "it is plain that that animal was well known to the author of these works." Mr. Goldingham in his account, (*Asiatic Researches*, vol. v. page 69,) speak-

ME 2

Plate 3



1 . 6 1 000

ing of a different group of figures, says, "The *singam* or lion, is by no means a likeness of that animal, wanting the peculiar characteristic, the mane; something intended to represent this is indeed visible, which has more the effect of spots. It appears evident the sculptor was by no means so well acquainted with the figure of the lion as with that of the elephant and monkey." The sculptors could not, I think, have come from any country where the lion was well known. Both the lion and the elephant stand up to the belly in sand, and a few yards from them, where the sand has been drifted much higher, the head and back of a bull are visible: a Native who pointed him out to me, said that a gentleman who had visited that place a few months ago, had the sand dug away and found the animal entire; but that since that time the sand had gradually fallen in again, and only left visible the parts above mentioned.

The temple, which is unfinished in the accompanying sketch, is sculptured similarly to the other three; but has been left in its present unfinished state, in order to shew more clearly the fissure which is in it. One of the writers already mentioned seems to have thought that nothing less than an earthquake could have split this sculptured rock, as represented in the sketch: but with all deference to that gentleman's judgment, I think differently; for in many parts of the hills there are larger pieces of *unsculptured* rock split in a similar manner, as is represented in the drawing, No. 3, and more clearly in two others which I have by me: but no one ever thought that they could not be so broken but by an earthquake. There is a disposition in the stones to split, and I saw workmen engaged in two or three parts splitting off long pieces for steps, pillars, &c. which they accomplished with great facility, by the use of small iron wedges and hammers*.

The hills or rocks represented in the sketch, No. 3, stand almost in a line between the temples just mentioned and the pagoda on the shore. The figures seen on the surface of one of them, are sculptures in bass relief; there are many such, and all illustrative of the popular stories of Hindoo mythology. Some of the figures are much larger than life and others are much smaller, in other respects they appear to have been well done; but many of them are now very much defaced, and it does not appear that any of them ever possessed those fine delicate touches, which grace the Grecian and Roman sculptures.

In several parts of the same rock, rooms have been excavated, and rows of granite pillars left for the purpose of supporting the masonry roofs; the sides and floors are adorned with a variety of fi-

* The reader in his reference to the two plates, will be pleased to observe, that the drawing of the hills is on a scale of about one fourth smaller than that of the sculptured temples; had it been on the same scale, it could not have been so conveniently inserted in the "Observer."

gures in bass relief, and of the same mythological character as those on the outside of the rocks.

When, or by whom these sculptures were performed, or *why* they are left in their present unfinished state, is not known. There is a tradition amongst the inhabitants that "a northern prince, about 1000 years ago, was desirous of having a great work executed, but the Hindoo sculptors and masons refused to execute it on the terms he offered. Attempting force they, in number about 4000, fled with their effects from his country hither, where they resided four or five years, and in this interval executed these magnificent works. The prince, at length discovering them, prevailed on them to return, which they did, leaving the works unfinished as they appear at present."

Having heard of the fame of the place, I naturally expected to find an immense population, instead of which nothing but a few scattered huts of the most miserable kind appeared. A brahmin, from long usage accustomed to the task, has become a tolerably good guide: he felt no interest in the objects of curiosity, and was only stimulated by the hope of gaining a small sum of money. The fact that the place possesses no sanctity among the natives of southern India, together with the existence of some object of worship not common in that part of the continent, seems to favour the presumption that the place owes its origin to some northern race of Hindos.

The name of the place is evidently of Sanscrit derivation, whose formatives are easily traceable to their original. The Tamul word*, it may be presumed, would be found in Sanscrit written महाबलिपुर (Mohabalipoor,) which signifies the city or country of the great Bali; the difference in the orthoepy arises from the dissimilarity in sound of the letters in the two languages, and the present pronunciation is as near as the Tamulians can come to the original, owing to the defectiveness of their alphabet. The first word of the compound *Maha*, is ordinarily so pronounced by the Tamul people; but it very frequently loses its second syllable when united with another word in composition. From this etymological consideration of the name given to this place, we may conclude that either some one of the name of Bali was connected with its origin; or, as Bali is the name of one of the sons of Indra, it is equally probable that the account given of its origin by the Natives may be fabulous, and that the name of this mythological person has been adopted for the purpose of giving fame to the story.

The reader will find much interesting matter on this subject in the first and fifth volumes of the Asiatic Researches and in Maurice's Indian Antiquities, as well as a copy of some inscriptions in a singular character on the temples represented in the accompanying drawing.

H. P.

* See the plate.

II.—Concluding Observations on the Comparative Effects of Christianity and Polytheism upon Human Happiness, with regard to temporal concerns alone.

[In the early numbers of the *Christian Observer* appeared a series of able papers under the general head of, "An Investigation of the comparative effects of Christianity and Polytheism upon human happiness, with regard to temporal concerns alone." The excellent Author has subsequently been induced to re-publish these articles in the form of a separate pamphlet, entitled, "Christianity and Polytheism contrasted, in their respective effects upon the temporal condition of Mankind." As in this re-publication several new remarks are added at the close, it is but due to our readers that these should be inserted here, in order that they may thereby be put in possession of the entire Essay.—En.]

If there be, then, this intimate connection* between the establishment of Christianity and the temporal welfare of mankind, surely all those who possess the means of disseminating or recommending that creed, are under solemn obligations, on the score of natural religion alone, to seek, through the medium of the Gospel, "the greatest good, of the greatest number." There are departments enough in this work of benevolence to afford room for the exertions of every individual who is really willing to forward it: there is one field, at any rate, in which all,—the humblest as well as the most talented of those who desire to promote the happiness of their fellow-creatures,—may labour side by side, whilst it cannot be neglected without the most active prejudice to the cause. I mean, of course, example: I mean that practical illustration of the beneficial effects of Christianity upon the character and conduct of those who profess it, which alone can render mere arguments really cogent, and constrain attention to the claims of the Bible. There are millions upon millions in this land, altogether impassive, in their present condition, to the most powerful weapons of abstract reasoning; but every man, however ignorant, can appreciate the silent eloquence of the visit to "the fatherless and widows in their affliction," and of the pure, upright, and conscientious tenor of a life "unspotted" by the world. Whatever men's practice, whatever even their false opinions in regard to the nature of virtue and vice, happiness and misery, there is still so much of a sympathy between the human mind, and "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report," in the conduct of others, as to constrain admiration and respect, and, not unfrequently, to generate a desire of imitation. The cause of Christianity throughout Asia depends more, humanly speaking, upon the example set by those who already profess that creed, than upon all the self-devoted labours of Missionaries, and all the triumphs

* Shown in the earlier numbers of the *Christian Observer*.

of that mighty pioneer,—education. There is no sermon in any country comparable to the life of a righteous man, striving, however feebly and imperfectly, to discharge his obligations to his Creator and his fellow-creatures; and abundant reasons must suggest themselves to every reflecting mind, why the principle of human nature, which renders this position universally true, should operate with peculiar intensity upon those who are placed, in this heathen land, within the sphere of Christian example. The converse of the proposition holds good, of course, to at least an equal extent: and with this aggravation, arising out of the circumstances of situation alluded to above, that the misconduct or immorality of any person who calls himself a Christian, will be productive of the same sort of mischievous consequences, as are brought about, in lands where the religion of Jesus is generally professed, by the apostacy or gross criminality of an individual asserting an especial intimacy with its doctrines, and respect for its commandments. As secular education performs its allotted task, in opening the eyes of the Native community, and disabusing them of their prejudices and delusions, their sharpened intellects will naturally turn, in the first instance, to canvass the value of Christianity in its effect upon the conduct of its alleged votaries. This, assuredly, is not the standard by which the merits of the creed should be determined; for moral truth is self-dependent, and can in no wise be affected by the inconsistencies of those who pretend to reverence, but really do their utmost to belie it. Nevertheless, to this criterion the Gospel will be brought by thousands, and awful, indeed,—if there be a God,—will be the responsibility of those, who “cause the way of truth to be evil spoken of.” In this state of things,—at this crisis,—a corrupt, lying, unjust Christian, a drunken Christian, an adulterous Christian, a Christian who labours in the diabolical vocation of adding recruits to the ranks of prostitution, is manifestly a curse both to India and Britain of incalculable magnitude. I need not invoke those who are Christians indeed; but let all who profess philanthropical principles, let all who wish well to the great family of mankind, let all those, I repeat, who would promote, with the illustrious Bentham, “the greatest happiness of the greatest number,” be careful that they do not neglect to lay the foundation stone of the edifice of social happiness, on behalf of the Natives of this noble dependency upon our “father-land,” in a high tone of public and private morals, and such a course of conduct and conversation as may demonstrate to the most sceptical observer that their avowed belief is something far more practically operative than a mere empty denomination.

Further, let those Hindoos who are happily emancipated in any degree from the shackles of idolatry, give due weight to the conclusions deducible from the remarkable fact, that Christianity is

the only religion which has ever commanded the personal reverence of men deserving the name of philosophers ;—that it is, in fact, the only creed which has been able to maintain itself in co-existence with any extensive cultivation of the intellect of its disciples. I have shewn, and proof to any extent might be accumulated, that the master-minds of Greece and Rome utterly repudiated the superstition of their more ignorant and credulous countrymen, except as far as they regarded it as a valuable engine of policy, or wisely recognised the great truth, that there is no security for any social institutions, when once men's minds are practically released from the fear of future retribution. In no other idolatrous land has the expansion of mind been comparable to that which has given to Socrates, Plato, and the Stagyræ, to Cicero and Lucretius, and to many others of the same ages and countries, reputations which will expire only with the last generation of the great family of mankind ;—for in this respect Polytheism has generally succeeded in perpetuating itself by the darkness which it has generated. Men become idolaters, because they are ignorant and besotted ; and they remain for centuries in the latter miserable predicament, because they are idolaters. Still, doubtless,—as I briefly hinted at the commencement of this Essay,—there have been some few minds in every heathen land enlightened enough to feel the bitter mockery involved in the adoration of a stock or stone, fashioned by the hands of a rude artificer into a hideous caricature of the human form ;—in crying out “ Deliver me, for thou art my God,” to a mass of matter, devoid of sense and motion. But the religion of the Gospel enjoys this pre-eminent distinction, that whilst its scheme is level to the comprehension of universal man,—whilst the simplicity of its doctrine invites and rewards the attention of childhood, and its ethical lessons are as practically addressed to the peasant in his cottage, as to the monarch on his throne,—it alone has maintained,—like the horizon to the traveller,—its position in advance of every progressive generation ; it alone has manifested an inherent principle of expansion, which renders its mysteries as sublime and awful to the perceptions of the mightiest intellects which Christendom has produced, as to the humblest of her believing sons ; and which has demonstrated that the God of the Bible is the God of civilization and knowledge, by the blessed compatibility that has been found to exist in countless instances, between the highest flights of genius or science, and the lowliest submission of the understanding to the absolute dictation of revelation.

It is but too true that Christendom has had,—as heaven had before her,—apostate spirits amongst her children ; and that some of these have employed magnificent talents, conferred for very different purposes, as instruments of rebellion against their Maker. But this fact in no degree invalidates my argument, because it is

equally certain that a very great majority of those who have been gifted, in Christian countries, with such distinguished genius as to render their names familiar to every ear throughout the civilised world, have paid the homage of implicit belief to a creed, which if it be not of Divine origin, if it be not a message of mercy from the almighty Father of Spirits, is a mere figment, devised, in the first instance, by a few Galilean fishermen, and principally preached and recommended by a poor tent-maker of Tarsus. There can be no third supposition:—either More, Erasmus, Bacon, Milton, Newton, Pascal, Locke, Boerhaave, Boyle, Fenelon, Butler, Warburton, Johnson, Walter Scott, and a thousand others of almost equal celebrity, have been grossly imposed upon in a matter which their earnest inquiries and recorded opinions prove them to have regarded as of the most vital importance, or the Bible is a revelation of the will of the Most High. Those great philosophers, however widely they have differed in regard to particular points of faith or doctrine, have all agreed that the same Almighty Being who endowed us with intelligent souls, has revealed life and immortality by the Gospel; they have all recognised its unspeakable value as a rule of conduct, and its paramount influence upon the temporal welfare of mankind.

Now I am far from advocating any blind subjection of the understanding to the authority of great names; such have often been found enrolled in the lists of error, and some stars even of that galaxy which I have collected to enforce my argument, are, in my judgment, utterly unsafe beacons to be implicitly followed by an inquirer after truth. But the base, even with the largest concessions on the score of fallibility, is amply wide enough to support the conclusion which I have built upon it; since my object is merely to demonstrate, that whilst votaries of all other religions have been confined to the credulous and illiterate, Christianity alone has numbered among her disciples the wisest members of the most enlightened communities; and attached them to her cause, not by mere vague assent to an indifferent matter, nor by the prejudice of education, but by the bonds of sincere conviction, founded, in the great majority of instances, upon an intense application of the understanding to those evidences on which the faith or unbelief of rational beings must depend. I ask no more from the rising generation of intelligent Hindoos, than the same candid and patient examination of the claims that the Bible sets up, which the intellectual giants, whose names I have recited, deemed them entitled to receive. Can they reasonably reject Christianity as a fable or a fraud, until inquiry at least as deep and earnest as that by which the fathers and champions of European Philosophy arrived at the persuasion of its Divine origin, have led them to the opposite conclusion?

One more remark and I have done. I entreat my Hindoo readers, when they are endeavouring to form an estimate of the value of Christianity as a temporal boon to mankind, to be upon their guard against the fallacy which rests upon the assumption that the moral truths which it inculcates and enforces are little better than self-evident propositions, which unaided reason would have discovered and rendered imperative upon men's consciences and actions, though no pretensions to special revelation had ever been advanced. Now, I am by no means disposed to deny that many of those modern writers, who have disparaged Christianity in these or similar terms, have laid down very pure and sublime ethical principles; nay, I will even admit that many of their moral sentiments bear such a stamp of divinity as to require that those who maintain the superior excellence and efficiency of the Gospel, in this point of view, should support their position. And truly this is a task of no great difficulty, when it is discovered that not one of the treatises to which I allude is any thing more than an ingenious paraphrase of that blessed volume, from which these authors have first drawn all that renders their moral systems admirable, and then repaid the obligation by reviling the victim of their plagiarisms. We may say of these writings, as the Duchess D'Abrantes wittily observed of the orations of the Theo-philanthropists,—a sect which appeared in France during the great revolution,—that nothing but the fact that the Gospel had made the same discoveries in ethics some eighteen hundred years ago, can deprive them of their originality and value. But till the very light of the sun afford proof that the sun is not the source of light, there can be no validity in those arguments which would urge us to discard the Bible, because men with the Bible before them know a small,—a very small,—part of what it is calculated to teach them, and are blind or ungrateful enough to deny their preceptor.

It has been truly said, by one of the first modern authors, that “because men have more light than their fore-fathers, they are apt to imagine that they have better eyes;” and the clue which this aphorism affords, duly followed up, will suffice for the exposure of the fallacy on which I am commenting. How happened it, if man's duty to his fellow-creatures, in all its grand outlines, at least, be either an innate and involuntary perception of the understanding, or a problem capable of being worked out and demonstrated by the mere energies of unassisted reason, that the master-spirits of Greece and Rome,—standing as they do in the very foremost ranks of intellectual excellence,—failed so completely in their attempts to frame a consistent system of ethics, that many of their opinions and maxims are utterly irreconcilable with the first principles of essential justice, and those doctrines of morality which now form the axioms of school-boys? Was Aristotle wanting in acuteness; was the

mind of Plato,—the great pupil of the, perhaps, still greater Socrates,—circumscribed in point of natural endowments and ratiocinative powers, within narrower limits than those over which any modern faculties are privileged to expatiate? I trow not: and yet the former philosopher maintained that nature intended all who were not Grecians to be slaves, and that the forgiveness of injuries was meanness and pusillanimity; and they both concurred,—as I have stated in a former passage of this Essay,—in recommending that steps should be taken to prevent weak children from being brought up. With regard to sensual indulgences again, and those too, of the grossest and most revolting descriptions, as well as in relation to that offence, which, with its counterpart prostitution, causes, perhaps, more misery and demoralization than any other offence that man can possibly commit against his species, Plato, Xenophon, Solon, Diogenes, Cato and Cicero,—not to mention poets and historians,—avowed sentiments which the most filthy debauchee would not dare to whisper, at the present day, in the ear of his abandoned companion. Why then did these mighty minds stumble and fall so often and so lamentably in their enunciations of a science which modern writers,—assuredly not their superiors,—have cultivated with such success; why are those great primary truths, which were concealed from the penetrating inquiries of Aristotle or Cicero, now recognised as principles too common and self-evident either to admit of doubt, or to be received, as a gift, with thankfulness? Why but because, through God's mercy, the blessed light of the Gospel, which never illuminated their horizon, has risen upon our understandings, and dispelled the mists of ignorance and error which find a congenial resting-place in the human heart. Why but because the Sermon on the Mount, and those beautiful parables, which overflow with moral instruction, and the Epistles of the inspired Apostles, were never addressed, in the mysterious providence of God, to those sages whose wonderful talents were only insufficient to conduct them to conclusions which He who bestowed those talents reserved, in His jealousy, to be the heritage of "the children of light,"—of the worshippers of that Jehovah, who will not share the homage of his creatures either with the idol of the savage, or the abstract phantasms of the philosopher.

III.—A comparison of the Evidence which can be adduced for the Divine Origin of the Religion of the Vedas with that by which Christianity is proved to be a Divine Revelation.

IN a former paper*, “on the Connection between the Vedas and Vedānta,” it was shewn, that the Vedas were written when the Sanskrit language was but in its infancy, while the Upanishads, the Gītā, the Vedānta Sāra, and other works containing the doctrines of the Vedānti School, were the productions of a period, at which the language had arrived at the same state of maturity we find it in the Purānas and other modern compositions. It was farther shewn, that the doctrines of the Vedas and Vedānta appeared to be different; that while the authors of the Upanishads and Gītā have not had the hardihood altogether to set aside the Vedas, they have seemingly endeavoured to render them contemptible, by asserting that they can neither lead to the supreme place of felicity, nor teach the true knowledge of the soul†. It is true that more modern Vedānti writers, as the author of the Vedānta Sāra, translated by Ram Mohun Roy, taking advantage of the prevailing ignorance of the ancient language of the Vedas, profess that their system is founded on those ancient writings; and indeed at the present day the Vedas are held up by all the followers of the Brahmunicipal religion, of whatever sect they may be, as the foundation of their faith. It is our intention, therefore, at present to examine the principal arguments which can be adduced for their Divine inspiration, and compare these with the proofs by which Christians show the Divine origin of the Bible.

In order to avoid prolixity, we shall confine our attention, for the present at least, principally to the first in order, and most celebrated of those ancient writings, the Rik-Veda, and compare the evidences adducible for its divine authority with those which have been brought forward for some of the principal books of the Old and New Testaments.

The Rik-Veda consists of two parts; the Sanhita, a collection of hymns, containing prayers and eucharistic addresses to various divinities; and the Brāhmana, containing precepts connected with the right performance of the Hindú ritual. “The prayers,” as is observed by Colebrooke in his Essay on the Vedas, “are properly the Veda, and apparently preceded the Brāhmana‡.” It is with the collection of prayers, then, or Sanhita, we have more particularly to do at present.

* See C. C. Observer, No. 10, p. 116.

† The soul means both the human soul and the Supreme Spirit, in those compositions; for in them these two are asserted to be one and the same.

‡ Asiatic Register, vol. viii. note at p. 381.

And in the first place let us compare the origin of the Rik-Veda with that of those books of the Bible which have similar pretensions.

The Rik-Veda is the first part of the Indian, the Pentateuch or five books of Moses of the Jewish, and the Gospel by Matthew of the Christian Scriptures. The Vedas are said to have proceeded from the mouth of Bramhá, by which it is frequently understood that they were audibly spoken by him. The law of the Ten Commandments is narrated to have been spoken audibly to the Israelites, from Mount Sinai; and the incarnate God of the Christians delivered a collection of precepts to his followers, from a mountain in Galilee. Let us compare the evidences which exist confirmatory of those three different alleged miracles. The place where Bramhá spoke the Vedas is not commented on. He spoke them before the present race of men had been created; in the language of the Hindú mythology, before the production of the first Manu, the progenitor of mankind. The treatises in which this divine origin of the Vedas is recorded, as the Puránas, the laws of Manu, &c. are all composed in the modern dialect of Sanskrita, and consequently belong to a period much more modern than that in which the Vedas were first committed to writing.

Compare these circumstances with the narrative of the giving of the Law to the assembled thousands of Israel at the foot of Mount Sinai, of which they had three days' previous notice, the account of which was written and published at the time, a copy of it laid up in the ark, and a yearly festival established in commemoration of that event, and kept up ever afterwards by the Jewish people; while the dialect in which the history is written has been found, after the minutest examination, to agree exactly with that in which the laws are written, thus referring their production to one and the same era*. Or again, compare the circumstances related by the Hindús relative to the origin of the Vedas with the history of our Saviour's Sermon on the Mount and subsequent miracles, in confirmation of the heavenly doctrine as recorded in the gospel by Matthew, a gospel written and published, in all probability, about eight years after our Lord's ascension†, several of the principal facts of which are attested by heathen authors, and by the Jewish historian Josephus. Josephus indeed, as being a bigotted Jew, could not be expected to give a direct testimony to facts peculiarly confirmatory of Christianity, but to all these facts by his silence he has given the sanction of his authority; unless any one be so bold as to assert, that Christians, who as early as the reign of Nero

* To understand fully the worth of these circumstances, the reader is referred to "Leslie's short Method with the Deists," where he proves that no fictitious history can have the marks here mentioned; marks, however, which belong to many of the histories contained in the Bible.

† See Campbell's Preface

had attracted public notice at Rome, had never, in the reign of Vespasian, fallen under the observation, or excited the curiosity of this accurate and careful investigator of historical facts; or that the apologists of the Jews should willingly allow such a slur to rest on the national character of his countrymen, as is cast on it in the gospel histories, when so good an opportunity was presented of wiping it off, and covering with disgrace the enemies of his faith.

But let us again suppose that, no more is meant by the Vedas having proceeded from the mouth of Brahmá, than that he inspired the ancient *Rishis* by whom they were composed. That the ancient *Rishis* are the real authors of the prayers of the Vedas, is proved by Colebrooke in his Essay on the Vedas. His words are as follows: "In general the person to whom it was revealed, or, according to another interpretation, by whom its use and application was first discovered, is called the *Rishi* of that Mantra. He is evidently the author of that prayer, notwithstanding of the assertions of the Hindús, with whom it is an article of their creed, that the Vedas were composed by no human author According to the Index, Vishwamitra is the author of all the hymns contained in the book of the Rik-Veda; Bharadwaja is, with rare exceptions, the composer of those collected in the sixth; Vaishista in the seventh; Gritamada in the second; Wamadewa in the fourth; Budha and other descendants of Atri in the fifth. In the remaining books the authors are various*." Mr. Colebrooke also says in another place, that the names of some of the *Rishis* are to be found in some of the Mantras; of which assertion, though he does not give any example, the learned reader will find one in the second Adhyáya of the first Ashtaka, in two hymns, including from the 13th to the 19th *Warga*, of which the *Rishi* is said in the index to be Shunah Shepa. His name twice occurs in the third person; one of the places is the second of the 15th, and there, and in several other Mantras the personal pronoun of the first person is used, to which the commentator supplies the name of the *Rishi* himself, who therefore according to him, must be the author of those hymns which celebrate the *Rishi's* deliverance by Warúna when bound in the form of an animal, and ready to be slain at the sacrificial stake†.

* Asiatic Register, vol. viii. p. 392.

† As in this hymn the personal pronoun of the singular is sometimes used, and sometimes that of the plural, it would seem that in one part of the hymn, Shunah Shepa speaks in propria persona, and in the other he introduces a chorus of Brahmana. On this supposition the verses above alluded to, will run as follows:

Rishi.—"They tell me I should continue in that (in praising thee,) by night, and in that by day; and the natural conscience within my breast tells me the same thing."

Chorus.—"May the same king, Warúna, to whom Shunah Shepa addressed himself, when bound (to the sacrificial stake), deliver us."

The second verse of the Rik-Veda proves that men were the authors, and that some of the hymns at least, were composed some time after the worship had been instituted of the gods they celebrate. It may be translated as follows: "Agni, when praised by the former *Rishis*, (was wont to assemble the gods to the sacrifice;) and when praised by us, the moderns, he will bring hither the gods."

Now who were these *Rishis* who composed the hymns of the Rik-Veda, and in what age did they live? what miracles are ascribed to them, and in what histories are these miracles recorded? what prophecies did they utter, and what evidence have we from the fulfilment of all or any of their predictions, that they were true prophets? In the absence of every more ancient authority, we are forced to have recourse to the Purānas and other modern works, for information on all these points. According to the Purānas, then, Vishwamitra, the first of the *Rishis* mentioned by Mr. Colebrooke and author of the famous Gáyatri, was the preceptor of the celebrated Rama Chandra, the antagonist of Ráwana. The age in which Rama Chandra lived has been fixed, by astronomical data, preserved in the same works, to be about one thousand years before the Christian era*. So that those hymns which are the composition of his preceptor, will rank in antiquity with the psalms which belong to David and Solomon. It is not impossible but that those traditions may be founded in fact, and the above nearly the era of most of the hymns of the Rik-Veda. For we do not deny that the Purānas may contain some scraps of truth mixed with fiction; only when we come to facts and miracles on which we are to build all our peace of mind here, and all our hopes for eternity, we must have something more than a peradventure. It is not enough that a book may contain some truths, but we must have the means of knowing that it does so, and of separating the truth from the falsehood.

In regard to miracles said to have been performed by the ancient *Rishis*, there is no lack of these; but they are found recorded only in the Purānas, and other modern Sanskrita works, the language of which shews them to be the production of a period comparatively modern. There is more difference, for example, between the language of the Vedas and that of the Purānas, than there is between that of Chaucer and Pope, or of Hesiod and Thucydides. Besides, we have no confirmation of any principal fact recorded in the Hindú Purānas, relative to gods or *Rishis*, in the records of other nations, if we except a few traditions relative to the primeval history of men, of which traces every where remain; this is nothing.

* See Bentley's Hindú Astronomy. Article Rama Chandra.

however, to the particular histories of the authors of the Vedas, of whom no accounts are elsewhere to be found.

We have not then a shadow of a proof for the wonders said to have been performed by the ancient Hindú sages. Future generations may as well appeal to Shakespear's plays or Sir Walter Scott's Novels, in proof of the power of the incantations used by witches and fairies, as the Hindús to the Puránas in proof of miracles having been performed by their gods and *Rishis*.

In regard also to prophecies said to have been uttered by the *Rishis*, we have a superabundance, yea there is a whole Purána, in which the actions of Rama and others are described, as is pretended, many ages before these personages existed. This prophetic Purána, then, if genuine, must have been composed previous to the Rik-Veda, a whole book of which has the preceptor of Rama for its author. Does its style and language agree with such a supposition? By no means. These are quite modern, and similar to those of the other Puránas. Or was the prophetic (*Bhavishya*) Purána known, and its genuineness attested by any other ancient nation in the vicinity of India, as the Persians or Arabians, who might vouch for its being composed before the time of Rama. Nothing of the kind is alleged. Turn now to the Scripture prophecies, and let any one take the 53rd chapter of Isaiah, for example, and compare it with the life and death of Jesus Christ. Let him consider how unlikely it was that a Jew should give such a mean description of the glorious Messiah, the expected deliverer of his nation, and conqueror of the world. Let him recollect that this prophecy is handed down to us in its original Hebrew, and its genuineness and authenticity attested by the unbelieving Jews to this day; and that we have the farther testimony of the Greeks, who have delivered to us a translation of this and the other prophecies, made between two and three hundred years before Jesus appeared on earth; no contrast can be more complete or striking than that which exists between the evidence from prophecy for Christianity and the religion of the Vedas.

But as the hymns of the Rik-Veda and those contained in the Book of Psalms, seem both to have been composed about the same period, and both unquestionably became the established liturgies of their respective religions, it may be desirable to compare the evidence for the divine authority of the two with one another. Observe, then, that the Book of Psalms, though we exclude the prophetic Psalms, and the Psalms known to be composed by prophets, has this evidence of the orthodoxy of its didactive, precativ, and eucharistic hymns by unknown authors, that it constantly refers to the Divine revelation, of which we have the accounts in books older than itself, and with which at the time its doctrines might be compared. For Josephus in his book against Appian, and Grotius in

his Evidences of Christianity, have abundantly shewn from the concurrent testimony of all the most ancient writers, that Moses was the writer of the laws used by the Jews, several of whom, as Longinus, Strabo, Chalcidius and others, have extolled him, as giving a more rational account of the Divine Being than the Greeks, whose writings on this subject bear some resemblance to those of the Hindús. The Rik-Veda, it is true, constantly refers to the transactions of gods and heroes in preceding times*, but it is not even pretended that those transactions are recorded in any previous history; so that we have no means of ascertaining the accuracy of those allusions. There was therefore no previous Divine revelation, established by indisputable miracles, like that given to the Israelites, to which the Hindús might have had recourse, as a standard, to try the hymns of the Veda. So that in the absence of all proof of miracles performed by the authors of those hymns, or of true prophecies delivered by them, and without any previous revelation by which to test their orthodoxy, not a shadow of *external evidence* remains to prove that these compositions are in accordance with the mind of God.

[To be concluded in our next.]

IV.—*Sketch of the Character of the Rev. J. D. PEARSON, with some account of his dying hours.—By the Rev. A. F. LACROIX, the intimate friend, and fellow-labourer of the deceased for many years.*

My intention is not to write a panegyric on the deceased, nor to represent him as a perfect character; but to point out a few particulars in his feelings, views and conduct, on account of which it may with propriety be said, that for him to live was Christ.

He was a truly converted man, one whom Christ had made spiritually alive. Let it not be thought that I go beyond proper bounds in asserting this so confidently. True, I could not use the same language with respect to every professor of religion, for alas! too many, even of such as have a name that they live, are in fact dead, dead in trespasses and sins. It is by its fruits that the tree is known, and it is by the life, by the works of the deceased, that I judge his piety to have been genuine.

He was not wont to speak often of things that concerned himself. Yet I well remember his mentioning to me some circumstances of

* There is a curious allusion of this kind at the 11th Warga of the 1st Ash. where, in an address to Indra, a story is mentioned similar to one of the incidents in the life of the Grecian Hercules. The verse may be thus translated:—"O Indra! along with the fortress, dashing and tearing down winds, thou didst obtain the cows concealed in the giant's cave."

his conversion, which took place, I believe, when he had passed his twentieth year. Previous to that period, he was, (as indeed all persons are in their state by nature,) thoughtless about the concerns of his soul and the service of God, pursuing every pleasure and sensual gratification that came within his reach, truly "living without God and without hope in the world."

It seems, notwithstanding, that at times he read the Scriptures; but apparently without benefit to his soul. One day, however, happening to peruse the parable of the prodigal son, he felt unusually moved. The Spirit of God took him in hand; and he was led to discover in the life of the prodigal an exact picture of his own. It came home to him with great power: he felt keenly the unreasonableness and ingratitude of his conduct, and determined to return to his Heavenly Father. He arose with this purpose, applied for forgiveness through the Redeemer, and found pardon and peace. A new principle of life began within him, which increased in strength and vigour with his years, and by which he was guided until he entered the eternal world. He retained ever after a peculiar love for the Word of God, which thus had proved the means of his conversion; and his greatest delight was to meditate on it constantly. O that we did but all imitate him in this respect, and prize daily more and more that word which is able to make us "wise unto salvation!"

His piety was not that of show nor of words: there was nothing enthusiastic or fanciful in it; but it was real and scriptural. It was not transitory and unequal, but permanent and steady. His views of himself as a sinner, were most humbling: he felt sin to be an insupportable burthen; and the language of his heart, as well as of his lips, often was, "Who shall deliver me from the body of this death?" But on the other hand, his views of the Redeemer were most exalted. He knew that there was a sufficiency in Christ, both of merit to justify him, and of grace to sanctify his heart. He knew that he "who called him was faithful, who also would do it;" and like the Apostle he was persuaded, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should ever be able to separate him from the love of God which is in Christ Jesus his Lord."

The will of Christ was the rule of his life. From the commencement of his conversion, his principles were put to the test; for it would seem that some of his nearest relatives, unacquainted themselves with true religion, thought it their duty to put many obstacles in his way. This great trial he was enabled to bear. He feared the displeasure of relatives less than that of God, and continued steadfast, though he had much to endure on account of his adherence to the truth.

Whilst I would recommend to young people who may be placed in similar circumstances, the most tender regard at all times to the wishes of their parents, and the most respectful behaviour towards them, yet let me remind such, that neither on their account, nor on any other, are they to deny their Saviour, or to give up their principles. "He that loveth father or mother more than me is not worthy of me," says our Lord; "and if any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple."

And to those who have godly parents, I would say, Thank God for them,—thank God that, instead of throwing obstacles in your way, they are seeking by all possible means to promote your eternal welfare. But recollect your responsibility is great, and your condemnation will be much aggravated if you do not use the privilege you enjoy for the purpose God intended it. "Unto whomsoever much is given, of him shall be much required."

Another striking feature in the character of the deceased, was, *his non-conformity to the world*. Conformity to the world, that bane of Christianity, that besetting sin of so many professors of religion at the present time, he was entirely free from. Some perhaps may think he was too much so; but if he erred in this respect, he erred on the safe side. The maxims and principles of the world, its spirit, its temper, its company, its pursuits, he was a stranger to. He never consulted either the smiles or the frowns of the world in what he undertook. The word of God was his guide, and the example of Christ, his pattern. He was in the habit of bringing every thing to "the law and testimony;" and a plain declaration or command of God, was more to him than any precepts of men, or than the example of the whole universe.

This led him to perform frequently that most difficult, and alas! most neglected duty, of expostulating with and rebuking such as were in any respect out of the way. He did this, not through censoriousness, but for the benefit of those concerned. And though he repeatedly met with contempt, and even resentment, from those whom he thus reproved for their good, he was not discouraged; but as a true watchman in Israel, continued faithful in this work of love whenever occasion required it.

Alas! in this respect how much have we all to answer for! How many are there among our acquaintance, going on in their iniquity unwarned, and all from our criminal cowardice! We are afraid they will only abuse us for our good intentions, and hate us for our officiousness (as they call it); and we think, we had therefore better be quiet and say nothing, and let every one do as he pleases. So we argue and so we act; though we cannot but know, that

it is highly unjustifiable and absurd to venture upon the displeasure of God, and endanger the salvation of an immortal soul, rather than hazard the frowns of a fellow-man. If God be pleased to bless our endeavours, how soon can he turn their anger into gratitude ! It was a wise man's observation : " He that rebuketh a man, afterwards shall find more favour than he that flattereth with his tongue." When he comes to reflect, that if it had not been for our seasonable, though perhaps sharp reproof, he might have gone on till he had perished in his iniquity, he will be the first to thank us. Or if he does not, we ought to consider the approbation of God and of our conscience reward enough.

Another feature in the character of the deceased was his *benevolence* and *generosity*. He accounted himself not the owner, but the steward of what he possessed. Though his means were limited, few men are found so liberal as he was. There is scarcely a religious or benevolent Society in this country of which he was not a supporter ; and on his dying bed, he divided almost the whole of the little property he had left, between the two Missionary Societies with which he was most intimately connected. On different occasions he received under his roof and supported several needy individuals and even families. He lent considerable sums to persons in distress, with little or no prospect of being repaid. The widow, the orphan and the indigent, never applied to him in vain. And his benevolence was not ostentatious. Only a very few of his most intimate friends were in some measure acquainted with the good he was doing. He truly put into practice the injunction of our Lord : " When thou doest alms, let not thy left hand know what thy right hand doeth."

Let me further remark, that the deceased was not one of those Christians to whom it is indifferent whether God be worshipped, or idols adored ; whether the Saviour be revered, or his name blasphemed. No, *he was zealous for the Lord, and to promote his glory, was his most anxious desire.*

He gave proof of this when he left his native country to become a Missionary. His prospects at home were fair, and if he had chosen, he might have enjoyed abundance and comfort in the land of his fathers. These, however, had no attraction for him. He burned with desire to devote his whole existence to the service of the Redeemer, to whom he was indebted for pardon of sin and a hope of eternal life. He came to this land of spiritual darkness ; and the diligence with which he pursued the great work of his ministry, both among Christians and Heathens, his faithfulness, his love, his desire to benefit both these classes, are known to all.

For fourteen years, he laboured among the Heathen, and though he was not blessed with any conversions, he nevertheless remained

indefatigable in his endeavours to benefit them by those means which his bodily as well as his mental constitution pointed out as the most proper for him. The tracts he has written are some of the most useful in circulation, and probably one half of the school-books in the Bengalee language are of his composition.

The New Chapel at Chinsurah, in connexion with the London Missionary Society, is another proof of his zeal for the glory of the Lord. This building was erected chiefly through the exertions of Mr. Pearson, who died just before it was finished*. Not only did he, out of his limited pecuniary means, contribute most liberally to its erection, but he undertook the task of collecting for it;—and all the trouble, the annoyance, and disagreeable meetings connected with such a work, he gladly and cheerfully endured.

I am aware that it has, rather uncharitably, been supposed by some, that a sectarian spirit alone, prompted him to exert himself as he did respecting this building. I can, however, from a knowledge of the deceased's feelings and from facts, positively assert that such was not the case. Indeed, I seldom saw a person more truly catholic in his spirit, and more a lover of all good men of whatever denomination, than he was. Besides, it ought to be remembered that the mode of worship adopted, existed in the settlement many years *before* any other did. A charge of sectarianism against the deceased, is therefore both unfounded and unjust.

He certainly did conscientiously dissent on some points from the English Church; yet it was not for the mere purpose of keeping up a dissenting interest in the town, that he took so greatly to heart the erection of a place of worship there. The principal motive that actuated him, was this. He had seen the Settlement-church for months together unsupplied; and when it was supplied, (why should it not be mentioned?) it was, alas! not *always* by such shepherds as led the flock to the pastures of the Lord: therefore it was that he exerted himself, in order to secure to the inhabitants, as much as in him lay, that spiritual food which alone can feed the soul, and render it fit to be admitted into God's paradise above. O! may his intentions be fulfilled, and may the Gospel ever be preached in it fully and faithfully! May that building be the spiritual birth-place of many, the gate of admittance into the blessed company of angels and the spirits of just men made perfect!

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* The first sermon preached in it after its dedication, was the very funeral sermon from which the above are extracts.

Our departed friend viewed death as the Great King's officer, coming to release him from the prison of this body of infirmity and suffering; from the fetters of sin; to put him in possession of the happy and eternal liberty of heaven. To him, therefore, death had lost all its terrors. I was with him in his last moments, and closed his eyes with my own hand; but I did not observe a shadow of fear or doubt on his mind. A calm, firm, immovable confidence in his Redeemer, enabled him to pass undismayed through the dark valley of the shadow of death.

He remained sensible to the end, and uttered in the last stage of his existence several expressions which will never be obliterated from my memory. About three hours before his spirit took its flight, he repeated spontaneously, in a distinct and most emphatic manner, the following verses from two beautiful and well known hymns of Dr. Watts.

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breath my life out sweetly there.

A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.

I asked him shortly after, whether he felt the presence of the Lord with him. "Indeed I do," he answered. He then all at once exclaimed, "Come, Lord Jesus, O come quickly;" and fell into a doze. Seeing the pangs of death upon him, I endeavoured to comfort him, by adducing some passages of Scripture declaratory of the unchangeable love of Christ; and among others, the following: "He loved his own unto the end." This he repeated after me, then remained silent for some time, and again uttered audibly these words: "Yes, to the end, to the end." After this, he spoke no more. He died in peace, and went to join "the general assembly and church of the first-born in heaven."

NOTE.—Mr. Pearson died on the 8th November, 1831, at the house of the Rev. Mr. Piffard, at Garden Reach. He had long suffered from excessive debility of the digestive organs, by which he had been so reduced, as to render it advisable that he should undertake a sea voyage, and return to his native country for the recovery of his health. This however he was not permitted to accomplish, having expired on the very day before the vessel in which he had taken his passage sailed from Calcutta.

V.—*Mal-practices of the Brahmuns.*

To the Editor of the Calcutta Christian Observer.

SIR,

As it is my lot to be in constant intercourse with the Natives of this country, that is to say, within Calcutta, and as the nature of my engagements does not preclude my entering very minutely into various details connected with their domestic manners, I think I am entitled to infer, from the close observation I have had occasion to make, that a "great change has come over the spirit of the times." And it seems to me, that one of the most prominent signs of the times is a desire to express, on the part of the great bulk of the Hindoos, their total distrust of the system of faith which has been so long enjoined upon them—to throw off that galling yoke which they have allowed for so many centuries to be imposed upon them, and no longer to be led with "a rope through their noses," as they hitherto have been, not by Mussulman drivers, but by their own *priests*. That humane measure, "the abolition of Suttees," which will encircle with a perpetual halo the brow of our present Governor, is so far from being deprecated and condemned by the great mass of Natives, that I am assured, by those who have had the best opportunities of learning, it is hailed and applauded by all, except those whose very lives are supported by the gains of their cruel and dishonest craft.

If the people *dared* to express their opinions, an overwhelming majority would be found to ring the praises of the man who has delivered them from so cruel and desolating a rite. But the people *dare not* express their opinions; they quail beneath the scowl of the brahmuns, and so many are the expedients of revenge to which these tyrants of their species have resort, that no one, single-handed, can think of resisting them. It is notorious that when we converse now with Natives, many, in the free utterance of their thoughts, declaim with grief and indignation against the cruelties and impositions practised upon them by brahmuns, and at the same time scruple not to affirm, that they abhor their system of idolatry and superstition, loathe the abominable vices which are openly practised, and would *willingly* join, if they could, in renouncing customs and creeds so foul and so revolting.

I shall now advert, in support of the above remarks, to a striking fact that has been lately brought to my notice. The circumstance was not presented to me as a *mere* fact, but with a view on the part of the narrator (a brahmun, though an *enlightened* one), to interest me in the removal of the evil which it involved. The custom is a very ancient one, and though less prevalent in the town than in the villages, is yet so obnoxious, that many entertain a hope that the Government, amongst other *interferences* for the

good of the people, will add yet another to the number. It is this ; during the Durga-pooja festival, (one of those in which brahmuns have more than ordinary motives of rejoicing,) a number of these, with " other lewd fellows of the baser sort," conspire together to rifle the pockets or otherwise annoy some devoted victim, who may have provoked revenge in one of the party. Some ten or fifteen persons thus determined, *steal* from the *Kumar's* by night, an image of Durga or Kali, and place it before the door of the hut where their victim dwells, who, awaking in the morning, finds to his dismay, this said image placed before his door. Now whether he has money or not, he is obliged, under pain of abuse, desertion of friends, and sometimes dislodgment from his abode, to worship this image ; and in order to do so according to *prescribed rules*, to expend one or two hundred rupees for *joras*, (double clothes,) *satis*, (female dresses,) *thalas*, *jharis*, *bata*, *bati*, *kolsi*, (or dishes, water-pots, betel-pots, milk-ewers, and brass vessels,) &c. besides thirty or forty *noibeddyos*, or offerings of rice, sweetmeats, fruit, &c. to feast and adorn those very brahmuns. Should he abstain from doing this, he is treated, as I before hinted, with every kind of insult and reproach, not only from all his neighbours, but his relatives also. If he has no means, he must beg, or borrow, or steal ; and if he is known to have money, nothing short of a munificent *repast* and heaps of clothes will suffice. Thus, should any person have any pique against another, he can most effectually take revenge in this manner ; and as numbers are to be feasted, there are never wanting base ones sufficient to join in the sport. So very grievous is this evil, that many are anxious to memorialize Government upon the subject ; and as it is the duty of Government to endeavour to make its subjects as happy as possible, so far as *temporals* are concerned, it will doubtless be glad to remove or at least mitigate the evils attendant on such a vile practice.

Would it not materially tend to remove the practice, if the magistrates were desired to punish with the utmost severity any persons who should be guilty of *thus* placing an idol before another man's house ?

W.

VI.—Chapter of Varieties.

[In perusing different works we often meet with new facts, illustrations and reflections, which, in order to be remembered as they deserve, ought to be extracted and presented to the mind in a detached and prominent form. There are also co-temporaneous events and circumstances of such a nature as not to call for lengthened or elaborate observations, but which may be worthy of a few cursory remarks. To meet these and similar ends we propose to furnish our readers from time to time with a miscellaneous section, or Chapter of Varieties.—ALPHA.]

The John Bull and Mr. Earle's Narrative.—The John Bull lady favoured the Calcutta public with an abridgement of the

Quarterly Review's notice of Mr. Earle's "Narrative of a Nine Month's Residence in New Zealand in 1827." In this notice are adduced facts and sentiments of such a nature as to prove that, whatever Mr. Earle's pretensions may be as a painter, in respect to morals and good breeding, he must be accounted "a lewd fellow of the baser sort." Well then might the John Bull exclaim in cutting irony:—"We shrewdly suspect we should ourselves take a prodigious liking to Mr. Earle." But we have reason to rejoice, that Earle's Narrative has been noticed by the Bull, as occasion has thereby been afforded for vindicating the Missionaries:—this will appear from the following brief but appropriate observations from the pen of the Editor. "Mr. Earle is exceedingly bitter in his sarcasms on the English Missionaries settled at New Zealand, and certainly the description he gives of his reception by these gentlemen, is not of the most pleasing kind. We must not however attach too much importance to these statements of our Author; the anecdotes he relates are possibly tinged by personal prejudice, and the conduct he complains of may be susceptible of explanation. Even from his own narrative it would appear, that the Missionaries are assiduously and successfully labouring to advance civilization among the Natives; and when we reflect upon the class of adventurers who are likely to resort to such a place as New Zealand, it can hardly be a matter of surprise that the Missionary settlers should be rather cautious how they cultivate their acquaintance. Indeed, two of Mr. Earle's charges may serve as a key to the whole secret of his anti-missionary spirit; first, he complains that these worthy people have no eye to the picturesque, they having obscured the natural grace and beauty of the New Zealand youths under the most uncouth habiliments; and, secondly, he quarrels with them because they were not inclined to join him and a jovial party in a bowl of punch on Christmas day!"

The India Gazette and Rational Religion.—The India Gazette, alluding to the warm reception which Mr. Wolff has experienced from the Christian Ministers of different denominations in Calcutta, triumphantly asks: "Is it possible that they can doubt whether the cause of rational religion will be promoted by the discourses of Mr. Wolff?" Ans. It is not possible. Mr. Wolff's view of the grand fundamental doctrines of Christianity is the sound and the rational view which has nourished the faith of the people of God in every age:—and the more boldly and the more widely such a view is proclaimed, the more certainly will the cause of truth and rational religion be promoted. But there is a modern deceptive sense of the term *rational*, when applied to religion, in which we suspect the India Gazette intended it to be understood. In this sense, that alone is styled *rational* in religion, which *the limited and often erring Reason of Man can fully grasp!* In such a

sense of the term we trust that Mr. Wolff's discourses will never promote the cause of *Rational Religion*; as it is a sense which is founded either in egregious ignorance, or egregious presumption. Man knows but little; God knows all things: Man's reason is finite; God's is infinite. As it is therefore an eternal truth, that man's reason and knowledge can never *equal* the reason and knowledge of the Infinite Omniscient God, so *must it be* an eternal truth that things may harmonize with the reason and knowledge of God, which can never be *adequately* embraced by the reason and knowledge of man. We may challenge the whole world to disprove the truth of this position; and if the position be irrefragable, what becomes of all the boastful vauntings of those Socinians, who so shamefully arrogate to themselves the exclusive title of "*Rationalist*." Like all other sounding but false pretensions they must gradually sink into the gulph of annihilation, as the reign of Universal Truth and Righteousness draweth nigh. On this subject we cannot refrain from quoting a lucid passage from Van Mildert's Boyle Lectures.

"It is the error of those who contend that all necessary truth is discoverable or demonstrable by Reason, that they affirm of human reason in particular, what is only true of reason in general or of reason in the abstract. To say, that whatever is true, must be either discoverable or demonstrable by reason, can only be affirmed of an all-perfect reason; and is therefore predicated of none but the Divine Intellect. So that, unless it can be shown that human reason is the same, in degree, as well as in kind, with Divine Reason, i. e., commensurate with it as to its powers, and equally incapable of error; the inference from reason in the abstract, to human reason, is manifestly inconclusive. Nothing more is necessary to show the fallacy of this mode of arguing, than to urge the indisputable truth, that God is wiser than man, and has endued man with only a portion of that faculty which He himself, and none other besides him, possesses in absolute perfection."

The Hurkaru's remarks on the last No. of the Observer.—In our last No. appeared an able article from a valued correspondent "on the effects of Hindooism in preventing the temporal improvement of the people, and the duty of enlightened Hindoos to counteract these effects by encouraging education and the press." Now as the Hurkaru is always very loud (and we doubt not very sincere) in its professions of good-will towards the Natives, and good wishes towards their social, moral, and intellectual improvement, one would naturally have thought that if it condescended to notice the last number of the Observer at all, it would be to co-operate with us in promoting the desirable ends so powerfully advocated in the fore-mentioned article, by reiterating its statements or enforcing these by additional arguments and persuasives addressed to our native fellow subjects. But no: it passes by unnoticed, (whether with soundness of judgment or not, we stop not to inquire,) much that is grave, weighty, and practical, and pouncing on a solitary extract from an English Periodical respecting "the super-

stitious feelings and criminality of Lord Byron," it deliberately arraigns us as guilty:—guilty of what? guilty of the enormous crime of doing that in our own department, which the *Hurkaru* itself perpetrates almost every day in its peculiar sphere of observation! We delivered a judgment, or rather sanctioned a judgment delivered by others, because founded on *abundant and satisfactory evidence*; and in so doing it seems we egregiously erred! We violated the divine command, "Judge not, that ye be not judged!" Is this decision a part of the cant of liberalism, or is it uttered in jest? To ignorance we can scarcely attribute it: for, if the words of Jesus be understood in a sense *absolutely unlimited*,—and this is the only sense that will serve the writer's purpose,—it would argue a greater degree of blindness than we are disposed to ascribe to the Journalist, did he not distinctly perceive that, in that case he himself must be arraigned as equally guilty of violating a divine precept. But this seems like trifling with common sense. That our Saviour's words were *not meant* to preclude *all manner of judgment*, appears incontestably from his own declaration on another occasion—a declaration which furnishes an infallible comment on the purport and extent of the former—"Judge not according to the appearance, *but judge righteous judgment.*" John vii. 24. Now, the only question is: "Did we judge righteous judgment?" We maintain that we did. "The wicked shall be turned into hell," (Ps. ix. 17,) is the awfully solemn language of inspiration. And who are the wicked? All those who still continue to work "the works of the flesh." And what are these? In the catalogue given in Gal. v. 19, 20, 21, we find specified, "Adultery, fornication, uncleanness, lasciviousness, hatred, variance, wrath, strife, envyings, drunkenness, and revellings;" and the Apostle adds,—"*of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*" With these passages before our eyes, and the golden rule of the Saviour, "By their fruits ye shall know them," we have often at least the means of pronouncing a *righteous judgment*; and in doing so we have no fear of traversing a divine injunction, however much we may controvert the delusive conclusions of a spurious liberality. When the holy man who during his lifetime exhibited "the fruits of grace" in his "daily walk and conversation," is stretched on the bed of death; we feel with almost instinctive assurance that his spirit has ascended to the God that gave it—and if he has been the blessed instrument of turning many unto righteousness, we know that these shall form a crown of glory that shall shine through eternal ages. In like manner, though the grace of God be not limited, and he may renew a soul in the moment of dissolution, when an unholy man who has spent his earthly pilgrimage in "fulfilling the works

of the flesh," in blaspheming his God, and alluring into the paths of destruction thousands of hapless victims, approaches the verge of eternity, without any genuine symptoms of real penitence, we feel an almost instinctive horror at the fearful prospect of his guilty soul's everlasting perdition—and we cannot doubt that if any, through his fatal agency, ever enter the regions of despair, they must load him with upbraiding and bitter reproach. In reference, then, to the whole class of gifted but misguided men who have prostituted their genius at the shrines of infidelity and vice, and who are pitied by all for their misery almost as much as they are condemned by many for their guilt, we cannot help once more repeating the exclamation: "How different would have been their lot, had their genius been hallowed by devotion; and how sweet their memory, had the rose of Sharon been mingled with their laurels!"

With singular devotedness to the cause of liberality, another gentleman, unable to deny the fact, rushes forward to apologize for Lord Byron's superstitious feelings. But what an apology! It is neither more nor less than this—that the influence of what he accounted "cunningly devised fables," and "old wives' tales" proved more potent than all the matchless demonstrations of the philosophic sceptic! To afford this gentleman a fresh opportunity for displaying his enthusiastic ardour in framing apologies for the leaders in the ranks of infidelity, we furnish the following quotation from the "Christian Advocate." "Hobbes, the celebrated free-thinker, though he professed to deny that there was in the universe any spirit or substance distinct from matter, yet was so afraid of spirits that he could not so much as bear to be in a room by himself!" One quotation more and we have done. "Every sincere reformer of the times in which he lives must consider himself as a physician to squeamish patients, who will touch no medicine unless it is palatable or fashionable: he must do good to the world *against* its will: and persevere as well as he can under the honest encouragement of the sanguine, the cold approbation of the prudent, the contempt of adversaries, and the silence of many who think rightly, but are afraid to speak." Jones' works, vol. i. p. 227.

The Churruck Poojah.—Frequent and loud have been the denunciations of individuals on the subject of the Churruck Poojah, and the Public Press has not in times past been altogether silent. But never did there appear through the medium of the Public Press, so decided and unanimous an expression of reprobation as on the recurrence of the late anniversary of the Churruck Festival. The Reformer, itself a Native Newspaper, first denounced the cruelties and abominations so unblushingly practised, not only in the face of day, but in the public streets, and before the very houses of the Christian Rulers of the land; and boldly called upon the

Supreme Government to interpose its authority for the prevention of such enormities. The appeal made by the Reformer was ably seconded by all the English Journals, as well as the liberal Native Papers published at the Presidency. Without at all infringing on the rights of conscience in embracing certain modes of faith, or adopting certain peculiarities of worship, all seemed united in expressing their abhorrence of the bloody atrocities so openly perpetrated, and in defending the propriety of coercive interference on the part of Government. But though all appeared to agree in the conclusion, a wide difference was observable as to the grounds on which the conclusion ought legitimately to rest. We did not wonder at this; because the subject either directly involves, or is inseparably linked with many questions that deeply concern the rights and liberties of mankind. And notwithstanding what has been written—and much has been written to good purpose—we feel that something is still wanting to lay before us a representation complete in all its details and collateral references. What is it that constitutes the right of a government to interfere with any of the religious observances of its subjects? If the right be proven to exist—what are its bounds and limits? Is it a right that properly admits of being shackled by pledges?—If so, how far may future and unforeseen circumstances modify or destroy the original compact?—If not, in what sense can they be reckoned as binding upon posterity? These and similar questions, to be placed in a luminous point of view, would require a more ample discussion than we can at present enter upon. In the mean time, we must say that we are in all respects satisfied with the conclusion, which our cotemporaries have in their several ways, ventured to establish. The *Courier* cuts short the Gordian knot by refusing any reverence to the authority of Shasters, when these are supposed to inculcate the celebration of rites that lacerate the common feelings of humanity, and by setting at nought the pledges of ancestors, who, in weakness or in ignorance, may have entered into obligations in matters of opinion and conscience, that could never lawfully bind their descendants throughout all generations:—the *Courier* would therefore maintain that Government, without any reference to Shasters or pledges, ought to abolish that part of the ceremonial which often leads to human sacrifices of a suicidal or murderous description. The *India Gazette* strove to disentangle the subject from all complication, and reduce it into the simple question, “Are the bloody practices of the Churruck Poojah consistent, or not consistent with the ends of good government?” By general consent, it is granted that they are not:—therefore, argued the *India Gazette*, they ought, whether favoured by the Shasters or not, to be set aside by the power of Authority. The *Hurkaru*, with questionable consistency, laboured to prove, that however contradictory to reason, however incompatible

with common sense, however revolting to the best feelings of humanity, the Churruck torturings, far from being discountenanced, ought to be treated by a Christian government with profound respect, if sanctioned by heathen Shasters, whose divine authority never has been, and never can be demonstrated! Still, since the obnoxious practices—on all hands confessed to be irreconcilable with every true notion of civilization,—did not appear to be enjoined by the Hindoo Shasters, *therefore*, they ought to be cut down by the strong arm of Power. And, in like manner, the other journals differed and agreed. Here then we perceive, that amid various minor shades of difference, all seemed to combine in establishing the same conclusion. To the phalanx of appellants on the subject we now add another, and unequivocally declare that the sanguinary inflictions of the Churruck Poojah revelries ought to be prohibited, under pains and penalties, by a special act of the Supreme Government.

∴ We cannot conclude this brief notice without calling the attention of our readers to the following passage contained in a letter addressed to the Editor of the *Hurkaru*: "But, Sir, I would ask another question—What is to be expected if the very festival now in question, (Churruck Poojah,) with all its abomination of the filthy and disgusting exhibitions it displays, is celebrated in the compound of a magistrate?—not in Calcutta, but not 100 miles out of it? Let investigation trace the fact,—let it speak for itself—and be treated as it deserves! a fact known for years, (on the recurrence of this festival, and the Hooly,) by all the surrounding families whose houses overlook this compound:—What must the *Natives* think of such a Magistrate and Brother? What if he assumes the *Christian name*? What a desirable associate for other Magistrates!"

If this fact be true, and we have not seen it contradicted, *the man ought to be exposed to public shame, and deposed from magisterial office.*

*Mr. Wolff's Lectures**.—In the early part of last month, Mr. Wolff delivered six public Lectures—three in the Town Hall, and three in the Trade-Association Rooms. The numbers that crowded to hear Mr. Wolff, especially in the Town Hall, exceeded all possible expectation. On one occasion, it was calculated that not less than 1200 were present. No doubt, very many were attracted by the name of Wolff, and *their* conduct too visibly betrayed the motives that led them to form a part of his audience. A more disgraceful exhibition than that made by not a few of the tribe of fashionables, and more particularly the non-descript caste of *irreligious*

* On the equitable ground of allowing *both sides* of a case to be heard, we expect that this notice will be copied into all those Journals in which appeared unfavourable representations of Mr. Wolff's Lectures.

fashionables, we never witnessed. Let men who rail at saints, and laugh all religion to scorn, say what they may : Joseph Wolff is neither fool nor madman. He speaks more sober sense in one hour, combined with much that is curious, and good humoured, than many of the giddy throng who assembled only for merriment, could utter in one year. And with all his natural talents, and miscellaneous learning, and unrivalled experience and adventures, and endowments of divine grace, he may well compassionate the poor pretenders to human wit, and wisdom, and accomplishment that arrogantly presume to set him down as a raving enthusiast. His Lectures were indeed peculiar : they consisted merely of a rapid sketch of his Missionary travels : they could not therefore exhibit a *uniformity* of topics. As remarked in our January No. his grand *design* was to discover if possible the remnant of the lost tribes of Israel, and proclaim to all, both Jew and Gentile, Jesus Christ and him crucified. He had accordingly to take cognisance of the *religious aspect* of different races of men, and not of their political condition, nor of the varied scenes of external nature through which he passed. He had chiefly to do with the souls of men, and not with the temporalities of their present lot, or the material workmanship strewn around them by creative munificence. Every where he met with Jews ; and every where, there was cherished by them the ardent expectation of a coming Messiah—and this universal expectation, viewed in connection with the present desolate and disconsolate state of the daughter of Zion, formed the main burden of their songs, and hymns, and melodies :—but no where did he meet with a separate unincorporated colony of the ten tribes of Israel. Every where he was the messenger of glad tidings :—to the Catholics of Italy, the Rationalists of Germany, and the Protestants of the British Isles ; to the tenants of Gibraltar, the Mamelukes of Egypt, and the wild Arabs of the desert ; to the Soofees and Soonees of Persia, the Druses of Mount Lebanon, and the Armenians of Syria ; to the Pirates of the Archipelago, the Greeks of Olympus, and the Turks of Constantinople ; to the boors of Astrakan, the tribes of Caucasus and Taurus, and the savage hordes of Tartary ; to the Afghans of Cabul, the Sikhs of the Punjab, and the Pantheists and Idolators of Hindoostan ; to the scattered families of Judah in the chief cities of every land : to Kings, Princes, and Chieftains ; to Rabbis, Priests, Moollahs, and Brahmuns : to high and low, rich and poor, savage and sage, bond and free :—to the men of every clime, every rank, and every avocation—did Joseph Wolff proclaim the glories of redemption through the cross of Christ. In his Lectures, his object was to carry his audience as nearly as possible along with him throughout the ever-changing scenes of his pilgrimage—to make them as it were his fellow travellers, ready to partake of his hopes

and joys, and sympathise with him in his disappointments and sorrows. This circumstance sufficiently accounts for what appeared to many obtuse or careless auditors to indicate an inextricable confusion of thought and statement. True, Mr. W. might have chosen a different plan, a plan more didactic and systematic. He might have fixed on certain leading topics, and illustrated these by adducing consecutively all facts and incidents of the same or a similar nature, wholly irrespective of time or place; and this might be accounted the philosophic plan. Such a mode of lecturing would undoubtedly have been attended by many advantages—though, in all probability a special one would have been sacrificed, *the popular interest*, or the means of exciting a lively interest in the minds of a popular assembly. This consideration may have had its influence in determining Mr. W. to adopt what, in contradistinction to the other, may be styled the *natural plan*, or the plan of reciting all circumstances nearly in the chronological order of their occurrence. The grand advantage of this plan is, that it excludes all artificiality; and enables the Lecturer to introduce all sorts of incidents, and deductions, and reflections in that melo-dramatic style which is so characteristic of human life, not as ideally conceived, but as found *really* to exist. This was the plan so successfully followed by Mr. Buckingham in his Lectures, delivered in all the principal towns of Great Britain. And this plan Mr. W. has resolved to adopt, as best calculated to promote his end. His hearers are accordingly transported from place to place, and made to witness, and hear, and handle, what he witnessed, and heard, and handled. Does he detect the wretched hypocrisies and impostures of Catholic Priests?—He exposes them. Does he find towns in the south of Spain whose names are of Hebrew origin?—He connects these with the past emigrations of the Jews. Does he converse with Mahomed Ali of Egypt?—He furnishes a summary of the conversation. Does he witness the tyranny of Liberals?—He descants on the absurd pretensions of liberality without religion. Does he meet with ludicrous accidents in the Desert or elsewhere?—He good naturedly relates them. Does he dispute with the followers of the false Prophet, Zoroaster, or any other religious leader?—He recounts the substance of the disputation. Does he find objects in nature, rites or customs the same as those described in the Bible?—He does not fail to delineate them. Does he hear the plaintive strains of the sorrowing Jews?—He presents a specimen of their hymns and vocal music. Is he treated kindly or cruelly?—He informs us where, how, and by whom. Does he stumble on a people who claim a descent from Solomon, or any other Jewish monarch, priest, or patriarch?—He carefully examines their traditionary legends and genealogical tables. Does he succeed in convincing or converting sinful men?—

He rehearses the heads of argument. In a word, with the exception of occasional abrupt transitions of thought and changes of place, suggested at the moment by some association or analogy, he proceeds with his Lectures, much in the same way as he proceeded with his travels, and thus contrives to throw the freshness and the vividness of present, and seen, and felt realities over the whole narration. The humorous and the grave, the plaintive and the joyful, the kind and the severe, the prosperous and the adverse, the friendly and the controversial—all are blended together precisely as they were found to alternate in actual experience. If this view of the subject were more generally attended to, it would go far to silence the complaints of the austere and the jests of the profane. The former should remember, that moroseness and melancholy form not component parts of the Christian system: and the latter should be taught to distinguish between the good-natured pleasantry of the cheerful, and the shallow-minded levity of the jovial and the gay. He who has reason to feel thankful to the great God for the inestimable privilege of a head and heart well balanced, because enlightened and sanctified, would find much in Wolff's Lectures to commend, and much to edify:—and the derivation of real benefit from the recital of the labours of this indefatigable Missionary would lead to a more accurate estimate of alleged inconsistencies and apparent eccentricities—would tend to prove that an extraordinary calling, of necessity, demands the possession of extraordinary qualifications of body and of mind—extraordinary exhibitions of character and of conduct. Mr. W.'s concluding appeal at the close of his last lecture, was enough to melt a heart of adamant—and that man is truly to be pitied who could have retired unimpressed. It was one of the simplest and most genuine bursts of the subduing eloquence of the heart to which we ever listened*.

* It may perhaps serve the purpose of satisfactorily rebutting certain ungenerous and unfounded insinuations thrown out by some of the Calcutta Journals, to remark that, after Mr. Wolff's first return from Palestine and Persia to England, and before his alliance with Lady Georgiana Walpole, he delivered his Lectures, with great success, in London, Edinburgh, Dublin, and in almost all the other chief towns of England, Scotland, and Ireland, before the Royal Asiatic Society of London, the Universities of Oxford and Cambridge, and all the Universities of Holland. And this is the man who when he returns to England laden with much richer stores of information than before, is, according to the oracular deliverance of certain defamers, to be hooted and scouted out of society! Such is the judgment and such the charity of liberalism!

REVIEW.

The Human Origin of Christianity.—London, 1831, pp. 132.

It may appear surprising to many of our Christian readers, that we should notice a work*, recommended by nothing new or weighty in argument, and distinguished in no way from its predecessors in the same unholy cause. There is indeed spread over its surface a thin veil of studied courtesy and sentimentalism, calculated to deceive the unwary; but under it we find, as usual, objections brought forward as new, which have been long abandoned as unusable by the more acute among the Deists themselves, unfairness and studied misrepresentation, and a determined purpose to see only so much of the Christian argument as is convenient, and to believe any thing, however monstrous and revolting to common sense, and in the teeth of large and unchallenged evidence, provided it be a bare possibility, and make against Christianity. Had it been circulated only among the European part of the community, we might therefore have safely left the book to its own merits; for we are convinced, that no well educated and intelligent man, whether he be Christian or Deist, will find any thing here either to shake his faith, or confirm his doubts. Such purpose indeed was never contemplated by "the friend to the Natives," who brought it here: it was sent to the Editor of the Reformer to be circulated among his countrymen, and we have good reason to believe, that this purpose has been carefully and industriously carried into effect. Now it would be unreasonable to expect from them an accurate knowledge of the present position of the Christian advocates, of the extent and strength of the Christian evidences, of the trials they have met with, of the triumphs they have achieved, and of the fact, that at this moment there is not one standing argument against Christianity, one single objection which has not been again and again refuted. Indeed, this is allowed by the writer of the work now before us; and he accounts for it by the supposition that it has never yet been thoroughly sifted! It follows then, we should think, on unexceptionable testimony, so far as prejudice is concerned, that after all the attacks made against it, the religion of Jesus stands as yet firm and unshaken; and it is only incumbent on us to show that the present work is a mere cento of stale objections; which, on the author's own showing, leave the argument just where it was before. We know that for these charges, and for others which we shall be afterwards con-

* From the title page it was printed at London in 1831. It is advertised in Blackwood for October, 1832: from which it may be presumed, either that the author was ashamed to publish it; or that it has fallen still-born from the press—certainly the more probable catastrophe.

strained to bring against the unhappy individual, who is the author of the book in question, we shall be accused of uncharitableness, and intolerance: but we cannot feign a respect which we do not feel, nor stop to bandy compliments with the man, who is doing his utmost to rob us of that faith which is dearer than life, and to degrade our race to a level with the brutes. We speak plainly, because we feel warmly; and we bring nothing forward which we are not prepared to substantiate.

"That man's soul," says Coleridge, "is not dear to himself, to whom the souls of his brethren are not dear. As far as they can be influenced by him, they are parts and properties of his own soul, their faith his faith, their errors his burthen, their righteousness and bliss his righteousness and his reward,—and of their guilt and misery his own will be the echo. As much as I love my fellow men, so much and no more will I be intolerant of their heresies and unbelief—and I will honor and hold forth the right hand of fellowship to every individual who is equally intolerant of that which he conceives such is me*." Therefore would we earnestly warn the Hindoos, and especially the young and the ingenuous, against the deadly principles and opinions advocated in the work before us. It raises the flag of open defiance against all that is called God in the world: it proclaims war against all religion, and strives to plunge us again into the midnight darkness of annihilation,—fit dwelling for "the sty of Epicurus," the owls and the bats of the moral world. The great and the good men of antiquity believed the knowledge of their own immortality to be a jewel beyond all price, and were willing to spend, aye, and to sacrifice life, in the search after that glorious truth, which was first brought into the clear light of day, by Him who said, "I am the resurrection and the life;" and in every age, and in every religion, it has been the parent of high endeavour, the comforter in affliction, the conqueror even of death. What shall we say then of the man, who sits down in cold blood, to rob his fellows of their life beyond the grave, and to do his little utmost in reviving the brutalizing and gloomy doctrine, "that death is an eternal sleep?" Even if this were true, his conduct is condemned by his own principle, "the greatest happiness of the greatest number;" for he surely seeks not their happiness, who strives to take from them that, which, whether it be a delusion or a reality, in this life animates, consoles, and delights; while if there be indeed a God, and an hereafter,—a God, who for all these things will bring him into judgment,—what shall become of the souls whom he has ruined, and of him who is guilty of their blood? That we may not be accused of misrepresentation on so awful a subject, we shall let the work speak for itself.

* The Friend, p. 80.

"But what will become of the world, will religionists exclaim, when it shall be generally admitted that there is no revelation from heaven; when men shall know themselves, from all time, left alone, as it were, in the realms of space, uncared for, unthought of, by the Deity?"

"There exists in the heart of man, an underived and inextinguishable principle—the principle of morality—the sympathy and disinterested desire for others' good,—‘The cautious feeling for another's pain,’—together with the sanctions of approbation and love to those whose conduct is guided by these feelings; of indignation against the man of blood and violence, the oppressor, the unjust, the hard-hearted, and the selfish.

"The existence of these moral feelings, is altogether independent of a belief in the sanctions of future punishment and reward, held out by revelation, forming part of the original constitution of the human mind. When what is called revealed religion shall be banished for ever, an enlightened and extensive benevolence shall have sway upon earth, and be the fountain of all happiness. Religion, at present, encumbers morality; narrows, confines, represses, or mis-directs its energies. To diffuse a belief in certain mysterious dogmas,—to exalt the glory of a single Being, is now enjoined, as the noblest and the ultimate aim and duty of man, to which all things else are infinitely subordinate. Let us look forward, with fervent hope, to the day when the virtue and happiness of human millions, and not the glory of one Being, however excellent, shall be acknowledged to be the End which it is man's highest and most holy duty to promote: when, instead of indulging visions of future bliss, in another world, men will direct their endeavours to realize, to the whole species, the greatest amount of happiness in this."

It would be mere waste of argument to combat such principles: it is enough for us to hold them up to the abhorrence of our readers. But we *will* ask the question, as our author has truly enough divined, what will become of the world, when it shall know that the Divinity has departed? How shall each man toil through the arduous problem of existence, master his passions, meet his temptations, and do in all things wisely and well, when he shall know that God looks not on him, cares not for him, and that after all his struggles, he shall die, even as a beast? "By faith," says the philosophic Apostle; by "general benevolence," says the follower of Jeremy Bentham*. We look back through the vista of 6000 years, for the workings of this principle; but, apart from religion, we cannot find the least traces of it: and yet we are sure that we are on the right track, for we meet with the Epicurean and the Sadducee, the sensualist and the defier of God. We turn to the elements which compose our present society; and again,

* It is obvious that our remarks apply only to the system of Bentham, in so far as it proposes to supersede religion by a wrong application of its own principles. Here we think it at once weak and mischievous. It is but just to say, that this part of the system has been long abandoned by its ablest advocates, among whom we are glad to recognize the name of Albany Fonblanque, a man, in our estimation, at the least equal to Bentham himself. While on this subject, we would strongly recommend to our readers, Robert Hall's sermon on Infidelity, Dr. Channing's short paper on 'the Importance of Religion to Society,' and the able and eloquent essay of Mr. Mangles, which has appeared in our former numbers.

apart from religion,—from that religion, which bids us to love the Lord our God with all our soul, and “our neighbour as ourselves,”—we look in vain. The infamous decree of the French Republic, with its dreadful fruits, warns us that the world is not yet fit for such “pure and exalted morality.” When then shall the boasted era arrive? Not until the world shall recognize and act upon the ‘greatest happiness’ principle. But how is it to be governed until then? Even as it is now, “not by the dim prospect of our condition in the world of souls, but, by *the moral opinions of society*, and ultimately by *the fear of the hangman*.” Here it is to be observed that, according to the system, this general benevolence rests on the moral opinions of society, and must be evolved from it. Now let us listen to Dr. Bowring, the great Coryphaeus of the party, when speaking of this very subject. “If,” says he, “there is any such thing as a faculty established for the purpose of telling man what is right and wrong, it at all events varies very oddly in different latitudes. For there is scarcely any assignable thing that is in some places announced to be wrong, that has not in others been declared to be venial or right. In short, the boasted monitor is evidently reducible to Locke’s definition, of being ‘*our own opinion of the nature of our own actions*†.’” With such a precarious foundation we wonder not that our author is after all driven, for his system of government, to the fear of the hangman. And this tissue of folly, inconsistency, and maudlin sentimentality, is to sweep from before it all religion, and to be looked upon as the result of ‘a free and ardent examination’ into the claims of Christianity,—as the only and perfect engine for the moral government of a world lying in wickedness. We ask the Hindoos, we ask any reasonable man, to contrast the two. The blessed God, say the Christians, is infinitely wise, and infinitely good: and being so, as undeniably wills the happiness of his creatures, as he knows how it may be best effected: consequently, if he has revealed his will to mankind, such revelation must be a sure and a stable, and an unerring standard. Further there is, (as must needs be,) such a revelation, intelligible to the lowest, while it fills and surpasses the highest capacity; miraculously adapted to the wants and necessities of our nature, bearing “glad tidings of great joy,” glorious, and in all respects worthy of the most high God. No, says this preacher of benevolence, God, if there be a God, cares not for his creatures, but leaves them without guide or compass to struggle with their misery, and then to perish, body and soul, for ever. Let us go round with both, according to the Baconian philosophy, among the stern facts and realities of life. Tell the thief, listening to the famished cries of his children, or carried away by the headlong tide of passion or successful crime, “Refrain! and you may inherit heaven: do,

* Page xiv.

† Westminster Review, No. 34, p. 612.

not for this God will bring you into judgment!" or tell him in the words of Bowring, "Refrain! for a greater amount of pain will be produced from the breach of the principle, that the welfare of the public is to be preserved, than from the endurance of the consequences of maintaining it*: do, and unless you are found not, you will never be called to account for it:" and we leave it to the common sense of our readers to decide, which will act as the more powerful restraint. Say over the death-bed, "Hope not to meet again; the dead is gone for ever:" say to the sufferer, crushed to the earth by sickness or oppression, "There is misery here, and no hope hereafter!" and will he not, in bitterness of spirit, nurse such mockery of consolation? But tell him, that "men may kill the body, but cannot kill the soul;" and that "his light afflictions, which endure but for a moment, work out for him a more exceeding, even an eternal weight of glory;" then will not his heart lighten, and his dim eye be raised in grateful joy to his God? We trust, that we shall be excused for dwelling so long on this subject, because though the Utilitarians are a small party, they are a loud and a busy one: and we would again earnestly warn the young and the ingenuous against those, "who believe Christianity an imposture, the Scriptures a forgery, the worship (if not the belief) of God superstition, hell a fable, heaven a dream, our life without providence, and our death without hope†." Beautifully, and profoundly, does the same author continue, "My friends! a clothing even of withered leaves is better than bareness!" We have merely to add, that the system, such as it is, is to be found almost verbatim in Bolingbroke's works, vol. v. p. 82. "Universal benevolence," says he, "benevolence to all rational beings, is the great and fundamental principle of the law of nature." But the eagle eye of St. John saw at once, where its weak point lay; and, accordingly, he allows the *hypothesis* of future rewards and punishments, to be useful, and even necessary, "to encourage virtue, and restrain vice," p. 238. Having, as we trust, shown that the Utilitarian system, as applied to Religion, is visionary, as it has always been inefficient, in practice, inconsistent in its parts, and plainly contradictory to 'the greatest happiness' principle, taking away pleasure and giving pain, taking away life and hope, and giving nothing in their room;—while, the will of God, if it be revealed, must contain in it all that is necessary to the greatest happiness of mankind,—we come now to the second part of our argument, viz. "Whether Christianity be such a revelation‡?"

* Westminster Review, p. 419.

† The Friend, p. 38.

‡ As the Preface contains the argument, the main body of the work only filling up the details, we shall devote this paper to the preface alone, reserving the remainder (which will not detain us long) for another paper.

Our author begins, like most other authors now-a-days, with a flourish about 'the march of intellect,' and the other wonderful doings of this wonderful age. Now, we quarrel not with 'the march of intellect,' but we cannot say that hitherto we regard it with special veneration. It seems to us, that its direction and spirit are altogether exoteric. Steam-coaches, rail-roads, constitutions, theories, schools of every sort, in short all that can conduce to our external comforts, and conveniences, start up at its bidding; and so far all is well. But so long as men disregard the maxim, "Know thyself;" so long as they cease to study their own nature and their relations with God and eternity, we fear they are only employed in "cleansing the outside of the platter." Therefore, we think, that the *practice* of Christianity has indeed much to fear from the spirit of the age; but any danger to the evidences of Christianity, we regard as a mere chimera. And we shall shortly state our reasons for thus thinking. The religion of Christ stands as yet unshaken; "but," says our author, "it has never yet been put to the test of a keenly searching reason and enlightened morality*." Now we, in our simplicity, had always imagined, that no debateable truth in the annals of mankind had ever been subjected to such a thorough sifting, such a rigid application of the inductive philosophy. Indeed he himself tells us, somewhat inconsistently, that "from the earliest ages of Christianity to the present time, the different branches of the external proofs of the truth of revealed religion have employed the lives of men of the most profound and laborious research; and their labours have produced a body of evidence, which, by the advocates of the cause, is invariably asserted to amount to moral demonstration†." But what pretensions had these men to "a keenly searching reason and enlightened morality?" It is true, that they number among them, Newton, Pascal, Locke, Grotius, Butler, Lord Bacon, and Boyle: true, that these have all recorded their conviction, that the argument for Christianity amounts to moral demonstration; but slaves of prejudice, and caring nothing for truth or falsehood, "*their sole aim was to make out a strong case on one side‡!*" And thus the evidence of all that is highest in intellect, purest in soul, most upright in conduct, is summarily and *charitably* disposed of! We would not seek a more decisive proof of the utter littleness of the writer's mind, than this very sentence. But let us turn to those masters of reason, who born in the same age and country, and under precisely similar circumstances, have yet been able to soar above all the prejudices of birth and education, though they scorned not to truckle to hypocrisy, and systematic misrepresentation. We shall mention a few of those who have assailed Christianity, that the Hindoos (for we write chiefly for them) may see what truth there is in the assertion, that it has not yet undergone the test of rigid scrutiny.

* Page x.

† Page xx.

‡ Page xl.

Not to mention Julian, Celsus, and Porphyry, we have in our own country Lord Herbert of Cherbury, Hobbes, Blount, Toland, Lord Shaftesbury, Collins, Woolston, Tindal, Morgan, Chubb, Bolingbroke, Hume and Gibbon; in France, Voltaire, Rousseau, Helvetius, Diderot, and the whole host of Encyclopedists; in Germany, Maimonides, Kant, Schelling, Fichte, with an army of metaphysicians, and rationalists; and in our own days, Paine, T aylor, Carlisle, and last and immeasurably least, the author of *the Human Origin of Christianity*. Now we ask, how is the negative argument, arising from their failure to shake the evidences, got rid of? Forsooth, because they were "solitary individuals*." Are not they the very *elite* of infidelity? Were not the Encyclopedists combined as one man? Have they not denied the existence of God, the sequence of cause and effect, the evidence of the senses, the truth of all evidence, nay, even their own existence, in a vain attempt to pull down Christianity by bewildering common sense? Has it not been attacked through Astronomy and Chronology? and, Laplace has said it, in vain;—through Geology? and Cuvier has declared its facts, so far as discovered, to be in marvellous accordance with the Mosaic account. Have not verbal Criticism, History, Anatomy, Physiology, Logic, Metaphysics, all in their turn, been employed against it?—and, on the authority, not of divines, but of those versant in such pursuits, each and all in vain. We ask, then, (and we think with some show of reason) have those evidences, which have engaged the highest intellects in the world for 1800 years, any reason to fear because the small fry of modern literature sound their penny trumpets, and boast, that with precisely the same elements to work on, and no new element superinduced, they will overthrow the arguments, which convinced Pascal and Newton, which baffled Bolingbroke and Voltaire?

But leaving these preliminaries, let us come to the objections against Christianity, as a Revelation from God. In p. xiii, it is said, that, "the grand doctrine which Christianity holds out to bind the conduct of man, is that of eternal torments in a future state, for the evil thoughts and actions of this life." It would be just as fair, and just as true, to say that the child is bound to his parent, not by that affection which God hath put into his heart, but by the fear of punishment. So far from being the grand doctrine of Christianity, this does not even form one of the elements of the perfect Christian character. "There is no fear in love," says the Apostle, "but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. We love him, because he first loved us." 1 John iv. 18, 19. The grand doctrine of Christianity is salvation through Jesus

* Page xi.

Christ ; the grand principle of its morality, is Love to God and our brethren. It teaches the Christian to love all that is purest and holiest, bodied forth, and shining in brightest lustre in the one perfect being of God ; to hate sin, as " a foul and spotted thing ;" to subdue every evil passion, and evil thought ; to go about continually doing good, and striving in all things to imitate the Being whom he loves ; and, after he has done all, in the sincerity of a humble and holy heart, to lament the short comings of his love, and the imperfections of his obedience. It enjoins love to God, not for the sake of reward, but because God loves us, and Christ died to save us. Its very rewards can only influence the holy, for they are pure and spiritual ; while its punishments have no terrors, save for " the ungodly and for sinners, for the unholy and profane." Yet we are gravely told, that this religion " encumbers morality ; narrows, confines, represses, or mis-directs its energies." O what the men of this world would give to get rid of the doctrine of a future judgement ! " I feel assured," says our author, " that thousands reject Christianity, *without further examination*, from abhorrence of the doctrine of eternal perdition alone. It was this feeling which first induced me to examine closely the ground of that authority, viz. the New Testament, on which the assent of all men to such a doctrine is demanded," p. xiii. He objects to it on three grounds : its inhumanity, its inefficiency, and its being in contradiction to our reason ;—and so did Bolingbroke before him. Let us take them in their order. " Better," says he, " had that portion which may be destined to ultimate happiness never existed, that the torments of the damned might be spared ;—better had creation never been, or that annihilation should be the end of the whole race, than that the guilty few should sink under the last doom of everlasting torture," p. xvii. Again, we find the same sentiment almost verbatim in Bolingbroke*. " It would be absurd to suppose that God inflicts eternal punishment on his creatures, which would render their non-existence infinitely preferable to their existence on the whole." Vol. v. p. 542. The Bible tells us, God creates all men practically free to choose the good or the evil. He gives them every possible help they can desire, promises to pardon their sins, holds out the most glorious rewards, spares not his only Son, condescends even to intreat—to beseech them to accept of life and salvation : he has made the time of their probation short ; and warned them solemnly, but affectionately, of the coming wrath. If then men *will* mock the mighty God, and in defiance of Him, rush into perdition, shall they not be punished ? No ! say the Atheist and the Epicurean ; they may oppress, rob, steal, add murder to rapine, and incest to murder : and for all

* Let us be understood, here and elsewhere, not to assert that the objections have been borrowed, but that they have been made before.

this, God will not bring them into judgment ;—they shall wallow in riches, and die at their ease. “ God,” says the Apostle, “ shall render unto each man according to his deeds, whether they be good or evil ;” to some, many stripes ; to some, few ; to all, in proportion to their crimes and their opportunities. Now, we would ask, does not the very fact, that men are to be found, whom the fear of so awful a doom is insufficient to deter from sin, even when they believe in its certainty, afford the highest presumption of its reasonableness, and its necessity ? It may be satisfactory to quote here Lord Bolingbroke’s after admission, that if there be degrees of punishment, he could persuade himself that the guilty “ remain, if they do remain, excluded from the happiness of the others, and reduced to a forlorn state. Some such hypothesis,” he adds, “ I could admit as probable, when no certainty is to be had, because it contradicts none of the divine attributes, sets none of them at variance, nor breaks their harmony.” Vol. v. p. 493. But this doctrine is not only inhuman, says our author, but observation will convince any one, that “ as a sanction to deter from crime, it is powerless,” p. xiv. Precisely the same argument proves, that as a sanction to deter from crime, human legislation is powerless : for are not crimes committed every day in defiance of it ? However, our author has afterwards thought fit to answer himself : for to the preaching of this very doctrine he principally attributes the success of Methodism, and of Christianity at first*. We have already shown that considered *per se*, it is not in contradiction to reason, or goodness, and in direct consonance with the wisdom and justice of God. This the writer attempts to invalidate, by mixing it up artfully with the old question of the origin of evil, and the seeming imperfections of the present system : which, if it proves any thing, proves the high probability, the moral necessity, of an after state. It is painful to read the senseless and daring blasphemy, which he vents on this subject. He even blushes not to tell us, how the world *ought* to have been made†. We recommend to his notice the words of Lord Bolingbroke on this subject, and hope that the lesson from such a quarter will not be lost. “ It would pass for down-right madness,” says he, “ if we were not accustomed to it, to hear a creature of the lowest form of intelligent beings undertake to penetrate the designs, to fathom the depths, and to unveil the mysteries of infinite wisdom, which the most exalted of created intelligences would adore in silence.” Vol. v. p. 297.

Pass we now to the main argument, stopping only to observe, that if a man proceed to the study of the evidences wishing that they may be true, because they bring him news of immortality and salvation, and supply the wants of his nature, he is the slave of prejudice, and his testimony is inadmissible, but if

* See pp. 56 and 57: † See pp. xv. and xvi.

another man, shocked by the inhumanity of the grand doctrine of Christianity, and convinced of its inefficiency, be impelled forcibly by these considerations, to examine its proofs*, we are not according to our author to question for a moment his perfect impartiality and candour!

The whole strength of the objection depends on the following sentence from Dr. Whately's logic, in which he refers not to the Christian *miracles* alone, (a child can see through such a clumsy artifice as this,) but to the Christian religion.

"The religion exists,—that is, the phenomenon; those who will not allow it to have come from God, are bound to solve the phenomenon on some other hypothesis less open to objections; they are not indeed called on to prove that it actually did arise in this or that way, but to suggest (consistently with acknowledged facts), some probable way in which it may have arisen, reconcileable with ALL THE CIRCUMSTANCES of the case."

Now, we shall suppose (which is impossible) that some such hypothesis has been found; nay, we can afford to go further: let Christianity be a bare possibility, and let the other hypothesis advance to any degree of probability you please, short of proof, which by its terms, it can never admit of;—(and we imagine, that the infidel can scarcely wish for more;) yet, if there be such a thing as moral demonstration in the world, Pascal, the first and clearest of human thinkers, has demonstrated, with all these admissions, the utter folly of the annihilation system. "Between us, and these three great periods or states, HAPPINESS, OR MISERY, OR NOTHING, no barrier is interposed but life, the most brittle thing in all nature; and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it, such persons have nothing left but the miserable chance of annihilation, or of hell†." But there is a necessity of choosing. The thing is placed beyond the indifference of our will. Which then are we to take? The possibility of eternal happiness; or the certainty of annihilation or hell? "Therefore," he concludes, "there are but two sorts of persons, who deserve to be styled reasonable; either those who serve God with their whole hearts, because they know him; or those who seek him with their whole hearts, because as yet they know him not." But religion is not left to a peradventure, though even a peradventure would be sufficient to prove that those are inexcusable, who despise or neglect it. It has proofs, which no ingenuity of man or devils can overturn; phenomena, which no hypothesis can account for, but the truth, and the power of God. Let us see how far the hypothesis, which forms the argument of the book, agrees with the conditions of Dr. Whately. It is as follows:

"In estimating the character of the writers of the New Testament, there is one fallacy which runs through the whole argument of all divines; with them, the question consists but of the following alternative;—either, my

* Page xx.

† Thoughts, page 42.

they, the gospel-writers were honest men, or they were impostors; they either delivered the truth, the whole truth, and nothing but the truth, or the tale they put forth to the world, was an entire fabrication. They have been blind to the fact, that in human nature, especially when it is strongly influenced by religion, there may be a mixture of true belief and delusion, and of honesty and imposture, in the same individuals."

We have puzzled ourselves in vain to perceive this fallacy; and we suspect that after all it rests with the writer himself. The inevitable alternative remains, either they deceived, or they spoke truth. Nobody ever denied, that true belief and delusion, honesty and imposture, may exist in the same individual. But when the Apostles say, that five thousand were fed with a few loaves and fishes, that the dead came to life, that Jesus himself rose from the grave, and appeared to more than five hundred at once; and when they rest their faith on this saying, "If Christ be not risen, then is our preaching vain, your faith is vain, ye are yet in your sins; yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ;" (1 Cor. xv. 14, 15.) surely, if there be meaning in words, this was either truth, or gross imposture. They could not possibly be here deceived; they make it the very foundation of their faith; and if false, then is that faith a fabrication. Mahomet spoke many truths, and may in some sort have deluded himself; but he is not the less an impostor.

But we promised to show that all the objections brought forward were stale, and often repeated. Will it be believed that this boasted hypothesis, this fallacy which runs through the whole argument of all divines, is not only a common one, but has been distinctly refuted by Bishop Butler, in his well known Analogy, of which it is scarcely possible to conceive that the writer could be ignorant. Here it is. "It is intimated further, in a more refined way of observation, that though it should be proved, that the Apostles and first Christians could not, in some respects, be deceived themselves, and, in other respects, cannot be thought to have intended to impose upon the world; yet it will not follow, that their general testimony is to be believed, though truly handed down to us, because they might still in part be deceived themselves, and in part also designedly impose upon others: which it is added, is a thing very credible, from that mixture of real enthusiasm, and real knavery to be met with in the same characters*." But before we proceed to refute this hypothesis, let us try how it answers Dr. Whately's conditions. "The noblest evidences of our Lord," says Pascal, "are the prophecies which preceded him. Supposing one single man to have left a book of predictions concerning Jesus Christ, as to the time and manner of his coming, and supposing him to have come agreeably to these predictions, the argument would be almost of infinite force. Yet here the evidence

* Analogy, p. 318.

is stronger beyond all comparison. A succession of men, for the space of four thousand years, follow one another, without interruption or variation, in foretelling the same grand event.* They foretell the precise time and place of his birth, his family, his condition in life, his character, his works; that he should be rejected by his own nation, betrayed by his own disciple, suffer an ignominious death; they mention his deportment during his trial, his being scourged, scorned, and buffeted, the offering of gall for drink, the piercing of his side, the parting of his garments by lot; that he should be reckoned with malefactors, buried in a rich man's grave, and rise from the dead on the third day. They declare that the Jews should in their turn be rejected, scattered over the earth, become a scorn and hissing, and never unite with the nations among whom they dwell—a fact contrary to all other history, and all other experience. They foretell the bringing in of the Gentiles, and the spread of the Gospel of Christ. They contain many other prophecies, which the destruction of Jerusalem, Babylon, Nineveh, Tyre, and the present state of Egypt, Rome, Arabia, and other countries *indisputably* prove to be true. And what says “the hypothesis” to this? *Nothing*. Again, St. Paul insists on the typical nature of the ceremonial law, “the school-master, to lead us unto Christ,” which was done away by him, yet which “he came not to destroy, but fulfil;” and on its wonderful adaptation to that Gospel of which it was the shadow. But this also is left out in the hypothesis. We ask too how it is, that twelve illiterate fishermen of Galilee, from their own accounts, at first ignorant, ungrateful, and cowardly, should have a clearer knowledge of human nature, than all the wisest men of antiquity?—how, while every man can lay his hand on the errors of Plato and Aristotle, no man can point out a flaw in the morals and opinions of these humble peasants?—we ask, from whence did they derive that morality, which feels to our souls, like a breathing of the pure air of heaven, while their countrymen were grovelling in the very depths of Rabbinical absurdity?—how, they went about writing and publishing to all the world “we can work miracles, we can speak with tongues,” and how, with the loss of all, at the risk of life, tens of thousands believed them, and died with them for the same faith? But this “the hypothesis” does not profess to account for. We ask, how they discovered that change in the human heart, effected by the Spirit of God, to which Baxter, and Owen, and Leighton, and Jonathan Edwards, and Doddridge, and thousands of wise and good men in every age of Christianity, have borne witness, as wrought in their own souls? how they alone have discovered our depravity, our wants and infirmities, and pointed out a reasonable and a glorious method of remedy? But “the following inquiry will regard the exten-

* Page 142.

and evidence only*." The Apostles may have been enthusiasts, and impostors; the Gospel miracles (or some of them at least) may have owed their origin partly to delusion, and partly to fraud:—and this is gravely made into a book, as a hypothesis "reconcilable with all the circumstances of the case," that is, according to Dr. Whately's premises, with all the facts and all the evidences of the religion of Christ! Nay, it is not even pretended that the actual existence of delusion or fraud can be shown in any one case! This most extraordinary admission we shall give in the writer's own words: "My business," says he, "will be accomplished if I can show, not of course the exact circumstances, as they occurred in *any particular case* of supposed miracle, but that the relations which have descended to us, of these miraculous events, can all be accounted for, on one or other of those principles of human nature which I have denoted;" p. xxiii. To this 'may be,' we shall for the present simply oppose the answer of Bishop Butler. "To argue that because there is (if there were) like evidence from testimony for miracles acknowledged false, as for those in attestation of Christianity, therefore the evidence in the latter case is not to be credited; this is the same as to argue, that if two men of equally good reputation had given evidence in different cases not way connected, and one of them had been convicted of perjury, this confuted the testimony of the other. It can never," he continues, "be sufficient to overthrow direct historical evidence, indolently to say, that there are so many principles, from whence men are liable to be deceived themselves, and disposed to deceive others, especially in matters of religion," p. 321. Surely nothing can be plainer than this. Twelve, or if you will, twelve thousand men come forward, of unstained and unimpeached honesty, and give evidence to the truth of certain facts, which have been done in the presence of multitudes, both friends and foes: their evidence is uncontradicted; no flaw is detected; no counter-evidence adduced; and they seal its truth with their lives. What then is to destroy its force? Why? that there have been liars in the world. And so every fact in history may, with equal facility, be shown to be uncertain or false.

But we will not leave the author in possession even of this miserable hypothesis; we are prepared to show that the four possibilities, on which it is propped, are in contradiction to the known circumstances of the case, and therefore never could have happened. This, from want of room, we reserve for our next No.: in the mean time, according to our promise, we proceed to show that they are all old acquaintances, and have been brought forward long ago. They are as follows: 1. That the doctrine of Jesus was carefully adapted to the religious feelings and prejudices of the Jews. 2.

* Human Origin, p. 3.

That he gained his followers by his doctrines, and his preaching alone, before he wrought any miracles. 3. That this prior reverence caused some cures wrought by the influence of imagination to be looked upon as miracles; and 4. That his Apostles, though sincere, devout, and even virtuous believers, invented all the rest. p. xxii. The first is to be found in Chubb and Bolingbroke. "Jesus," says Mr. Chubb, "came not as the founder of a new religion, but as a Jew to Jews." "Christ," says Bolingbroke, "was to outward appearance a Jew, and ordered his disciples to do what the scribes and pharisees taught; and when he commissioned his Apostles to teach and baptize all nations, he meant the Jews dispersed in all nations," vol. iv. p. 305. The 2nd and 3rd are thus mentioned by Leland.

"As to our Saviour's miracles, Dr. Morgan pretendeth, contrary to Christ's own most express declarations, that he did not appeal to them as proofs of his divine mission. He also repeateth the stale objection, which hath been often answered and exposed, that the miraculous cures which Jesus wrought were owing to the strength of fancy and imagination in the patient, and not to power in the agent." vol. i. p. 160.

They are supported here, in the usual manner, by the hackneyed and worn-out stories of the heathen miracles and the Abbé de Paris. The fourth is, of course, common to all infidel writers; though we believe, the additional circumstance, that the Apostles, destroying thousands by a system of gross delusion, exaggeration, and fraud, were yet honest and virtuous men, is altogether peculiar to our author! In conclusion, he asserts, "that he has been led, in every step both of premises and conclusion, as it were by the hand of grave divines, or lay persons of eminent genius and orthodoxy." With regard to this, we say to our readers, read them, as we have done!—for a more impudent and bare-faced misrepresentation, we have never happened to meet with.

We have now answered, so far as we can discover, every thing that bears the appearance of argument in this new attack on Christianity; and we are prepared to show, that the details by which it is supported are (if possible) weaker and shallower than the argument itself; while one and all of them have already been refuted again and again. This we scarcely deem necessary; but as we write principally for the Hindoos, we mean to take them up shortly in another paper.

To conclude, we will do the author the justice to say, that his book is written throughout in an easy, even, an elegant style; that it preserves a studied appearance of candour and moderation, and that he is evidently a clever and ingenious man: but these good qualities are altogether spoiled by a large admixture of little-minded misrepresentations, lax and cold-hearted morality, and a total want of originality. As an attack on Christianity, we consider it the most powerless that ever saw the light. M.

Query.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

I understand that it has been lately asserted, that repentance and faith are *not* necessary to the baptism of adults from among the heathen, and that some have been lately admitted to this ordinance in Calcutta, who were not supposed to be possessed of these qualifications. Such a practice appears to myself as contrary to the formularies of the Churches of England and Scotland, and the approved Catechisms of the Independents, Baptists, and Methodists, as it does to Scripture; and lamentably adapted to degrade the character of Protestantism in India, by raising up a race of Natives, Christian only in name, but as heathen in character as the most depraved class of Roman Catholics in this country. May I beg to know what is the acknowledged practice of Missionaries of all denominations on this important subject?

I remain,

Gentlemen,

Your most obedient servant,

BETA.

Calcutta, April 20, 1833.

Poetry.

For the Calcutta Christian Observer.

ON THE DEATH OF A BELOVED CHILD.

"We sorrow not as those who have no hope."

Oh Death! relentless is thy sway! Thou com'st,
And with the besom of destruction sweep'st
Away, alike the aged and the young!
The hoary head, the sportive infant, *all*
Must bow submissive to the will of Death!
But mark the sacred and heav'n-breathing calm,
The holy resignation, peace of soul,
With which a Christian mother meekly views
The fairest blossom in her garden fade,
And droop, and wither swiftly, 'neath the blast,
The cruel blast, of Death! Her eye perceives
A father's hand directive in the stroke.
She knows, "He willingly doth not afflict,"
Nor "grieve the sons of men;"—that love, pure love,
Such love as mortal man's frail intellect
Cannot conceive, the message dictated.
Her heaven-directed soul can soar aloft,
And *bless* the issuer of the command.
And now, behold this pious humble one,

Lamenting, yet not hopelessly, her child !
 Hear her, in mournful accents, pouring forth,
 In lone soliloquy, her melting soul !
 ' A tender nursing to thy parents' hearts
 ' Wert thou, my Agnes ! Well-remember'd hour,
 ' That brought our darling to our longing arms.
 ' All budding sweets and infant innocence,
 ' She came, a blessed boon, 'midst hopes and fears :
 ' Foster'd and rear'd by kind and loving hands,
 ' And watch'd and tended with the gentlest care,
 ' The lovely bud was just transform'd into
 ' The lovelier flower,—serenely opening wide
 ' Its petals to the sky, and shooting forth,
 ' In all unconscious elegance and grace,
 ' Its loveliness to an admiring world :
 ' Form'd in the sweetest mould,—with mind and soul,
 ' As pure and heavenly, as we well might think
 ' An angel's.

Yet, alas ! this beauteous frame
 ' Could not preserve my Agnes from the wreck,
 ' The fatal wreck, of human nature—no !
 ' Her mortal form was such as early claims
 ' The worm, its kin—the grave, its resting-place.
 ' Yes ! she is gone ! her exit hence was peace—
 ' Brief earnest of interminable joys !
 ' Sure, what my Father doth appoint is best !
 ' 'Tis true the casket beautiful is gone,
 ' But, oh ! the precious jewel still is safe !
 ' Her soul yet lives,—my nourished plant still thrives,
 ' And flourishes, in Heaven's fair Paradise,
 ' Beneath th' immediate culture of its God !
 ' Oh God ! I bless thee ! Thou hast call'd my child,
 ' A flower ne'er meant to bloom in this cold earth,
 ' And ta'en her to thy bosom ! There she's safe,—
 ' Safe from the sins and follies of a world
 ' Teeming with strife and discord, pain and woe."
 And, yet, this precious lov'd one still remains
 Fasten'd around the heart of her fond mother,
 Lives in her parents' mutual thoughts, and lives
 Deathless in their affections ;—while the hope,
 Shall cheer and animate their struggling hearts,
 The sure and certain hope, of a full-blest
 Reunion in that world of painless life,
 Where Death no more can enter, nor can bid
 The kindest hopes to wither, and to die !
 Oh thou, who'rt poor in this world's estimate,
 And poor in earthly treasures, look to heaven !
 Receive the legacy of Jesu's love !
 The blessed Saviour "*chastens* whom he loves,"
 Nor lifts th' afflictive rod, save for our good,
 Our final good, our soul's prosperity,
 Our lasting joy, and our abiding bliss !

C.

Chinsurah, April 10th, 1833.

Missionary and Religious Intelligence.

CALCUTTA.

NEW COURSE OF LECTURES BY THE REV. MR. DUFF.

We copy with pleasure from the *Reformer* the following notice of Mr. Duff's intention to recommence his Lectures on the Evidence of Revealed Religion, for the benefit of the Educated Natives.

Mr. Duff, having finished a course of Lectures on the Evidence of Natural and Revealed Religion, has for some months past been proceeding with an exposition of the leading topics recorded or revealed in the Bible. These lectures being of necessity addressed to those who acknowledge the divine authority of the Christian Scriptures, Mr. Duff has been anxious to recommence another series of lectures on the subject of Evidence, for the sake of those who are yet unacquainted with the grounds and foundations of the Christian Faith. The plan to be pursued is characterized by openness, candour, and fairness. With the view of arriving at some conclusive result, a number of prominent connected points are to be chosen in succession. The theme for consideration on any particular evening is to be announced at least eight days before hand. In this way, the subject may be previously pondered, and in the course of time, scope will be afforded for the full statement of all manner of doubts, difficulties, and objections. Two Presidents are to be selected, one by Mr. Duff, and another by the class of doubters or inquirers, in order to ensure perfect justice on both sides. The topic for discussion will be regularly introduced by Mr. Duff, and on his sitting down, any or all who conscientiously differ from him, will be at liberty, or rather will be in a friendly manner invited, to state the nature of their doubts, or objections, and to call for and expect satisfactory answers. Thus may generally arise a discussion which from its very nature cannot fail to edify many, and to interest all. The discussion will be held on alternate Tuesdays in Mr. Duff's Lecture Room. The first is to commence on Tuesday next, the 12th instant, and the theme proposed, as a preliminary to what may follow, is "the Possibility and Desirableness of a Revelation." It is to be hoped that all truly candid and educated Hindus will embrace the present opportunity, in all respects so favourable, for removing scruples, correcting misapprehensions, pointing out real difficulties, and displaying the honesty of their professions as "Inquirers after Truth."

The same subject has been very warmly taken up in other journals, in one of which it is remarked, that "the most captious of the Natives and others can no more say they only hear the Lectures, but cannot have their doubts proposed in a satisfactory form. They have now an opportunity to do both, and they must either accept the offer, which, if they are sincere, they will most thankfully do, or they must bide their vain boasting in silence. If they are sincere, they will rejoice in the opportunity, and thankfully accept the offer. If they are not, their falsehood, hypocrisy, and artifice, to deceive and endanger others, will be exposed, and treated as it deserves, with all the shame and ridicule such conduct will naturally bring upon themselves, by the discovery of their real design to ruin others, both in this world and the next."

Mr. Duff was particularly desirous that this notice should be made as public as possible in every way, and invited all and every one who had objections, to come and propose them in a decorous way, either privately or publicly, and in his own strong language positively declared, that if any such objectors now declined the offer, they could only be considered as "cowardly enemies" of the mental improvement and peace of others, especially among their fellow countrymen, who really sought the truth, in its own importance. In fact, to leave Natives without religious instruction, has shown the destructive tendency of knowledge undirected by principle, for then it is only the means of proving a Curse to themselves, and all around them, whatever they may be, so far as their influence can extend, either by bad principles or bad examples, and fearful is the responsibility incurred by those who thus afford the uncorrected means of abuse, as well as of those who thus abuse instruction to the flood-like purpose of moral ruin. The evil has appeared in all its hideous deformity, it will be felt in all its turpitude and destructive effects on society."

On the preceding notice we have only to remark, that the reason why Mr. Duff did not propose to reiterate his observations on the Evidence of Natural Religion, is that by far the greater part of those who once spouted the degrading dogmas of Atheism, having once and confessed their folly, now profess their belief in the being and attributes of a God of infinite perfection. So far well. And an candid investigation has led them so far, we trust they will not stop short, when only a part of the journey has been completed. At present, we need only farther remark, that in pursuance of the plan already described several meetings have been held at Mr. Duff's house, and that the discussions have hitherto been conducted with commendable moderation on both sides.

BAPTISM OF BANGS ARUNDO CHUNG MINGCHUAN.

Another native, of respectable rank and family, who has received an English education, has been publicly received into the Christian Church, in the person of Ansoo Chong Mingsundar. He is a orphan of the late Dr. Thompson Mingsundar, who even years ago greatly distinguished himself by writing a spirited tract against the prevailing system of Hindoo idolatry. Ansoo, who appears to possess a good deal of the noble independence of his uncle, was admitted a pupil in the General Assembly's School, on its opening in August, 1833. In accordance with the system of tuition pursued in that school, he, together with his class-fellows, soon commenced the study of the New Testament. It was not long before his mind became arrested by the contradictions and sophisms contained in the *Shwan* on the Mount. The ideas, the prospects, the images, the illustrations, all were so peculiar, and seemed so apparent and so true, the glimpses of light flashed through his soul, and he was often heard to exclaim, "How beautiful, how tender, how kind, how full of love and goodness. Oh, how unlike the spirit and method of Hindooism! Surely this is the truth!" Never was there a more striking exemplification of what Owen styles, "the self-evidencing power of the Bible." As the young man advanced in his acquaintance with its contents, he constantly contrasted its statements with those which the Brahmins rehearsed from their shrines, and he appeared, as it were, internally to see and feel that there was truth in the former, and error in the latter. He demanded no external evidence to authenticate the Divine authority of the Christian Scriptures. To him the reading of the sacred volume was like the presence of the light of day, exposing surrounding objects in their true colours; or rather, like the sudden admission of the solar rays into a dreary cavern, bringing to view the hideous and loathsome objects with which it had been shrouded. Before the sun of Christ, *idol*, Hindooism looked like an assemblage of all possible deformities. Not that he disparaged miracles and prophecies,—for the evidence arising from these can be urged irresistibly in the case of all whose minds have not been opened to discern the internal light, the spiritual meaning, and the verisimilitude of Gospel statements,—but he declared that these were not necessary for his conviction, there was something in the whole spirit, and plan, and announcements of the Gospel that came home to his soul in the light of truth, independent of external proofs.

In the month of March, 1831, he, first of all the young men ventured to go to the house of the Rev. Mr. Duff, on Sunday evening, for further instructions in the Christian faith. The Scriptures were read and expounded, and several small tracts, partly in English and partly in Bengallee, were put into his hands. An account of the sickness and death of a little Burmese girl, who had been told of the love of the Saviour, greatly affected him, and this circumstance tended still more to convince Mr. D. that his was a mind singularly open to the reception of moral and spiritual impressions. This conviction naturally dictated the course of religious study recommended to Ansoo. In his case it was manifestly unnecessary for the attention to be, in the first instance, engaged with external evidences: it was therefore proposed, that the study of these should be deferred till a later period of his progress in Christian knowledge.

As his ideas gradually became more mature, he began to speak with unusual freedom and freedom, on the subject of religion, to his friends, neighbours, and acquaintances. Some smiled, and others mocked; some entreated, and others reprimanded; some were grieved, and others exasperated with rage at his daring hardihood. He would no longer bow down at the feet of Brahmins, nor listen to their alarming prognostications, nor meet, as formerly, their frequent pecuniary demands for the performance of various less rites. He was therefore traduced or circumvented by them in every form which malice could prompt, or ingenuity suggest. One day a young Cashmiree Brahmin chided him severely for abandoning idol-worship, and by way of enforcing his censure, threatened the vengeance of the idol gods. "What is an idol?" retorted Ansoo, "an idol is nothing, nothing but a piece of wood, clay, or metal; why then should I fear it? And to prove to you that I have no fear, bring me here all your idols, and I'll kick them with my foot, and break them to pieces and trample upon them, and you'll see how they cannot help themselves, or hurt me. I'll run the risk of their wrath." Having struck at such boldness, the Brahmin next day lodged his complaint with Mr. Duff, saying, "What shall I do? my gods have been abused and blasphemed by that Atheist Ansoo: he is your scholar, surely you must punish him." Mr. Duff explained and finding that he could not get the satisfaction which he expected, the Brahmin seriously spoke of appealing to the magistrate, adding, "if the Atheist were in my country he would be put to death, as he deserves!" Another day, Ansoo met, near a water tank or pond, with a real Atheist, who scornfully addressed him: "Well, Christian, what is God? and why do you believe in God? Nature, nature is God: there is no

* It is the custom with bigotted Hindoos to brand every man as an Atheist, who renounces his faith in Hindooism.

† It may here be noticed that, though this Brahmin has not yet become a Christian, he has certainly become more liberal in his opinions.

and but nature." And calling upon him to look around, he continued, "See the works of nature: these plants, and trees, and animals are all produced only by the power of nature." Anando replied "Well, friend, you say nature alone does all these things; how can you prove that nature alone can do such great things? let me take some mud out of the tank and place it on the border, and if through the power of nature alone, I see it gradually changed into a plant, an animal, or a man; then, I'll believe that nature, itself, has so great a power." The Atheist, not willing to trust to the "experimentum" proposed, silently withdrew.

Our space will not admit of our entering into farther details at present. Anando recovered, "through good report and through bad report." His father, who holds an official situation in Jemore, and who, all along, sanctioned a handsome monthly allowance for his support, was repeatedly written to by friends, that he might, by fair means or foul, put a stop to his son's career of heresy. It was first proposed, that Anando should marry, agreeably to the Hindoo custom, and his father made large offers if he should comply. But the son replied, that he could think of no such thing, on any condition, however favourable, as it would interfere with his course of study. A threat was then held out, that his name should be erased from the calendar of his caste, and he should thereby become an object of detestation to his very family and friends. "Do as you choose," was the resolute reply. His name was accordingly erased. Last of all, his friends vowed that they would outcast the father also, if he did not stop "the monthly supplies." The father implored by letter, and at last came himself to Calcutta, to see what could be done. Unlike most of the Hindoos, the father, in consequence of his father Brujomahon's example, had a considerable tinge of liberality, and would readily have allowed his son to do what he pleased, provided his countrymen relinquished their upbraidings. He endeavoured, by every means, to persuade his son; but all in vain. At length, finding the attempt to be hopeless, he wrote a letter to the Rev. A. DUFF, which we think worthy of insertion in this place. The style, which is a sufficient voucher for the genuineness of the letter, is that of a native of the old school, who is nearly half educated in the English language; but the sentiments, considering that they are those of an idolatrous Father, must be allowed to indicate uncommon liberality. The letter, which may be received as a curiosity, is verbatim, as follows:

TO THE REV. A. DUFF.

HONOURED SIR,

I am sorry to inform you, that I had intended to meet you, but on account of my unfavourable situation, I am unable to meet you, because I am going in my situation on a up-country, therefore I am unable to go to you, so I hope you will excuse me.

I beg leave to inform you, that my son Anand Chander Mojoondar is one of your scholars, who was a follower of Hindoo Shastro, but now I see him becoming a follower of Christ, because I always see him shut the door of his own room's and praying to God, and he always looks the Holy Bible, and by seeing those things I persuade him in many ways by promising some of money, yet he is not willing to come to own Shastro, but he is willing to leave me and his families, and all his property, and to follow in Christian religion, even that what I will tell him, if I tell him, he says me, father bequits for a moment and I shall follow in true religion.

So with great pleasure I do write you that he promised me that he will be follower of Christ, therefore I deliver my son in your hand, convert him in your own way and make him your follower, and from this moment he become your own son as he is mine.

With great pleasure I have held my pen to write these few lines, that as he become your son, so I hope you will fulfil his attention's which he has intended in his heart.

And I am very desirous to have your letter.

I am, Sir, Your most obedient servant,

Calcutta, 11th June, 1831.

MORHOON MONTOO MOJOONDAR.

Immediately after the delivery of this letter, Anando voluntarily applied to Mr. Duff for baptism. His address on the occasion was such as can never be forgotten by Mr. Duff. Agitated to an uncommon degree, Anando, in substance, thus spoke: "What shall I do? I feel that I am a sinner, a great sinner, a sinner that deserves to be eternally punished. What shall become of me? If I die this night, I fear I shall be lost for ever, and I know I deserve such a fate. What shall I do? I am troubled, much troubled; day and night I am troubled. But in the Bible, I read of God's mercy. May I not trust in it? I sometimes feel that I may, and so try to think and do what is good; when all at once I feel that I am sinning more. Then I read the Bible; I cannot help reading it, and there I find something that catches me, in a way which I cannot explain. I feel that Christ is the only true Saviour. Last night I could not sleep, and so arose and lighted my lamp, and read the Bible, and it caught me, and I am convinced that here is the only way of salvation. May I not then publicly profess my faith in Christ by baptism?" Such was the nature of Anando's address, and Mr. Duff, overjoyed at what appeared the working of the Spirit of God, engaged to take steps for the

accomplishment of his fervent wish. After this time Anando continued to improve in his knowledge of the Christian Scriptures under the direction of Mr. Duff, in conjunction with his excellent conductor Mr. McKay. Several circumstances, however, which it is unnecessary to detail, rendered it advisable to postpone, for some time, the admission of the young convert into the Christian Church. In January last, Mr. Charles, junior minister of the Scotch Church, kindly engaged to devote one evening each week to the important task of still further preparing him for the solemn ordinance. And on Sunday the 21st April, the rite was publicly administered, with the mutual consent of all parties, by Mr. Charles, in the presence of the congregation of St. Andrew's Church. The occasion was interesting and solemn beyond the power of language to describe. Oh, may this promising disciple of the Lord Jesus be enabled through divine grace to fulfil all the obligations which with so much serious feeling he engaged to discharge. He still continues a pupil of the General Assembly's School.

This opportunity is embraced of publicly tendering Messrs. Duff and McKay's acknowledgments to the assistant teachers, Messrs. Bender and Pereira, who have been employed in the General Assembly's School, with only a slight interruption on the part of one of them, since its commencement. Their constant exemplary conduct, and the readiness and fidelity with which they explain and enforce Christian truth, have contributed much to the cherishing of a religious feeling among many of the more advanced youths. And to them, too, Anando must ever feel himself under no ordinary obligations.

TWO RELIGIOUS PERIODICAL JOURNALS IN GERMANY.

The *Bergedorf Messenger*, (*Bergedorfer-Bote*) is a weekly paper, consisting of four quarto pages, edited at Hamburg, by Mr. Loebhardt. It comprises Theological Disquisitions, Practical Advice, and Religious Intelligence, and it is conducted with marked ability, with candour towards opponents, and with an enlightened attachment to evangelical truth and piety. Amidst the dreadful desolation of the German Protestant churches, from their helpless subjection to secular dominion, and from the flood of false Rationalism which has spread among them, it is a matter of gratitude and encouragement to find, in many places and in various laudable ways, a vigorous stand made on behalf of truth and holiness. It is not among the least important of these instruments of good, that several periodical works exist, conducted on evangelical principles, and with learning, wisdom, and ability. Besides the *Bergedorf Messenger*, there are the *Repository of Clerical Correspondence*, by the Rev. C. P. H. Brandt, pastor of Windisch, in Bavaria, begun about seven years ago, and published weekly; the *Mission Paper of Calw*, in Württemberg, once a fortnight; the *Lutheran Church Journal*, by Dr. Hengstenberg, begun July 4, 1837, and published twice a week at Berlin; the *Lutheran Indicator of Christianity and Theological Science*, by Dr. Tholuck of Halle, every five days, and there are others, which we know only by seeing them occasionally cited or referred to. At the same time, the periodical literature on the side of the Neologists, Antisupernaturalists, or Rationalists, is extensive and powerful.

Professor H. P. Hopfer, of Leipzig, has published a Dissertation to show that the opposition to the Gospel in our days is far greater than it was at the time of the Reformation.*

He supports this thesis on the following grounds:—

1. That Luther found in the minds of men generally a belief in the Scriptures as the word of God, a foundation on which he could stand and enjoy firm footing: but this is now wanting.

2. That Luther had, indeed, many and great errors to contend against; but not a so called *Polite Christianity*, [or Religion.]

3. That Luther had, indeed, many and mighty enemies to encounter; but not the poison of circulating libraries, newspapers, and periodical writings of all sorts.

Is the Professor mistaken? Read his book, and weigh his arguments—intelligent, perspicuous, attractive, brief, and conclusive.

In addition to those which we have already described, it is with great satisfaction that we can mention the following:—

The *Bengen Monthly Paper*, published by a society of gratuitous school teachers, at Biele. It consists of matter which appears admirably adapted to interest, instruct, and edify.

The *Swabian Church-Friend*; but this title was in September 1831, changed into the *Christian Messenger from Swabia*, published by Mr. Steinhopf, at Stuttgart, every Saturday evening. Every number commences with a memoir of some exemplary Christian, and the rest consists of intelligence, short essays, or rather observations and correspondence.

The *Most Recent Accounts of the Progress of the Kingdom of God* Berlin. A pamphlet of the nature of a missionary register; whether published monthly or oftener, we do not know.

Bahn. Ch. Sectr.

* Bergedorf is a village or small town near Hamburg.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

APRIL.

2. Serjeant Oliver Shaw, H. M. 16th Regt. to Mrs. E. Midwell.
3. W. S. Lambrick, Esq. to Harriet, eldest daughter of Joseph Savigny, Esq.
Mr. Peter Dunlop Trezevant, to Miss Margaret Thompson.
At Simla, at the house of His Excellency the Commander-in-Chief, R. Laughton,
Esq. Assistant Surgeon, Political Agency, Amballa, to Miss Ann Agnes May.
10. Mr. Lewis Toyn, to Miss Elisabeth Mary, third daughter of the late Mr.
Thomas Whitworth Jones.
18. At Mouhyr, J. F. D'Oyly, Esq. to Miss Page.

BIRTHS.

MARCH.

6. At Allahabad, Mrs. A. D'Cruse, of a daughter.
7. At Allahabad, Mrs. Wm. Johnson, of a daughter.
12. The lady of Capt. C. Hewatson, 49th Regt. of a son and heir.
13. At Meerut, the lady of Capt. Hoggan, 63d N. I. of a son.
14. At Berhampore, the lady of J. D. Horklots, Esq. of a daughter.
19. At Bhaugulpore, the lady of J. P. Ward, Esq. C. S. of a son.
23. Mrs. D. Robinson, of a still-born child.
The lady of Captain R. Noyes, of a daughter.
24. At Chunar, the lady of Lieut. W. M. Stewart, Fort Adjutant, of a son.
At Kurmour, the lady of Captain B. Johnstone, of His Highness the Nizam's
Army, of a son.
25. At Berhampore, the lady of Captain Henry Doveton, of a daughter.
26. The wife of Mr. W. Harper, Assistant, new Mint, of a daughter.
27. Mrs. Benjamin Richards, of a daughter.
28. At Russapnglah, Mrs. Robert Browne, of a son.
29. Mrs. Potter, of a daughter.
At Mirzapore, the lady of Hay Tweeddale Stewart, Esq. of a daughter.
30. Mrs. J. D. Smith, of a son.
31. At Cherri Poonjee, the lady of Major Orchard, H. C. Eur. Regt. of a daughter.

APRIL.

1. At Jessore, Muddenderry Factory, the lady of Charles Oman, Esq. Indigo Plan-
ter, of a daughter.
The lady of Lieut. Corrie, 54th Regt. N. I. of a son.
3. At Dinapore, the wife of Mr. T. Grey, of a son.
5. At Noncolly, the lady of R. M. Skinner, Esq. of a daughter.
7. At Meerut, the lady of Lieut. Graham, Executive Engineer, of a daughter.
9. The lady of Mons. Etienne White, of a son.
At Meerut, the lady of Valpy P. T. Turner, Esq. 1st Cavalry, of a son.
10. At Chinsurah, the lady of H. Brownlow, Esq. Civil Service, of a son.
12. At Agra, Mrs. C. S. Stowell, of a daughter.
13. At Barrackpore, the lady of Lieut. G. Burney, 38th Regt. N. I. of a son.
Mrs. J. Castello, of a son.
14. The lady of Johannes Avdall, Esq. of a son.
15. At Cawapore, the lady of George Cantley, Esq. 8th Light Cavalry, of a son.
16. The lady of J. F. Leith, Esq. Barrister at Law, of a daughter.
The lady of Ross D. Mangles, C. S. of a son.
19. The lady of R. Morrell, Esq. of a daughter.
The lady of Ensign H. J. Blunt, of the 44th Regt. N. I. of a son.

DEATHS.

MARCH.

8. At Singapore, Captain Henderson, of the Ship *Renown*.
10. At Banleah, G. S. Campbell, Esq. C. S. aged 27 years.
16. William Dick Gamage, Esq. H. C. Regular Service, late in command of the
bark *Investigator*.

18. Mrs. Maria Hall, aged 39 years.
At Mhow, Anna D'Oyly, daughter of Captain W. Geddes, Horse Artillery, aged 11 months and 18 days.
22. C. B. Hoare, Esq. Assistant Surgeon, H. C. Military Service, aged about 34 years.
23. Mrs. Catherine Sophia Kemp, lady of A. D. Kemp, Esq. Attorney at Law, aged 34 years, 3 months, and 16 days.
24. Mr. John Paschall, aged 27 years.
25. At Bancoorah, Ensign W. F. Alexander, 50th Regt. N. I.
26. Adam, the youngest son of Mr. A. Gbe, Town Major's Office, aged 3 years and 6 months.
27. Mary, the infant daughter of Major H. Burney.

APRIL.

2. Mr. Francis DeMonte Sinaes, aged 37 years, 10 months and 16 days.
3. Miss Mary McCaffrey, aged 10 years.
The infant daughter of Mr. D. E. Rodriguez, aged 6 months and 29 days.
7. J. C. Price, son of Mr. J. Price, Superintendent of the Governor General's Band, aged 8 years, 8 months, and 22 days.
8. Mr. Charles Ladd, of the Hercules, aged 22 years.
9. Mr. Lewis Parara, Pennoner, Civil Department, aged 67 years.
Near Chanderghaut Factory, on board of his boat, Mr. J. Kellie.
10. Mrs. A. Lemousin, aged 27 years.
Mr. George Foot, Conductor of Ordnance, aged 47 years.
Captain J. Vincent, H. M. 16th Lancers, aged 35 years.
11. At Howrah, Master A. P. Brance, infant son of Mr. A. Brance, aged 11 months and 23 days.
Miss Matilda Martindell, daughter of the late Lieut.-General Sir Gabriel Martindell, K. C. B. aged 8 years and 8 months.
Mr. Charles Millet, of the Hercules, aged 32 years.
12. Mr. J. Watson, of the Juliana, aged 17 years.
16. James R. Barwell, Esq. Sub-Treasurer, aged 49 years.

Shipping Intelligence.

ARRIVALS.

MARCH.

22. Winscales, George Fisher, from Liverpool 25th October.
24. Trial, (Bark,) George Baker, from Bombay 1st and Allepee 19th January.
- Irrawaddy, (H. C. Str.) W. Warden, from Pooree 21st March.
25. Jessy, (Brig,) J. Auld, from Penang 2nd March.
27. Enterprize, (H. C. Str.) C. H. West, from Pooree 24th March.
- Shawhool Hamed, E. Dumont, from Bombay 5th and Point De Galle 24th January.
- *Passenger from Point De Galle*:—Mr. James Cannon, Merchant.
- Cecilia, (Brig,) P. Roy, from the Straits of Malacca 7th March.
- *Passengers*:—Mrs. Ambrose and child, H. Alexander, Esq. and Mr. Seth.
28. Elizabeth, (Bark,) Stephen, from Madras 13th and Kistnapatam 16th March.
- Cavendish Bentinck, E. Cook, from Madras 19th March.
30. Fifeshire, (Bark,) W. J. Crawley, from Madras 14th and Masulipatam and Visagapatam 25th March.
- *Passenger*:—Mrs. Crawley.
31. Ernaad, J. L. Gillet, from Madras 21st March.
- *Passengers*:—Mrs. Turton and family, Mr. and Mrs. Preston, Mr. G. E. French, and Mr. J. MacDonell.

APRIL.

1. Robert, H. Blyth, from London 16th Oct. Mauritius 19th Feb., Madras 16th and Gogoolapelly 25th March.
- *Steering Passengers from Mauritius*:—Mrs. Littlefield and 3 children.
- Thos. Dougall, (Brig,) D. K. Brown, from Singapore 21st February and Pooree 5th March.
2. Young Rover, (Schooner,) W. Warwick, from Moulmein 3rd March.
- *Passengers*:—Mrs. Warwick and 2 children, and Miss Green.
- Sultan, (Bark,) T. Mitchel, from Madras (date not mentioned).
- *Passengers from Madras*:—Captain D. Wilson, Country Service, and James Talbert, Esq.
3. Drongan, J. MacKenzie, from Madras 26th March.
5. Red Rover, (Bark,) Wm. Clifton, from China 26th Feb. and Singapore 6th March.

19. General Gascoyne, J. Fisher, from Liverpool 10th Oct. Isle of France 21st Feb. Colombo 1st and Madras 13th April.
 — Hooghly, P. J. Reeves, from London 2nd Dec. and Madras 14th April.
Passengers:—Dr. and Mrs. Herklots, Dr. Harding, Dr. Waugh, Mr. Sturt, Engineer's Department, Cadets Tullock and Wynne, Mr. Keymer, Mr. Crane, Merchant, and Mr. Whitson, Free Mariner.
20. Samuel Brown, Harding, from Liverpool 28th December.
21. Dalla Merchant, (Burmah Brig,) Crisp, from Rangoon 4th April.
Passenger:—Mr. R. Theodore, Merchant.
22. Jamesina, (Bark,) Thos. Hector, from China 16th March and Singapore 3rd April.
Passengers from China:—Mrs. Donnelly, and Alexander T. Donnelly, C. S.
23. Crown, (Bark,) J. Cowman, from Liverpool 20th December.
 Burraket, (Schooner,) J. Fergusson, from Madras 12th and Masulipatam 18th April.
Passengers from China:—T. J. Morris, Esq. C. C. S. From Singapore—G. Fraser, Esq. and Ezekiel, Merchants.
7. Bee, (Brig,) W. Warden, from China 13th Jan. and Singapore 5th February.
Passengers from China:—John Eide, Esq. From Singapore—J. Matheson, Esq. J. Agie, Esq. and A. M. Brown, Esq.
7. Enterprize, (H. C. Steamer,) C. H. West, from Pooree 4th April.
8. Eamont, (Bark,) J. Nash, from Singapore 13th March.
13. Ann, J. M. Adler, from Mauritius 10th February, Bourbon and Pondicherry (date not mentioned), and Madras 5th April.
Passenger from Mauritius:—Messrs. Bignon, and S. Chabrier: from Madras Mr. J. S. Biga.
- Salamanca, (Brig,) H. Goodwin, from Madras 4th and Eekapelly 6th April.
Passengers from Madras:—W. Eugenord, Esq. Merchant.
12. Water Witch, (Bark,) Henderson, from China and Singapore.
Passenger from China:—R. Wilkinson, Esq. Merchant.
16. Mary, (Schooner,) T. Daniel, from Rangoon 3rd April.

DEPARTURES.

MARCH.

24. Dover, (Ann,) Austin, for Boston.
 — Thetis, Boothby, for Mauritius.
 — John Foster, (Brig,) Tozer, for Moulmein.
26. Lord Althorp, (Brig,) P. Sproule, for Liverpool.
 — Angelica, (P.) J. L. de Almeida, for Macao.

APRIL.

3. Will Watch, (Bark,) Wm. Barrington, for Penang and Singapore.
Passengers:—Mrs. Thompson, C. T. C. Collins, 25th Regt. N. I. Esq. M. Collins, Master Thompson, Master Gogerly, Tonko Abdulla, Prince of Queda, and followers.
4. Adelaide, (Bark,) A. Steel, for Moulmein.
Per Adelaide, for Moulmein:—Mrs. Burney, A. D. Maingy, Esq. Major Barney, Captain Rawlinson, and Dr. Richardson.
7. Emma, (Bark,) A. Chelin, for the Mauritius.
Per Bark Emma, for Mauritius:—Mr. E. Maurell, and Mrs. Quosnel and 3 children.
10. Andromache, J. Andrews, for London.
Passengers:—Captain McDonald, and Rev. Mr. Percival.
14. Exmouth, D. Warren, for London.
Passengers:—Captain and Mrs. Pearce, Captain and Mrs. Field and 2 children, Dr. and Mrs. Tytler, Mrs. Sage, Mr. McKenzie, Lieut. Poett, Lieut. Grissel. *Stowage* *Passengers*—Mr. and Mrs. Conductor Casebourn, Mr. and Mrs. Anderson and child, Mr. and Mrs. Skeavington and child, Mr. Anderson.
- Aimable Creole, (F.) Gerand, for Bourbon.
22. Britannia, (Bark) R. B. Bowden, for London.
23. Susan, R. Gillies, for London.
Passengers:—Mrs. Eglinton, Mrs. Masoni and children, R. Eglinton, Esq. Mr. Myers, and Captain Nicholl.
- Herculean, J. P. Battersby, for Liverpool.
 Winscales, G. Fisher, for Liverpool.
- Fifeshire, (Bark,) W. J. Crawley, for Madras.
Passengers for the Coast.—Major Sutherland, Mr. Morris, and Rev. Mr. Wolff.
- Jessy, (Brig) J. Auld, for Moulmein and Penang.
25. Tanjee, R. Richards, for Bombay.
 United States, (Amr.) J. Webb, for Boston.

[illegible]

QUARTERLY EXTRACTS

TENDING TO ILLUSTRATE THE OPERATIONS OF THE

British and Foreign Bible Society.

Published by order of the Committee of the
CALCUTTA AUXILIARY BIBLE SOCIETY.

TWENTY-NINTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Twenty-ninth Anniversary Meeting of this Institution took place on Wednesday, May 1, at Exeter Hall. The Right Hon. Lords Bexley and Mountsinford, the Bishop of Winchester, the Hon. Mr. Shore, Sir C. Hunter, Z. Macaulay, Esq. J. Plumptre, Esq., Drs Winter, Humphreys, Bennet, Morison, and Cox; the Rev. J. W. Cunningham, the Rev. Daniel Wilson, and a great number of Clergymen and Dissenting Ministers of the various religious communions, were on the platform. The room was well filled, but not so crowded as we have seen it at former Meetings of this Society.

The Rev. A. BRANDRAM read a communication from the Noble President, Lord Teignmouth, in which his Lordship regretted that he was unable, in consequence of continued indisposition, to attend the Meeting; but earnestly prayed that those who might assemble might rejoice in the Divine presence and blessing, that their great objects, the glory of God, and the eternal good of their fellow-creatures, might be promoted.

The Bishop of Winchester then proposed that, in the unavoidable absence of their Noble President, the Right Hon. Lord Bexley should take the Chair. The Motion was carried unanimously.

The CHAIRMAN said that he felt it to be a high honour to be placed in the chair of their beloved President—a chair which he for so many years had filled with such credit to himself and with such benefit to others. It was a consolation that he was still preserved to them; and that though not present in body he was with them in spirit, and that they had the benefit of his prayers for the prosperity of the Society. They had abundant reason to bless the Divine mercy which had preserved the Society amidst the numerous changes which had shaken various nations of the world. There had been confusion and discord around, but the various noble institutions of the country had been permitted to proceed forward promoting the glory of God, and scattering numerous blessings upon mankind. For twenty-eight years the Society had existed, promoting the union of Christians of various denominations. He felt assured that, so long as they carried the work forward with purity and simplicity of heart, aiming to promote the glory of God and the good of their fellow-creatures, seeking the blessing of God on their humble endeavour, so long they might reasonably hope to prosper. Might they thus go forward till the knowledge of the glory of God covered the earth, as the waters covered the deep. (Cheers.)

A letter was read from the Bp. of Lichfield and Coventry, in which he regretted his inability to attend on account of indisposition, and prayed that God might bless the Institution, to which he declared himself most cordially attached.

The Report was then read by the Rev. A. BRANDRAM.

The Rev. A. BRANDRAM, the Clerical Secretary to the Society, then proceeded to read the Report of the Committee for the year, which, though it announced a falling off in the amount of the Society's income during that period, gave, in every other respect, a most encouraging account of its progress in almost every country in the globe, in the circulation of the Word of God. With this general remark, and referring our readers to the Report itself for longer details, we shall limit our notice of its contents to a few of the most prominent points. Not less than 175,182 copies of the Scriptures had been circulated in France within the past year. (Hear, hear.) A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly amongst the Catholic cantons. (Hear, hear.) The most important fact connected with the distribution of the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hinderance or restriction on the part of the Emperor. The correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand of 10,000 copies in the maritime parts of China and the island of Loo Choo. In the West Indies, there had been an increase of the number of Auxiliary Societies.

After noticing, in terms of deep regret, the loss sustained by the Society during the year, in the deaths of the Rev. Rowland Hill, of Lord Gambier, one of its Vice-Presidents, of Mr. Bainbridge, and of Dr. Adam Clarke, it went on to say, that the total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, was 536,841; making a total, since the commencement, of 8,145,456. There had been added to the Society 112 Auxiliaries during the year. The Society's receipts during the past year, amounted to 75,492*l.* 10*s.* 5*d.* Of this sum 25,604*l.* 1*s.* 7*d.* were the contributions of Auxiliaries, and 40,717*l.* for the sale of Bibles and Testaments. The receipts of the past year as compared with the preceding, showed a falling off of more than 6,000*l.* The total expenditure of the Society within the year, was 86,761*l.*

The Bishop of Winchester then came forward, and was warmly greeted. He had, he observed, to move the first Resolution, which was, "That the Report, an abstract of which had been read, should be printed and circulated under the direction of the Committee." After apologising for the absence of the Bishop of Chester, who was prevented from being present by his being obliged to attend a Meeting of a Society with which the interest of many parishes in his diocese were connected, the Right Rev. Prelate proceeded: The Report which they had heard read presented two subjects—one of regret, and the other of congratulation. It was indeed a subject of deep regret to him, as it must be to the Meeting, to have to lament the loss of five such valuable friends to the Society as had been called away since their last assemblage in that Hall—those who had been the earnest and devoted servants of the Society, or rather, he should say, servants of the Lord, to whom the Society belonged. He would not hurt himself, or the feelings of those whom he addressed, by any lengthened remark on the merits of those lamented individuals, but there was one whose name was so bound up with this Society, who was associated in the minds of all present with every thing that was mild and pious, and truly benevolent, which he could not wholly pass over without a word. He meant the late Venerable Rowland Hill. (Applause.) The last Meeting at which he had attended was a Bible Meeting—one of the oldest Bible Societies in the kingdom: thus the last public act of his life was perfectly consistent with the first and

the whole tenor of his course. After a deserved compliment to the memory of the late Mr. Bainsbridge, the Right Rev. Prelate went on to observe, that there was even in their death a circumstance which must be greatly consolatory to the Society. They had, in dying, put seal to the former testimony, and declared that the Bible which they distributed was the foundation of their hope—that the Saviour whom it taught was the only one through whom the salvation of fallen man could be wrought. (Hear, hear.) The next subject of regret was the great falling off in the amount of the Society's fund, and though he was not disposed to undervalue that circumstance, he thought, that even in that there was something for congratulation. The falling off was not occasioned by any diminution in the demand for the Sacred Scriptures, which he was glad to observe was everywhere on the increase, but from a diminution of the annual contributions, for which a variety of causes, probably arising from the pressure of the times, might be easily ascribed. It was a subject of congratulation to see that the Society was ever ready to seize the opportunity, when a door was opened for their exertions, to lose no time in availing themselves of it—when the hand was stretched out for aid in the circulation of God's Word, that it was certain not to be withdrawn empty. He was glad to find the demand for the Scriptures increased from central Africa—that country to which we owed so much; and in which we were returning some good for the miseries we had been the means of bringing on her unhappy children. (Applause.) It was also a source of much satisfaction to find a demand for the sacred Scriptures so greatly increased in a quarter which he owned he had not expected it—he meant from France—in which it now appeared that the present supply of Bibles was not equal to the demand. The increased demand for Bibles, and the increase in the number of Bible Societies in the West Indies, afforded a pleasing proof that, if it were the present lot of many of the inhabitants of those colonies to be the slaves of men, they were determined to shake off the slavery of sin. Another and a peculiar motion for congratulation would be found in the spirit in which the proceedings of the Society were carried on—in that disposition which was so evident of an ascription of all their success in the distribution of the Bible—to the acknowledgement that it was he and he alone who was the Lord of the harvest and could make it abundant. He fully concurred in the appeal made to the friends of the Society to come forward and exert themselves on the present occasion. Might he not hope that that appeal would be carried to the heart of each, and that the “still small voice” within the heart of every one present might ask this fearful question, “Lord, is it I?” Am I the friend of the Bible Society—have I examined its principles—have I weighed well all the important truths of that Book, to which I am pledged to be a friend? What were the grounds on which the Society sent forth so many millions of copies of the Sacred Scriptures? and it was here that the friend of the Bible might take his stand—it was the love of Christ which guided them in this great work. (Hear, hear.) Let that be the principle on which they proceeded, and they should hear no more defalcations; and if some of their active agents should be removed, others would be at once found to supply their places. Let each man look to his own heart and cherish those principles of diffusive benevolence which were founded on the love of Christ; and they might have a confident hope that he would bless their labours, and that their means would fructify in his hands. (Applause.) The Right Rev. Prelate concluded by moving the Resolution.

J. J. GUNTER, Esq., of Norwich, a member of the Society of Friends, said that he considered it a high privilege to be allowed to second the Motion of his esteemed friend, the worthy Bishop. He was glad to be able to say, that from his heart he subscribed to every word of what fell

from his esteemed friend, and he hoped they would all be of one mind, and agree that there was no other remedy for the wounds and corruptions of mankind but that which was afforded by their common Christianity. (Hear, hear.) He laid a peculiar stress on the word "common," as by it he meant that Christianity by which they were all united—by which the worthy Bis'op and himself, and all denominations of Christians were brought together—the Christianity of the Gospel which had no other foundation but which was in Christ Jesus (hear, hear)—that Christianity which taught what from his soul he believed, that there was but one remedy for the corruption of mankind, which was to be found in the love of a crucified Redeemer. (Hear, hear.) The human heart was a dead weight, which could not by its own strength ascend to any thing heavenly or holy; but as the heaviest bodies might be raised to any elevation by the application of the lever, the wedge and the pulley, so our hearts might be raised to heaven by applying itself to a Saviour's love. (Hear, hear.) After congratulating the Society on being redeemed from party spirit, than which, he observed, nothing could be more injurious to them as a Society, the speaker contended that their politics ought to be the politics of Christ—the politics of heaven. They should range themselves under Christ, and unfurl the standard of the Jew's Immortal, who came conquering and to conquer; and while all should hold their own opinion on public subjects, it should be their ruling passion and prevailing desire in connection with the Bible Society to unite in the promotion of simple truth. He supposed that if they went thus far with him, they would not object to go one step farther—that they would agree with him, that there were no means by which Christianity was more promoted than by the circulation of the Holy Scriptures. (Hear, hear.) He rejoiced that they all concurred in the opinion, that all the Scriptures were given by the inspiration of God, and that being so, they might be trusted by themselves, and that they did not require human comment to bestow upon them legitimacy amongst the children of men. (Applause.) He looked upon the Scriptures as authorized means sent by God, and that wherever they sent the Scriptures they sent an appointed testimony to the truth as it was in Jesus; and how delightful was it to think, that in sending the Scriptures, they were sending an antidote to that infidelity which was poisoning the minds of the children of men. The Scriptures carried within them the proofs of their own authenticity, and he conceived that it was not possible to read them with a prayerful spirit without being convinced that they were the Word of God. (Hear, hear.) Let them, then, go on with the Scriptures and they were safe; but let them go one step beyond the Scriptures, and then what would become of the Society? He should wish to see Christian simplicity prevail among them, as he believed that most harmony would be found within the Christian bonds where there was most simplicity. It reminded him of those words of our Redeemer, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them to babes; even so, Father, for so it seemed good in thy sight." After pointing out the advantages of such a Society as this in the promotion of Christianity, and quoting a remark of the Venerable Bishop of Norwich, that there had not been, since the days of the apostles, a greater institution than the British and Foreign Bible Society, he went on to observe, that no wonder it should be assailed on all sides—that they should be opposed by open foes, and deserted by former friends—for he always found that in proportion to the excellence of any Christian institution, was it exposed to such attacks. He then proceeded to make a forcible appeal to those present, particularly the young, to exert themselves in support of the Society; let them be patient in suffering, anxious in watching, earnest, and persevering, and immovable, and firm as a

rock, and notwithstanding the losses of friends, and the diminution of funds, they would have such an array in favour of the British and Foreign Bible Society, as they never had before. (Hear, hear.) Why had they been so successful heretofore? Because of their strict and uniform adherence to their original and simple principles. On these were founded their union, and their union was their strength. If they had not stood on such sure ground, they would not have distributed 536,000 copies of the Scriptures during the brief and rapid course of the last 12 months. They could not have sent so many millions of copies over the whole world. (Hear, hear.) He knew that all their efforts, and their rules, and principles, would have been unavailing without the blessing of Him in whose name they acted, but he also knew that that blessing had come upon the broad, strong, simple, lovely, and harmonious, principles of their Institution. (Hear, hear.) After earnestly hoping that they might continue in the same steady course, and feel its advantages more and more from year to year, humbling themselves in the sight of God—divesting themselves of all prejudice, and acting in the spirit of love, and meekness, and forbearance to those who differed from them. The Hon. Gentleman concluded by again urging the Meeting to persevere in their support of the Society. (Hear, hear.)

The Resolution was then put and carried.

The Rev. A. BRANDHAM begged to introduce to the notice of the Meeting the Rev. Dr. Cox, of New York, who had visited England as a deputation from the American Bible Society.

Dr. Cox said, that if he were unable to speak, he felt that he could weep for joy. He begged for one moment to disentangle himself from the poetry or the illusion of a scene like that he then beheld. He had slept but one night upon the island of his ancestors, and it was only three weeks this day since he left New York. When the commission, to which he felt himself utterly inadequate, was handed to him, it was with grief on many accounts that he received it. He was afraid that he should be unable to reach this country by the first of May, but he embarked on board the ship *Samson*, and the God of the Nazarite, of the tribe of Dan controlling the winds, had brought him to the British shore sooner than he expected. (Applause.) The solemn agent by which God had strewn Asia and Europe with corpses, visited America, and he was a relic spared by the mercy of God. He feared approaching a scene of so much excitement as the present, lest it should make England his grave. If, however, there were one cause in which he would rather fall a sacrifice than in another, it was in that of the Bible Society. He hoped that when he died it would be in that cause in which death had chronicled and canonized the names that had been read that morning. (Hear, and applause.) His nervous debility had increased by hearing of the death of Hill, and he knew that the undulations of that Report would find access to the west of the Mississippi. The statistics of the Daughter Institution he presumed he need not detail. Why should it be that English and American feeling should not be one in that sacred unity so eloquently adverted to by the preceding speaker? Whatever might be the prejudices, national or provincial, that existed on either shore, these Societies tended to elicit the unity of the love of Jesus Christ. He was a monarchist in relation to the kingdom of heaven, and he was glad to know that the circle of heavenly light included in one all those who loved the Lord Jesus Christ in sincerity. He looked at the idea of any other principle taking the lead, as among the dreams of the cloister, and the stupidity of the dark ages. (Cheers.) They might as well undertake the enterprise of tunnelling the Atlantic, and lighting the dark aperture with institutions of infidel philosophy, as to attempt to foster any other principle. What interest had Englishmen in degrading their own offspring?

Just as much as the offspring had in dishonouring their sires. (Cheers.) He remembering hearing Dr. Wagh once said to an American clergyman who had just returned to Scotland, and who informed the Doctor that he had been well received, "It is Christianity, my dear son, that will bind all the world together." Christianity bound in its simple elements all heaven together; it was the only tie indissoluble, and it made one of the legions of honour of the King of kings. He recollected another sentiment eloquently stated by a Premier of England under a previous reign. "England and America, the mother and the daughter, *against* the world." It was not his province to touch upon political questions, but he would Christianize the sentiment and introduce it to the platform. England and America, the mother and the daughter, *for* the world. (Cheers.) What hurt would it do to the Antipodes or to nations of any clime, were they to receive from the hands of this Society the volume of that wisdom which had been called, "The means of the eternal Spirit." America did not like nullification. (A laugh.) But he thought the Legislature would be nullified if it spoke against the influence of the Spirit of God. The Rev. Doctor then adverted to the interest which the American Bible Society had always taken in the prosperity of this Institution, and concluded by moving a Resolution to the effect, "That in the continued tokens of Divine approbation with which the proceedings of the Society had been conducted, the Meeting desired with deep and lively gratitude to acknowledge the hand of God, and to be encouraged to increasing exertion."

Mr. J. SHEPARD, of Frome, in seconding the Resolution, stated that it was his privilege during the past month to be present at the Anniversary Meetings of the Paris Tract, Bible, and Missionary Societies. With regard to the Meeting of the Bible Society there was not cause for unqualified satisfaction. There was a frank confession in the Report that in many departments the Associations had fallen off. The charge was admitted by the pastors in those departments to be true, and they formed a Resolution to exert themselves to a greater extent during the ensuing year. The proceedings of the Missionary Society were rather more encouraging. Nothing could exceed the lively interest taken in the progress of missions in central Africa. At the meeting of the Tract Society a gentleman who was present as a deputation from America, stated that it was the invariable practice at the Meetings of the Tract Society in that country to pray for the spiritual interests of France, and he (Mr. S.) submitted to the Meeting whether it was not desirable to follow the example in this country.

The Rev. J. ENTWISTLE moved, "That the cordial thanks of the Meeting be given to Lord Teignmouth, for his continued attention to the objects and interests of the Institution." It appeared to him to be kind and judicious to allow a Wesleyan a place on the platform of the British and Foreign Bible Society. Mr. Wesley, in 1729, used an expressive Latin phrase, the purport of which was, that he was a man of one book. He (Mr. W.) was a firm, zealous, uniform, and persevering friend of the Book of God, and he (Mr. E.) thought the Report which had been read furnished decisive evidence, that those who succeeded Mr. Wesley, had entered into the views, and spirit, and practice of the founder of their Society. They were attached to this Society from conceiving it to be one of the most active and efficient machines, formed and kept in motion by the hand of God for the diffusion of the Holy Scriptures. He had often thought that the cottages of the poor were not completely furnished till they had a Bible, and he did not consider that the house of a nobleman could be in that state till every room contained a copy of the Holy Scriptures. (Cheers.)

The Rev. Dr. PINKEATON, in seconding the Resolution, said, that he had laboured for the last twenty years in connexion with this Society, and when

he contrasted the state of Europe, both in a religious and moral point of view, now, with what it was at the period to which he referred. he took courage himself, and called upon the Meeting to rejoice at the change which had taken place. The principles of the Bible were at that time rejected by men who sought to deify their own minds rather than the God who created them; but latterly Bible principles had been rapidly gaining ground. There were in Germany, at the present day, individuals of the highest abilities and of the most profound learning, arrayed in defence of the Bible (Cheers.) The Bible had been introduced into thousands of schools from which it was formerly excluded. The Catholic Universities of Germany had received copies of the Scriptures, and placed them in the hands of the students. How different was the state of France at the present day compared with the year 1819, when a Bible Society was first introduced. The Government at the former period would only allow the formation of a Bible Society for Protestants, and there was the greatest difficulty in introducing the Scriptures into the schools. Upwards of 200 Catholic schools, however, had made an application for the Scriptures within the last quarter, and a Christian spirit had increased in different parts of the kingdom. The Rev. Dr. then alluded to the increased facilities for circulating the Bible in various parts of the world, and concluded by impressing on the Meeting the necessity for making an effort to increase the annual subscribers to the Institution, by which means alone the required supply could be furnished.

The Hon. and Rev. BAPTIST NOEL moved thanks of the Meeting to the Vice-Presidents for their continued patronage and support. He moved this Resolution, he said, with the greatest satisfaction, because the present was a time when the aid which such friends could render to the Institution was valuable. Still he should have come forward with reluctance, had he not recollected that on a former occasion he had perhaps done the Society some damage. He was anxious to repair the mischief; and the more, because he knew how much easier it was to commit an error than to counteract its effects, and how difficult it often was found to retrace steps which had been taken inconsiderately and in haste. (Hear, hear.) It was difficult too to counteract the effect of an opinion, when that opinion had been publicly expressed. He had heard with regret of the defalcation in the fund. If he only regarded it as the cause of withholding from many nations a portion of the bread of life, it was matter for regret: but for that deficiency, many thousands more Bibles and Testaments might have been distributed: and when it was considered that the Bible was the appointed and the authorised means of Evangelizing the heathen world, that was a calamity of no common order. But it must be looked at also as a result of some former friends of the Society having withdrawn their support. If such a circumstance as this occurred at home, he should regard it with pain, because it would imply the breaking up, in some degree, of the harmonious compact which had so long subsisted between them. It had been the joy of many, that in that Society had been found a common centre where all might meet. The Word of God had been regarded as that book of which all orthodox Christians must approve, and which they all agree is to be the means of renovating the world. But he regarded it more painfully, because that defalcation would go far to impede the circulation of the Scriptures abroad. It might be said, that the 6,000*l.* which was deficient in their funds had been poured into the coffers of other Societies, and that therefore the same number of copies of the Scriptures would still be circulated. Were this really the case, there would not be such cause for regret: the Scriptures would be circulated, and good would still be done. But even in that case there would be a great loss, because if there were two or three Societies, instead of one, there must also be a double or a triple agency, and that at a consider-

able cost, so that the number of copies of the Scriptures to be distributed must needs be diminished. (Hear, hear.) When he considered that ignorance of Divine truth was a disaster which nothing could remedy but the Book of God, the idea of its being withheld was a source of unspeakable regret. He could not but look at Albania, and many other places which had been mentioned, and then reflect with pain that the Scriptures were to be restricted as to their distribution. (Hear.) And what if the defilement should increase? What, if next year, instead of 6000/. it should be 12,000/. and the year following that there should be a still further decline? What would be the regret of sincere Christians! What would be the extent of the disasters which would befall the world! (Hear.) At the present period a spirit of inquiry was springing up in every part of the world; the ploughshare was driving over the roots of error, and they were being scorched and burnt up by popular indignation. But what would that avail if the soil were only prepared to receive plants more deadly? (Hear.)—If the nations thus disturbed were only to become as fields into which any noxious thing might be thrown?—if the errors of polytheism should be followed by those of a denial of the Divine existence—by a neglect of God—by a lawless and heart-destroying infidelity? But how could it be otherwise but by the circulation of that volume of truth which descended from heaven, and which was given to lead men to Jesus Christ the only Saviour—that book which, by the energy of the Holy Spirit, was the appointed means of quickening, of enlightening, of saving the souls of men? Were that truth withheld, the world must still be involved in miserable darkness, in hopeless despair. They had hoped that the world would be blessed—that its darkness would be enlightened by the wisdom of God—that the world would be made happy in the experience of the Gospel; and if it were not so, what was the reason? Not because they had not that Word—not because they had not the promise of the outpouring of the Spirit to render that Word effectual—not because it was not the honoured and appointed agent of God himself—but because we had not been sufficiently united—because we had indulged in cold calculations—because we had kept the blessing too much to ourselves—because we had not entered the doors which Providence had opened before us; as if the world was not yet large enough for the scope of our charity, or the heathen sufficiently numerous to engage our exertions. (Hear, hear.) It might be said that Missionaries were employed in diffusing the truths of Scripture. But was that a reason why Christians in this country should aim to circulate them? It was by the industrious and persevering labours of missionaries that translations into the languages of various nations were effected, and how little would those translations avail if they were not circulated? And did not Missionaries undertake those translations with a view to their circulation? (Hear.) Why had Morison devoted his health for years to the work of translating the Scriptures into the language of China, but that it might be given, through the liberality of Christians, to the millions of that country? And why had Bailey, at Cochin, devoted himself to similar work, even, cutting and casting the types, composing, and printing with his own hands various portions of the Scriptures? Were these men unable to estimate the importance of the circulation of Scriptures? And did not Martyn, and others whom he might name, entertain similar views? And when did Luther begin to strike his deadly blows at the system of Popery? Was it not when the Scriptures were beginning to be given in the vernacular language of Germany? And to what end were the labours of Wickliffe and Tyndal directed? Did not they aim to put the Scriptures into their own language, in order that they might be circulated far and wide? Why should Christians treasure the Word of God up in their chambers? Why

should they so often retire to meditate upon its sacred truths? Why should they set their seals to the truth of that remarkable declaration of a man of God, that he found one single passage of the Bible so full of sweetness and glory that he knew not how to proceed to the consideration of any other? Why should there be this love to the Book of God, and such satisfaction in the perusal of its contents, and why should it not be given to the heathen also—why should not the savage tribes be brought under its sanctifying influence? (Hear.) When the celebrated and beloved Dr. Watts was drawing near his end, he was found with a Bible opened before him, and in answer to the inquiry of a friend, he said, that he blessed God that he could now find refreshment in those simple elementary truths of the Scriptures which a child might understand, and which alone were now on a level to his impaired understanding. Whatever might be their views upon the subject, there was another assembly which might pass, in imagination at least, before them. They might collect a number of missionaries from their various stations, together with their converts, (a company which a room far larger than that in which they were then met would not contain,) and they might ask them what were their sentiments on that subject. Would they not all reply that they would rather lose their right arms than that the book of God should be taken from them? By means of that book the missionary had won his choicest triumphs, and on the circulation of that book his hope of success mainly depended. (Hear.) It was deemed a question of importance how the funds should be replenished, and the general answer was, that the friends of the Society must be urged to renewed exertions. But as much depended on the spirit in which those exertions were made, as on the exertions themselves. If the spirit breathed in the Report and in the speeches of that day should influence all the proceedings of the various Auxiliaries and Associations, he was assured that God could not suffer the operations of the Society to be impeded. Again: the Society was charged with having formed associations with men of the world. There were many respects in which he rejoiced in that union; but they should be careful so to employ that union, as that it might produce the most desirable results. It was passing strange that any should object to persons uniting for such an object as theirs, because those persons did not enter fully into all the benefits of such union, and because in many things, they were still worldly-minded. Why, if the whole world should unite for the purpose of sending forth the Book of God, would it not be an unspeakable mercy, and what harm could result? To get men to unite with them was, so far, a step in the cause of truth and righteousness, and even for this they would find cause to bless God. The Society had been caused also of discouraging many preachers of the truth, and of encouraging Neologians and sceptics. He was very sure that such men as Oberlin and Neff would never have thought of preferring such a charge—they never supposed that their pastoral operations were impeded because the Word of God was circulated by that Society. They were also charged with want of unity among themselves. But it was strange that they should be charged with disunion as to trifles, while they were so evidently united in grand particulars. (Hear.) It was his wish that the prayer of the Saviour for the union of all his followers might be speedily fulfilled; for it was painful to him to discover any want of affection or union. But surely if there was one means better calculated than another to promote such unity, it was their meeting together for the promotion of such objects as now brought them together. Such meetings were calculated alike to conciliate and to refresh the mind. They had also been accused of idolizing the Bible, and of superseding the need of divine influence. Such a disposition were deeply to be deplored; but the objection would hardly be made by those who had listened to their Reports, in

which man was abased and God alone was exalted. Mr. Noel concluded an address of great length and power, by urging all present, in their respective spheres, to aim in every possible way, to advance the great cause of God and truth.

The Rev. Dr Morrison said, that he did not envy the feelings of that man who could attend such a Meeting, and not acknowledge that gratitude was due to the Divine Being who had so abundantly blessed that Institution. As to the state of the funds, he was sure that there was such a spirit in the British people as would lead them to meet any exigency which might occur. (Hear and cheers.) Let that principle be sanctified by divine grace, and they might look with unshaken confidence to the people to whom they belonged for all the support they could need. (Cheers.) He looked around him, and believed that he was in the midst of firm friends to the Bible Society—of friends who had seen how God had stamped his approbation on the labours of the Society—of friends, whose own minds had been blessed in consequence of their union with that Society—of friends who had stood by that Society whenever it seemed to need any manifestation of their attachment: and he was sure that they felt themselves fully prepared in the day of its exigency to stand forward and give it the help of their hands, to prevent it from sinking into inefficiency, and to enable it to meet all the demands which were made upon it by the perishing nations of the earth. (Hear, and cheers.) He looked on the present Meeting as the representatives of the various auxiliaries and associations of the country (hear, hear,) and he must look to them as possessing, under God, the means within themselves of furnishing to the cause whatever portion of revenue it might require. (Hear.) It was but for the secretaries of the various associations and auxiliaries to exert themselves at this crisis, to bring the cause to a state of success and triumph which it had never yet known. When he looked at the magnificence of the objects contemplated by the Society, he was scarcely sorry that its funds had suffered a temporary diminution, because it would lead all its friends to determine that it should not sink. (Cheers.) Surely there was not a heart present that did not beat warm in the cause of the Bible, in the cause of Christ, in the cause of immortal souls; and which did not determine that the Society should not be deserted in the hour of distress. (Cheers.) The gold and the silver was His in whose cause they were engaged; he had often honoured the Institution; it had sent forth his Word to the various nations of the earth; it had multiplied translations to a degree which might almost be judged miraculous; multitudes of individuals in private society had been blessed by coming in contact with it, and when the probable result of all its operation was contemplated, who would not willingly make sacrifices that its designs might be carried into effect more fully. (Cheers.) He trusted that such a spirit would be roused in that Meeting, that all present would impart an impulse that should be felt throughout the kingdom. Dr Morrison then declared in terms of great force his ardent attachment to the cause of the Society, and solemnly pledged himself to exert all his powers for its increase and prosperity in every possible way. (Loud cheers.)

J. PARNFRET, Esq., M. P., said, that he accounted it an high honour to be called upon to take part in the proceedings of the day. In another assembly he sometimes had to take part in proceedings of a very different nature, but now he felt himself as in green pastures, and beside still waters. (Hear.) He dated his attachment to the Society from the year 1818; and he attributed it in good part to the circumstance of his being then under the tuition of the revered and beloved Owen. Whatever else that individual had taught him, he had at least taught him to respect and love the Bible Society. (Hear.) But he hoped that since that period, through the abounding grace of God, he had been brought to examine the book for himself, and had been thus led to the knowledge of that Saviour whose name it was the object of that Society to proclaim to the very ends of the earth. (The Bishop of Chester entered at this moment, and was received

with continued cheers.) He had become attached to the Society also in consequence of marking the success which had attended the circulation of the Scriptures. He had seen it in the cottage of the poor, turning that into a scene of peace and comfort, which otherwise had been the abode of misery and distress. (Hear.) He had observed, too, how its precious promises could cheer a dying hour, and how it could take away from death that which to so many makes him the King of Terrors. (Hear.) He had seen on the other hand, that where that book was wanting, all was darkness, misery, and woe. He accounted it therefore an honour to espouse the cause of the Society, and to cleave to it under all its conflicts and trials, amidst all the scorn and suspicions to which it was exposed. He had not lived so long in the world as many by whom he was surrounded, but he had lived long enough to say, "I have seen an end of all perfection." He believed that the Bible Society had done the least evil and the most good of any Institution which could be commended to their regard. Last year had been a year of great mortality; it had taken away many faithful labourers and firm friends of that Institution; but they had been removed from the labours of earth to the rest of heaven; they had been removed from the little differences, the misunderstandings, the bickerings, which harassed them upon earth, to sing a new song, and cast their crowns before the blessed Saviour. The song they sang, and which they would never be weary of singing was, "Worthy is the Lamb!" He prayed that the same spirit might animate those present—that the same theme which warmed the hearts of the inhabitants of heaven, might warm their hearts who were now on earth. "Worthy is the Lamb!" that permitted them to bear his name, that had inspired them with his love, that had called them to labour in his cause, that had put it into their hearts to circulate that blessed Book which directed sinners to him as the Way, the Truth, and the Life, as the only Saviour, through faith in whose merits men could be reconciled to God! Worthy the Lamb!

The names of the Committee for the year ensuing were then read, and the Resolution was carried unanimously.

The Rev. Mr. BRANDRAN announced three donations, 100*l.*, 50*l.*, and 10*l.* The latter was given in the hope that 600 other persons would present similar sums to make up the deficiency of 6000*l.* which had been announced. Three other persons afterwards presented donations of 10*l.* each for the same purpose.

The Rev. DANIEL WILSON seconded the Motion. He felt that he ought to be ashamed of his parent, and the high office he now filled in a great suburban parish, if he shrunk from the task of advocating such a cause as this. He looked upon this Society as one founded upon that plan on which the Lord of Life founded his Church on earth—"the foolishness of preaching" and the efforts of men depending not on an arm of flesh, but a mighty power, the power of God. It was then scriptural in principle, and it was simple in its practice, confining itself to one book, distributing the Word of God, and leaving the application of it to the promised influence of the Holy Spirit. (Hear.) The Bible Society stood forth in glorious contradistinction to every other Society in this respect. God would carry on his own work, and honour his own Word; he had carried on that work, and honoured that Word, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." In the prosecution of this work, there was no barrier, no humane obstacle, which would hinder its prosecution. Let men divide upon smaller topics and on unimportant points, but when we come to the salvation of souls, when we come to the distribution of the Word of Life, let all unite, as he trusted all would at last unite, in raising one great chorus, "Unto him be all honour and glory, and power and might, who hath loved us and washed us in his own blood:" and when they would be joined by that sainted community, where there is neither Jew nor Greek, bond nor free, but all are one in Christ. (Hear.)

Lord MOUNTAUBERT said, he rose with the greatest thank-God feeling, to propose a vote of thanks to the Noble Chairman. It was the best Meet-

ing he had ever seen, and he had never heard better speeches; so that he was quite overjoyed, and he believed they all were the subjects of the same sentiment and feeling. He would not efface the impression they had received by any lengthened observations; he prayed God to bless them and the Society, and seal his own cause with success.

The Bishop of CHESTER regretted that business, which could neither be forgone nor procrastinated, prevented him from enjoying the Twenty-sixth Anniversary of this Society during the whole of its proceedings. From what he had heard, he was sure that he should not have enjoyed it less than on any other anniversary. But he rejoiced that he was not too late to express his attachment to this cause, and to witness the harmony and unanimity which pervaded the Meeting, and to hear the sentiments which had fallen from a British Senator, sentiments that would be honourable to any man, but especially to one of his station in society. "*Hoc signa vinces.*" (Cheers.) He rejoiced also that he was not too late to second the Motion made by the Noble Lord. Of the Noble Chairman's zeal he could say, and they could all say much, if he were not present; but, under the circumstances, he would simply put the Motion for their adoption.

It was carried by acclamation.

The CHAIRMAN was not more grateful for the kind manner in which the Resolution had been presented, than he was for the flattering way in which it had been received. He trusted the sentiments they had that day heard from the representative of the friends of the Bible on the other side of the Atlantic would make their due impression on its friends here, as indeed he was sure they would, and that the spirit of harmony and the cause of Christ would unite the two countries. (Hear.) It was cheering to see England and America running the race of charity and humanity, and to see that the Continental nations were entering the same course; and he trusted that the friends of the Redeemer would still remember their responsibility, and go forward in his cause.

The Meeting then adjourned.

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L—Remarks on the comparative Inefficacy of mere elementary Education in ameliorating the moral and intellectual Condition of the Hindoos.

In commencing attempts for the moral and intellectual improvement of any people, it is necessary to fix and define the *object* we intend to accomplish, carefully to survey the field, and then adopt measures by which our resources may be most efficiently employed. Otherwise, with the desire of producing some vague and ill-defined good, and by devising a system of means which are to be applied at random to an unknown soil, our hopes of success must eventually be disappointed.

In India, the field open for improvement is wide as its extended regions, and waste as an uncultivated wilderness. Here Ignorance, with her twin offspring, Superstition and Prejudice, has achieved one of her most decisive victories: she has not been satisfied with the immolation of an occasional victim—not even with the sacrifice of whole hecatombs:—nothing less could suffice than the entire prostration of the reason and judgment of a hundred millions of the human race. Sprung from such unhallowed parentage, the prevailing system of religion has in its turn a powerful tendency to confirm this abject state of mind, and prolong the reign of ignorance and moral debasement. From the earliest years of infancy, men are subjected to its varied influences: their outward senses are attracted by the pomp and tinsel brilliancy of its rites and festivals: their imaginations are regaled by tales of wonder, founded on the exploits of its mythological heroes: the natural evil tendencies of their hearts are not checked, but allowed full scope, under its promises of an easy expiation: all the sensibilities are perversely moulded by its intimate descent into every possible relationship of life:—in a word, all the feelings and faculties of the soul seem over-mastered by a power that might well suggest the notion that change was impracticable. And this notion of unchangeableness might still further be strengthened by attending to the effects of that passive

indolence of habit, bodily and mental, so characteristic of the inhabitants of tropical climes; for this indolence, or "love of repose, timidity, and mental inactivity,—those voluntary diseases, which weaken and paralyse the exercise of reason without substituting any other faculty of the mind in its stead,—must necessarily produce an aversion to new ideas, to change, to reform, to all, in short, that requires any great energy of mind, or that militates against the principles men had already formed; and its empire is great according to the inveteracy of their prejudices. And this dread of new experience, this repugnance to investigation, this unwillingness to the exercising of their faculties on subjects of speculation to which they have been unaccustomed, are increased and fortified by personal and national pride. There is not one point or department in the ancient system that they will consent to abandon, because in their estimation, every part being connected with the whole is equally sacred; which is, indeed, the case when they are all equally founded on ignorance and prejudice. Such, undoubtedly, is one of the principal reasons of the unshaken stability of these constitutions in the East, which have enchained the faculties of the human mind, and put a complete stop to the progress of improvement; and of the division of caste, which subjects a vast proportion of the population to the most hopeless and degraded state of misery and humiliation*."

On this subject two questions now arise: 1st. In directing their attention to the improvement of India, what is the great object which Christian philanthropists ought ever to avow? 2nd. The object being defined, how, or by what specific means, is it best to be accomplished?

To the first question, we answer: *The grand object which all ought constantly to avow is,—the moral and intellectual regeneration of the universal mind;—or, in the speediest and most effectual manner, to reach and vitally impress the entire body of the people of Hindoostan.* Nothing short of this consummation, as our grand end, ought we ever to recognize: and in proportion to the magnitude of the end ought to be the number, and variety, and energy of our undertakings.

To the 2nd question it is more difficult to return a brief and satisfactory reply. For the sake of convenience, the whole people may be divided into the two great classes of the old and the young, or those classes that are separated by the line between youth and puberty. In a healthy state of things, all the individuals which constitute the aggregate of the population must be simultaneously addressed, in modes that vary with the difference of age, capacity, rank, or employment in life. In the present backward state of things in India, to attempt, directly and at once, the instruction of all were utterly chimerical—the mere dream of visionaries. It

* Altered from M. Shmeide de Simondi's short Treatise on "Prejudice."

might then become a question, demanding serious discussion,—which of the two classes already named has the greater claims on our attention,—on which of them, with the best prospect of realising the grand object proposed, ought our resources to be chiefly lavished? As this question respecting the comparative importance of directing attention to the old or the young may be taken up on a future occasion, suffice it for the present to remark in reference to the former, that—if the old are to be addressed at all, the most effectual way of doing so, is by “the preaching of the Gospel,” which is the only real talisman of light, and life, and liberty:—and, in reference to the latter, that if the young are to be influenced at all, the only certain way of ensuring the desired success, must be through the medium of Christian Education.

Leaving then, for the present, the question of *relative* importance; leaving also the consideration of the best mode of approaching the minds of those advanced in years—as on this subject several observations were offered in a former number;—let us come to the topic proposed for immediate remark. It may be announced in these terms:—“Since the young, composing as they do the majority of every people, are destined to become the fathers of families, and the leaders of opinion in the next generation; and since education is allowed, on all hands, to be one of the most powerful instruments, in demolishing superstition and prejudice;—what, in the present state of things, is the course of instruction that ought to be pursued with the clearest prospect of speedy and triumphant success? Ought it to be *limited in kind and in degree*, so as to admit of being spread, at the same expence of means, over a wider surface, and rendered available to the general mass of the people? or ought it to be *multiplied in kind and increased in degree*, and, consequently, be restricted to a narrower sphere, and a more select number, with the view of ultimately reaching the entire mass, through the instrumentality of the awakened and enlightened few?”

Judging from past facts and appearances, we may safely aver, that hitherto the friends of Christianity in India have in a great measure, and with one or two exceptions, adopted and patronized the more limited course of education—probably, from its *apparent directness of application* to the great body of the people. In other words, their efforts seem to have been chiefly confined to the *general elementary instruction* of children, or youths much below the age of puberty.

But is this the best mode of attaining the great end proposed? And are those means necessarily the best, which from their *apparent directness of application* may, at first view, promise to be the most efficacious? As we are compelled to answer in the negative, it now devolves upon us to adduce satisfactory reasons.

And here it may be premised that, as regards any plan which may have for its object *the instruction of the mass of the people*, we must at once be struck with the consideration, that all the combined resources of Christian benevolence at present are, and must ever be, incommensurate with the vastness of the undertaking. This the advocates of general elementary instruction are willing to admit. They scruple not to avow, that the disproportion between the means and the object contemplated, is truly appalling. Yet they console themselves with the hope, that to the extent that the field is occupied, real good is effected. But what is this good? What is its nature and amount? And how produced?

These are questions which, we believe, the majority of the supporters of Christian missions, seldom think of asking in a scrutinizing intelligible form. And yet the importance of the result to which a proper answer would lead, either as defending the propriety of present plans from the desultory attacks of some, and the systematic opposition of others, or as establishing the desirableness of a change of measures by which a more efficient direction might be given to our resources in money and influence, is enough to challenge an investigation.

The truth is, that when the intelligence is conveyed that several schools have been organized, that large numbers of youth are in regular attendance, and that small portions of the Christian Scriptures are daily read, the good people at home and in India generally are content,—not because of indifference or apathy, but because of easy incurious self-complacency. They immediately conclude that much good is doing, and they are predisposed to expect still more, without any very definite notion of what the good is, or of the process by which it has been, or is to be, brought about; or if the subject be allowed to excite a temporary share of curiosity and reflection, the mind would appear to be satisfied with some loose and vague notions respecting the change which education, and especially Christian education, must, *some how or other*, produce on the rising generation, in the way of disarming prejudice, and creating a thirst after knowledge, which may eventually prove of the utmost advantage to the rapid spread of Christianity. Nay, there often lingers an indefinite impression that those whose minds in youth have been stored with Christian truth, must surely in manhood openly avow themselves followers of the cross.

That an elementary education may qualify for the common business of a humble life—that it may, in some instances, render certain terms familiar, which, on account of their strangeness, always prove repulsive to the adult or wholly uneducated, when addressed directly on the solemn truths of religion,—and that in these respects, something has already been achieved, may readily be acknowledged. But that any decided change in the national

Intellect, any real diminution of prejudice or attachment to established forms, or resistance to the reception of a holier faith, can, to any great extent, be traced to, or reasonably expected to result from, such a course of education, it would require a sacrifice of judgment and enthusiasm to believe.

Let the matter be coolly and rationally examined; let evidence be weighed; let due deference be paid to the voice of experience; let the constitution, or successions of state in the human mind be attended to.—Admit that thousands of children are initiated into the elements of education—that they can read ordinary books, write with tolerable ease, and cast accounts with creditable facility, and that much of what we may deem surpassing in beauty and utility, has been accurately committed to memory:—*and what is the result?* Is it a result fraught with benefits superior in kind and lasting in duration? How much of what has been imparted to the boy, at no small expence, will possess a vivifying, regenerating influence? How much will fixedly cling to, and permanently influence, the conduct and character of the *man*? Generally, nothing at all beyond the artificial or mechanical parts of the acquisition—nothing save the ability to read, write, and apply to the cases of petty dealing, the simplest rules of arithmetic. The boy is positively too young to imbibe, and the instruction received too meagre to impart, any vital principle that can keep even the knowledge acquired fresh upon the memory, or create that inextinguishable curiosity that will not be allayed till the means of gratification are secured. And, if his own mind has not attained to that standard of proficiency which will be of material benefit to himself, how is it possible for any influence to emanate from him that will produce the slightest impression on the surrounding multitudes?

It is unfair to judge of this subject by a reference to the state of things in Great Britain; though such reference, *properly made*, may aid the conceptions of those whose circumstances have not enabled them visibly to perceive the difference.

Now, in Great Britain, what is the usual effect of a mere elementary education, such as that communicated in a common village school? Is there any thing ordinarily conveyed, which, as a literary acquisition, can raise an individual to an eminence above his fellows, by widening the narrow circle within which his thoughts and sentiments would naturally revolve? Or, is there any thing conveyed to excite a hearty desire to pursue the study of literature and science, with the view of enlarging his own mind, and benefitting the community in which he moves? It must be seldom indeed, we presume, that at a village school such knowledge can be acquired, or such ardent desires awakened. And why?—because from the immaturity of the habit of reflection, much of what

is read does not cleave to the mind as digested knowledge—knowledge incorporated, as it were, with the very substance of mind, and forming the staple of thought:—and from the meagreness of the acquisition itself, viewed in combination with this cause, the mind does not, and cannot obtain, that *tasting* of literature and science which would inevitably ensure an increasing appetite for more.

But it may be said, that in the case of the great body of the people, there is nothing to render it an object in itself particularly desirable that *many* should attain to an intellectual superiority that might enable them to exert a personal influence on those around—that it is quite enough, if, by being taught to read, they are endowed with the ability to peruse and understand that precious volume which conveys the knowledge that “maketh man wise unto salvation.” Without at present disputing the sufficiency of this endowment, in a land where the Bible is read almost by all, let us attend to its own independent effects, not when left unexercised, but when cultivated with diligence and unceasing care. Let us refer to those who, with heart and soul, are engaged in the work of communicating the rudiments not only of secular but of religious knowledge to British youth: and what is the constant burden of their complaint—the one note of lamentation, that is never out of tune?—Is it not the meagre appearance of fruit as the result of all their devoted labours? And what is the source of their encouragement to persevere in a task so toilsome and profitless?—Is it not the hope of realising some *distant ultimate* benefit? And whence is this remote benefit expected to arise? Is it from the *sole* unaided power of surviving impressions of early education? Almost never. It is mainly from the expectation that individuals, so taught, may, in after life, be situated among those whose sentiments and example, tallying with instructions formerly delivered and practices recommended, may re-awaken and call forth into lively exercise principles of thought and action that had been imbibed in youth, but had lain dormant in the secret chambers of the soul. And it is *chiefly* on account of the somewhat greater facility with which, in such cases, sound impressions may be produced and deepened by the general influences that ever radiate from, and circulate amongst, the members of a well-ordered and well-cultivated society, that the propriety of bestowing early culture, however limited, is defended, and its actual bestowment proven to be more or less advantageous.

If, then, in a land where every circumstance is favourable to the growth of what is noble and generous—in a land where the reciprocation of enlightened opinions is free as the air of heaven—in a land where the sacred and civil institutions, the improved manners and customs, the records and traditions of centuries, the associations and pastimes of infancy, and, above all, the religious faith and

observances of the people—all *fully harmonise* with the elementary knowledge, literary and religious, that is imparted: and if with these incalculable advantages, such knowledge, *apart from after means of improvement, or those external, social, and spiritual influences that quicken and mature*, generally fails in producing those decided changes that would materially affect the individual himself, or ameliorate the condition of society:—who, that has any pretensions to a reflecting mind, may not discern the utter powerlessness of such elementary knowledge, literary and religious, in operating the anticipated changes, in a country where that knowledge, *instead of fully harmonising*, is found to run *counter* to all the institutions, manners, customs, habits, rites, ceremonies, traditions, metaphysical and religious opinions of the whole mass of the people?—in a country too, where, *as yet*, there scarcely exist any of those *after means* of quickening latent energies, of developing the seeds of latent knowledge—any of those reviving influences that issue from, and healthfully play around, the entire fabric of a well-regulated community?

Will it still be objected by some, that all this is mere theorizing? It may, but we would urge, yea, beseech them to re-consider the matter, and see whether it be not rather a legitimate deduction from unquestionable facts. And should any doubt yet remain, we would appeal to a circumstance too weighty to be overlooked, and too conclusive to admit of evasion. Why is it that so many *eye-witnesses complain* of the littleness of visible effect arising from the institution and multiplication of elementary schools? Allowing the efficacy of preaching to be wholly beyond, and that of education to a great extent within, the control of human agency, why is it that we hear so many sincere friends of the Christian cause *marvel*, that no positive change towards a better condition of society has appeared from the extensive educational operations that have been conducted under Christian management for the last forty years? Is not every expression of wonder on the part of those, who have the means of judging, conclusive testimony as to the certainty of the fact, that no change has yet been effected by the operations in question, that bears a just proportion to the time and means already expended? And does not the preceding view afford the most natural, if not the only adequate explanation of the fact? Again, we say, let the subject be duly pondered: let it be contemplated in all its bearings: let the sand-like character of the youthful mind be considered—its levity, its instability, its light-hearted carelessness: let the meagreness of the knowledge and the insufficiency of the mode in which even that little is imparted be steadily kept in view: more especially, let the meditative spirit dwell on the circumstance, that whatever instruction is, *in the first instance*, conveyed, flows unmixed in one distinct channel, and

that all the feelings, sentiments, and actions of old and young, among the people, flow unremoved and unamalgamated in another channel essentially separated from the former:—and, instead of greatly marvelling that the aspect of society has not undergone more important changes, we may well be filled with astonishment at the want of sagacity or unreasonableness of those, who could seriously expect changes so great and so decisive to result from causes so utterly inadequate.

The ingredients that unite in swelling the current which flows in each channel exhibit in one respect the peculiar property of those substances that possess no chemical affinity—those substances that are not only mutually distinct, but mutually repulsive of each other. And if it be held an object of importance wholly to displace that which has the pre-occupancy, it can never be effected by the application of a small portion of antagonist ingredients—as these might float innocuously on the surface. If effected at all, the one must be gradually dislodged by a corresponding increase in the volume of the other. That, in the case of education as hitherto generally conducted in India, this increase has yet been sufficient, is widely remote of the truth. For it is wholly incredible that mere elementary instruction, communicated under numberless disadvantages, can ever bear any reasonable proportion to the stupendous mass of prejudice and superstition which it is intended to remove, or destroy.

Nor is the good effected by such a limited system simply partial in its nature and contracted in its extent; it is very uncertain in its *duration*.

Of all the thousands of youths who have received a mere elementary education, how many have, *in consequence, and solely in consequence of the same*, contributed in after-life to the diffusion of enlightened and liberal sentiments? How many have lent a more favourable ear to the announcement of the glad tidings? How many have become “burning and shining lights*?” How many

* The writer is aware, that there are occasional instances of persons who, in youth, happened to receive an elementary education, having in riper years become converts to the Christian faith. But in these cases, it was a glaring misapprehension of the real nature of the facts to attribute the enlightened reception of Christianity as an effect to the elementary education, as the proximate instrumental cause. The lines have fallen to these individuals in more pleasant places. By the working of a gracious Providence, they have for a season escaped as it were from the vortex of heathen society, and, during that time, have come in contact with some of the people of God—and from these has emanated an influence that has been blessed in subduing the souls of the wanderers to the Saviour. And such cases, instead of proving the inherent power of rudimental instruction in effecting great changes on character, only furnish an admirable illustration of the efficacy of *after social and spiritual influences*, to awaken into life and enshrine with the glories of true light and liberty. One striking corroborative

ould be found able and disposed to uphold even the present adequate supply, in the event of European agents and influences being wholly withdrawn? We fear that the most boundless misery would weep over the scantiness of the catalogue. And, indeed, so long as there is no living principle infused to maintain life, and no active heaven to quicken the dull sluggish mass, things must in a great measure remain at once stationary, and absolutely dependent on *foreign aid*—aid which, from its very nature, must ever be feeble and precarious. And should no change of plans be sanctioned by the Legislative Almoners of Christian benevolence at home, the hands of the Executive in India must continue bound as with iron fetters, and the state of mental imbecility and childhood, so far as the cause in question shall operate, must be perpetuated from age to age. After the removal of a thousand generations, and the profuse expenditure of thousands of lives, and tens of thousands of gold and silver, we might look around for fruit, without discerning any to regale the eyes, or cheer the heart;—and even then might the sudden removal of foreign agency be the signal for a speedy and general relapse.

This state of things suggests to us an extreme, but somewhat analogous case. In a country wholly destitute of indigenous forests, a new colony is planted. The soil is naturally excellent, and by proper cultivation may be made to bear the most useful products of distant climes. Among others, the seeds of trees of different species are transported and deposited in the earth; they soon germinate and grow. But the country is excessively cold, and the foreign supply of large timber being barely sufficient for ship-building, machinery, &c. *all* the young and rising plants are successively cut down for fire-wood: none are allowed to attain to the maturity of growth that is necessary for bearing fruit. At length, by some rupture among the nations, or some disastrous inroad of nature's elements, all supplies from abroad are cut off. Must not the general misery of the people be inevitable? Certainly.

testimony may here be adduced—that of Mr. Spalding, American Missionary in Ceylon. Mr. S. has for 16 years had the charge of a circle of elementary schools, containing not fewer than 3,000 youths—and as the result of his long and extensive experience, he has been known repeatedly to declare, that, he “never knew a single case of conversion as the genuine fruit of these schools—a single case in which a decided change of character and of conduct appeared to result from the system of elementary tuition pursued.” To prevent, however, the triumph of the unbeliever, and the despair of the feeble-minded Christian, it must even at this stage of our inquiries and remarks, be specially noticed, that of late a different system of education has been adopted, and that out of a 110 young men, no less than 30 have now become the subjects of a change as important to the happiness of the individuals, as it is advantageous to society at large. But this is a subject in which we intend to enlarge hereafter.

And yet had prudence and judgment guided their counsels, and directed their efforts, instead of a limited and precarious supply from abroad, they might have numbers of seed-bearing trees that would soon re-produce and multiply their kind a thousand-fold, and, at no very remote period, meet or even exceed every possible demand, and thus render the inhabitants independent of all future contingencies.

Without prosecuting this subject any farther at present, it is surely not unreasonable to conclude, from the whole train of the preceding remarks, that all efforts that are confined to the *direct* method of attempting to impress the *national intellect* of a people must be very inadequate, and, if *exclusively* pursued, must entail nought but expence, and failure, and disappointment: in other words, that a *national emancipation*, intellectual and spiritual, cannot be permanently effected, by *direct* efforts to diffuse *mere elementary* knowledge exclusively among the dense mass of the youth of Hindoostan.

D.

II.—Address to Christians in India.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

IT gives me great pleasure to observe that your interesting periodical is so well supported by *original* contributions—and those in general of so superior a character. Long may your correspondents and yourselves continue to favour your readers with papers so excellent. May I be permitted, however, to submit for your acceptance an article, the publication of which, though not original, will, I think, tend materially to promote the great objects at which your publication aims—and especially that very important one, the exciting *Christians in India* to aid in the noble enterprise of Missions. The piece is extracted from the *Oriental Christian Spectator* for February, and will, I trust, if reprinted in your widely extended work, obtain a circulation more worthy of its excellence, and produce an effect most gratifying to its author.

It has already, it is hoped, been perused with some profit, as well as much self-reproach, by,

Gentlemen,

Your obedient servant,

BETA.

“What Christian hesitates to allow the inappreciable value of an immortal soul? Who feels not, as he daily offers, at the mercy seat, supplications for himself and a world of sinners, that a single undying spirit outweighs, immeasurably, suns and systems, and the universe of matter?”

Oh ye, who once were dead in sin, but now are quickened together with Christ, who sometime were afar off, but now are made nigh by the blood of Jesus, revert solemnly to that period, when the Spirit of truth first convinced you of sin. When the Spirit's light first beamed into your heart, saw you not by that light, a picture of your moral foulness, which made you tremble, and well nigh drove you to despair? When you beheld the apparently insuperable barrier which sin had placed between your God and you, and, almost hopeless of heaven, had your eyes fully opened to a view of hell, where is the language that can express the value you then ascribed to your immortal soul? How can the feelings be described, which racked you, as you thought of the favour of God to you for ever lost, and dwelt with shuddering anticipation on the horrors of eternal woe?

They only whose bosoms have been torn with emotions such as these,—who have wrestled with God in deep, burning, agonizing prayer,—can rightly estimate the value of the soul. Oh! compared with one glance of God's reconciled countenance through the peace-speaking blood of the cross of Jesus, how worthless did every thing appear! This, this was the torturingly engraving theme, how God might be appeased, how the soul might be saved. Happy ye who have been in such a case; for then ye were in the place of hope, and to you the covenant of grace was holding out its rich offers of redeeming love. And happy do ye oft in the ardour of holy gratitude confess yourselves to be, while ye adore the gracious Being who in sovereign mercy taught you your soul's value.

But now that, leaning on the arm of the precious Immanuel, you are hastening to the home which He has purchased for you, oh, for the sake of Him “whom not having seen ye love, but in whom believing ye rejoice with joy unspeakable and full of glory,” let your every affection be urged, your every faculty employed, to lead those who still are, as you once were, strangers to the covenant of promise, without hope, and without God in the world, into that sweet fellowship you now enjoy, and into a participation of that glorious hope, which, by faith supported, enables you to anticipate the joys of your heavenly inheritance.

Have you, then, you who are followers of Christ, *felt* the value of your souls, and, knowing that every human soul is equally estimable with your own, will you not strive to lead others to the knowledge of their awful state by nature, and then to the remedy which you have found? Have you, when God's countenance seemed set in an eternal frown upon you, agonized in a paroxysm of despair, and nearly realized the hell you dreaded? And will you not pity your fellow creatures, who are yet unawakened from spiritual death, and who, if they thus continue until this rapidly wasting existence be consumed, must become through eternity a prey to that anguish of which the bare contemplation filled you with agony. Though your imagination could conceive but a faint picture of its horrors? Did you feel your individual soul so precious, that, compared with it, all creation was but as dross and vanity, and will you not make every effort for the sake of five hundred millions of your fellow beings, whose souls, each precious as your own, are verging, yea, daily falling, into the dread ruin you through rich mercy have escaped? Did the bare *thought* of being for ever cast out of Jehovah's presence, and having your portion assigned in that place where hope cometh not, make your soul die within you, and fill you with unutterable terror? And will you not still cherish a portion of those feelings, as you consider the state of the unhappy heathen, of whom thousands are daily sinking into that place where the worm of remorse can never die, and where the fire of the wrath of Almighty God, burneth for evermore? And will you not let those feelings influence your conduct to

do all that thought can devise and zeal execute for wresting the perishing family of man from the dominion of sin and Satan? Oh ye with whose joy a stranger intermeddleth not, who have felt the indescribable rapture which the assurance of an interest in Jesus gives, who know what it is to possess a well of water springing up into everlasting life, on you, your Saviour calls to exert your energies yet more and more for the conversion of the world. To you much has been given; and from you much is expected. Do you profess to love the Lord Jesus, and yet do you remain careless, while his glorious name is denied, his love despised, and his honour trampled in the dust? Do you profess to desire earnestly the propagation of his Gospel, and the coming of his Kingdom, and yet do you *confine* yourselves to prayer for this end, unmindful of the commands, Go forth; Labour; Preach the word; Be instant in season and out of season; and of the exhortations which admonish us to be imitators of Christ, who ever went about doing good?

Although the efforts of man are, in themselves, wholly inefficient for the renovation of a race of sinners, yet, since the immutable Jehovah has determined that human agency shall hold a distinguished part in the conversion of the world, it is evident that without that agency the world cannot be converted. And to the negligence of man, is doubtless to be attributed the amazing fact, that though God in human nature was manifested to take away sin, and thus has evidenced the truth of his declaration, "As I live I have no pleasure in the death of the sinner," yet have eighteen centuries elapsed since Christ's ascension, and Satan still reigns triumphant in a world, which the Lord from heaven died to save.

Is Christ then literally waiting for us, until we be willing to co-operate in bringing about the salvation of this wretched world? Is this the case, and are we still carnal? Is this the case, and are we still living to ourselves—frittering away invaluable time, and wasting in needless luxuries *more* less valuable wealth? Christians of India! arouse yourselves. Awake more fully to the high duties devolving on you. Deem ye yourselves fellow labourers with Him who ever went about preaching the glad tidings of salvation, and do ye rest contented with the labours ye perform? It may be that ye do many things for Christ: circumscribe not, however, your labours for the coming of His Kingdom, to any given limit. We must, in the literal sense of the words, spend and be spent for Jesus; else, where is our love, where our zeal, where our jealousy for the honour of our Lord, where our pity to perishing immortals? Do any of us sufficiently consider the mind of the Holy Spirit as speaking through the Apostle to the Gentiles? "Whoever calleth on the name of the Lord shall be saved. But how shall they call on him on whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" How evidently this implies, that the world cannot be converted and Christ's Kingdom come, without the *fervent co-operation* of man with the Holy Spirit, who is promised from on high! How evidently it seems to tell us, that the Holy Spirit's influence is denied us, because we act not up to the precepts He has given us in his word!

The Lord Jesus Christ himself has told us, that God so loved the world as to give his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life. Is it then true that God so loved our guilty world as to give up his well-beloved Son for its salvation? And is it indeed a fact that the Eternal Son, who created all things, the mighty God himself, did verily assume our nature, tabernacle in our vile earth—became wounded for our transgressions, and bruised for our iniquities—bring in for

our *eternally* righteousness—overcome the sting of death—the victory of the grave? And did he so infinitely exalt our nature as to take it into mysterious and eternal union with the Godhead, adorn it with every excellence, and ascend with it to heaven, there, upon the Father's throne, to wear that nature while he pleads our cause? Has this overwhelmingly mysterious, glorious, and enrapturing plan of love and mercy been carried into effect for the express purpose of saving our sinful race; and do we not groan at the shocking fact, that after a lapse of eighteen centuries, not a twelfth portion of this wretched world has been taught to know that glorious plan of saving mercy, which none but an infinite mind could have devised, and naught but the omnipotent energy of love have carried to completion? Since then, God, in manifesting the infinity of his love in Christ Jesus, has done that which in the most convincing manner proves his readiness to save, and since, from the time that our Substitute and Mediator ascended up on high, leading captivity captive, the Holy Spirit in a *more* especial manner has been striving with the wickedness of our desperately wicked race, shall we say that the long delay of the coming of Christ's Kingdom is attributable to God, and that he takes delight in, or is indifferent to, the spiritual death of thousands of souls daily? No—on man rests all the blame. Had man, in obedience to the parting injunction of the ascending Saviour, gone forth, and with unrelaxing zeal proclaimed the glad tidings of salvation to the uttermost ends of the earth, doubtless, long ere now, sin would have ceased to defile the moral universe, and drag down its daily victims to the mansions of eternal woe. If then to man's guilty negligence may be attributed the delay of the coming of that kingdom of which the Apostles and early Christians expected the so rapid appearance, how awful is the view presented of the horrid depravity of our nature, how atrocious the conduct of Christian lands in thus long withholding from perishing millions the message of salvation!

But whether the above argument be admitted or not, it is certain, that the Holy Spirit has said, that men cannot believe on Him, of whom they have not heard. "Go ye and preach the Gospel" is, therefore, a command deeply and imperiously affecting every Christian; and since "the foolishness of preaching" is the method which infinite wisdom has adopted for converting sinners, woe to us if we preach not the Gospel of Christ. Let us then with hand and heart unite ourselves in the glorious privilege of being fellow-labourers with Jesus. High time is it to awake out of sleep. "The night is now far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light." Let us more closely press round the standard of the Captain of our salvation, and more vigorously war against the kingdom of Satan.

Many Christians, it is to be feared, content themselves with mere wishes for the glorious reign of Christ, without applying their own shoulders to the wheels of the chariot of his everlasting Gospel. But of what avail is it to sigh in our closets at the dreadful prevalence of wickedness in our wretched globe, or to pray to God for the fulfilment of his promises, unless we make our prayers the precursors of our own strenuous efforts to further the progress of His converting word. Were all Christians to occupy themselves about their own salvation only, and each, unaware of his brother Christian's similar mode of acting, were to devolve on others the work of preaching to the heathen, the unsearchable riches of Christ, while he contented himself with merely praying for this end, would not Christianity soon be utterly extinct? Christians of India! arouse, then, yourselves to the great work before you of evangelizing this heathen land. Bethink ye of the period when ye yourselves were aliens from the commonwealth of Israel, and

strangers from the covenant of promise: and remembering knowledge of the word of life, ye never had seen life, Oh, stirred up to communicate more freely that precious word, teach the way of salvation. Much, much depends on India the conversion of heathen India. Unfaithful England, and faithful Scotland, though basking in the effulgence of Gospel themselves, and think, forsooth, they do much in sending hundred millions of heathens about as many hundred preach then is the Sun of Righteousness to arise on this dark land wretchedness, if on Britain only we depend for heralds coming? Shame on her heartless inhabitants, who while ease and ease, give, as a kind of salvo to their conscience *annual guinea*, for the conversion of a world! Let us not be considering that *all* we have and are is the Lord's, let us render ourselves wholly to his sacred cause. And let us not seek ends, but honour the Lord with our substance, and with *t* all our increase. Let us not be as the wealthy Pharisees, *abundance*, cast into the treasury; but let us be as the poor in even *all* she had. Oh, let us never forget, that in the things, wealth is a means, without which neither preacher the heathen, nor the Bible distributed among them. View how precious should our substance appear! since by means instrumental in saving immortal souls. Shall, then, any of ticles of dress, or in luxuries for the palate, that which might the saving of a soul? Shall any of us be more lavish in *h* than absolute necessity requires, when so many millions of tures are loudly calling on us for the bread of life! *Sacrifice* on our part: (if indeed that can be deemed a sacrifice which knowledge of the Saviour's name.) We must not only *our utmost*: we must not only labour, but labour to the *end*. Nor must we content ourselves with employing our *that others* may preach, but we ourselves must become preachers. Lives there a Christian in this heathen land, who self of the services of his fellow-creatures, and yet forgets language, in order to make known to them the glorious tidings rests his own hopes for eternity? Oh, let us all look to it our Lord's commendation on the great day, that *all* the talents trusted to us be faithfully improved. Let us, each scrutinizing his own heart, take an accurate estimate of the talents our care; and if, on seeing them all well employed in our *h* our hearts condemn us not, then shall we have confidence before if our hearts condemn us, God is greater than our hearts, things.

Let us not, therefore, be slothful in the great business before us, fervent in spirit, serving the Lord; rejoicing in hope, patient, continuing instant in prayer. Let us not be *lukewarm*, but seek for that spirit of zeal which consumed our blessed cause our light to shine before men. Let us glorify God and our spirits, which are His, and adorn the doctrine of Christ in *all things*. True it is that we have need of faith and after having done the will of God, we may inherit the promise, He is faithful who promised, and if we labour according to will cause his face to shine upon us, and bless us in all our *all*, then, however low in grace, however humble in talents, to employ what we have, in the grand work of evangelizing

Lord looketh not to the amount of our labour, but to the spirit with which it is performed, which, if sincere, will be acceptable in his sight, and will draw down to itself more capacity from on high. Besides, so that the word be preached faithfully and in love, the Lord will bless it, though it be done in weakness, in fear, and in much trembling.

Since, then, considering the value of the soul, the numbers that are unconverted, and the numbers that are dying daily without hope, it is so incumbent on every private Christian to spread to the extent of his ability the knowledge of his Lord, what must be the imperativeness of that duty which devolves upon Christian Ministers to preach the Word, to be instant in season, and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine!

Ministers of the Church of the living God! Ambassadors for Christ! *Heralds of Jehovah!* consider, oh consider deeply the sacred nature, and the awful responsibility of your high and holy calling. The Lord from heaven addresses you each, and says, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." Can the true and faithful, the zealous and hard-labouring Minister of the Gospel—can even he read this solemn passage without fear and trembling, lest retribution be laid to his charge, and the blood of souls testify against him at the great day? Surely if the soul of man be so precious that naught but the righteousness and atonement of incarnate Deity could suffice to redeem it from horrid perdition—if the glory of God be so interwoven with the salvation of the human race, that for this end He bears with the loathsomeness of sin, and the terrible rebellion of our apostate race so long—and if, as a chief means of effecting that glorious end, even the conversion of this wretched world, Christ has delegated men, who are styled *MIS AMBASSADORS*, to preach His Word, proclaiming to every creature the glad tidings of Salvation—then is the Office of a Minister the most holy, the most solemn, the most awfully important, the most exalted, that mortal man can hold. How then are *they* to be viewed, who have assumed the garb of Ministers of Christ only for the sake of unrighteous Mammon—Ambassadors of Jesus, who dishonour their king—Heralds of salvation, who either withhold their message or proclaim a lie—Representatives of Him whose meat and drink it was to do the will of his heavenly Father, who evidence by their fruits that they have a different father—Followers of Him who says that his people are not of the world even as He is not of the world, who, nevertheless, love the world and the things of the world, and greedily pursue the lusts of the flesh, the lusts of the eyes, and the pride of life!

And how are *they*, too, to be viewed who, though more decent in their conduct, yet to the sweeping torrent of human iniquity oppose only the wretched barrier of a weekly sermon—or who, while receiving princely salaries for their pains, can content themselves with a round of duties as contracted as decency will tolerate!

Or again, what are we to think of those Ministers, who, though they may be possessed of some little zeal, can yet stop short in their labours for the good of souls, and confine their spiritual regard for their flock to the weekly admonition they deliver from the pulpit? Was it thus that Paul, and Peter, and John, and the other Apostles and Evangelists laboured? O ye Ministers of Christ! compare your lives with those of the Apostles. Imagine them in your places, and ask yourselves, whether *they* would act as you are acting.

They laboured for the glory of Christ, and the salvation of souls. Ye labour for your own aggrandisement, and for the well-providing of your perishing bodies. Vain is it to say, that you feel an interest for souls, while your actions manifest not this interest. "By their fruits ye shall know them," is the test which Christ has given, and by this test ye must submit to be judged. "If any man have not the Spirit of Christ, he is none of His." Peculiarly incumbent is it, then, on you, as standing on earth in "Christ's stead," to possess the Spirit of Christ. Are ye, then, like Him, ever going about *doing good*? Do ye, like Him, find it your meat and drink to do the will of God? Do ye, like Him, weep over perishing souls, and struggle by every means in your power to bring them unto God? He, the blessed Jesus, suffered a life of humiliation, shame, reproach, of deep affliction, and incessant toil, and died an agonizing death for sinners' sakes. Ye—what do ye?—Ye preach a sermon once a week. He, the Lord of glory, veiled in human nature, went about continually preaching the glad tidings of salvation, and in days of weariness, and nights of prayer, gave his whole body and soul to the mighty work for which he came on Earth. Ye—His professed Representatives, regardless of the perishing state of millions around you, nay, regardless of the perishing state of those even who compose your household, neglect to address them, and refuse to learn their language. Ministers of the Lord! rouse ye—study under the blessing of the Supreme Lover of souls the languages of these wretched idolaters. Rest not, pass not, till ye can go, and stand up in the midst of thousands, and declare to them the unsearchable riches of Christ.

Alas! could the heroic, much enduring Apostle of the Gentiles, (of whom labours, privations, sufferings, and perils the 2 Cor. xi. 23—33 gives us some notion,) could he appear among us in India, what would be his feelings! Could his benevolent eye survey this wide expanse lying in darkness and the shadow of death, how would his generous spirit give vent to its emotions of strong indignation and intense amazement, whilst beholding Ministers of that Lord whom he so loved, and to win whom he esteemed all things but dress, calmly sitting down amid the soft luxuries of life, and wasting their time and talents in drowsy indolence, notwithstanding the awful spectacle of immortal beings sunk in idolatry and spiritual ruin continually forcing itself upon their sight! Yes, could he, on whom, in addition to his numerous avocations, the care of all the churches came daily, appear among us, what would he think of the state of our churches in India!—where discipline is almost unknown—where many a Minister is as regardless of his flock, as the flock is of the Minister—where large stipends are given for the performance of the Pastor's office, and where those Pastors perform their office only for the sake of the stipend. India—where, with a few exceptions, naught but the form of godliness prevails, and that only among a small number; while the rest of the community, infidels at heart, and libertines in conduct, daringly transgress every command of God, and frantically rush on the thick bosses of the Almighty's buckler. India—where idolatry is fostered, its priests pampered, and its temples supported—where those called by the name of Christ, virtually deny his name, and by their pernicious influence cause it to be blasphemed among the heathen—where Europeans—Christians—instead of spreading on all sides the blessings of the Gospel, and converting this barren land into a garden of the Lord, shed, on the contrary, the baleful breath of a moral pestilence around, and by their example, teach the children of the soil to blaspheme in English accents the holy name of God, to hold midnight orgies of intemperance and riot, and to propagate in their turn the lessons they have learned!

To check horrors such as these, to lead the sinner into the path of holiness, to watch with intensest interest over the spiritual welfare of men, and by all the measures, which wisdom can devise, and zeal perform, to labour to turn the hearts of the disobedient to the wisdom of the just,—for ends like these has Christ appointed Ministers: and if there be any one whom other motives than love of Christ, and zeal for his glory, have prompted to intrude himself into the solemn office of the Ministry, oh, let him bethink himself of the day of the Lord's coming, and of the fulfilment of the terrible denunciations against unfaithful watchmen. Oh, let him deeply reflect, as he contemplates the large flock committed to his charge, how, unless he act the part of a true and faithful shepherd to them, he will be able to abide the jealous anger of the Great Shepherd of the sheep. Oh, let him, as he values his own precious soul, "take heed unto himself, and to all the flock over which the Holy Ghost hath made him overseer, to feed the Church of God, which He hath purchased with his own blood."

E. R.

III.—*A Comparison of the Evidence which can be adduced for the Divine Origin of the Religion of the Vedas, with that by which Christianity is proved to be a Divine Revelation.*

[Concluded from page 211.]

Let us next then consider what *internal evidence* the Sanhita of the Rik-Veda possesses of its being a Divine Revelation.

It is generally allowed, by all thinking men, that the fundamental truth of all religion is the Unity of the Deity, and the consequent direction of all religious homage to him alone. This is evidently the prevailing doctrine of the Gita and Upanishads, where though idolatry is tolerated for the stupid and sensual, the Yogi, i. e. he who applies his mind to wisdom, is ever taught to fix his whole soul on the One Supreme. We by no means approve of the descriptions given by the authors of these works of the moral character of the Deity, for in this, through want of a revelation, they were greatly in the dark: but we must do them the justice to say, that they denounced, though they could not effectually oppose, the reigning superstitions, and farther, as we have already seen, condemned the Vedas as the aiders and abettors of that superstitious and sensual system*, with as much freedom as some of the wiser Greeks condemned the theology of Homer. The justice of this their censure of the Vedas is that which we are now about to examine.

The Sanhita of the Rik-Veda opens with an address to Agni the god of fire, followed by similar invocations to Wáyu the god of wind, Indra the regent of the firmament, Warúna god of ocean, to the sun, under his ancient appellation of Metra, and to the

* By referring to the paper of "Aliquis" in our No. for March, it will appear that there is some difference of opinion respecting the interpretation of the texts alluded to in this sentence.—Ed.

Ashvini Kumar (Castor and Pollux); all of whom are invited to attend a moon-plant sacrifice, and partake of the offered viands: so that the reader begins to fancy the Veda a system of Elemental and Sabeian worship. Soon, however, other gods, as Saraswati, Vishnoo, &c. either deified mortals, or the creatures of imagination, are addressed; and to remove all doubt of the Veda's favouring the demoniacal worship, which consists in paying divine honours to those who once occupied a place among mortals, the *Ribhu* are invoked, who, at the time the author wrote, are described as men who were to become gods*, and they are now in fact reckoned by the Hindoos an order of gods. There has been no passage of the Vedas more tortured, in order to make it speak a monotheistic language, than that famous verse, which every Brahmun should repeat several times a day, contained in the third Ashtak, 4th Adhyāya, 11th Wargā of the Sanhita of the Rik-Veda, generally called by way of eminence the Gāyatri, though every verse of a particular measure might claim the same appellation. The god, who is addressed in this verse, is the god Savita, or the light which emanates from him. Is then Savita "the sun," as all the Dictionaries interpret it, or is it a title of the Supreme Being? Sir William Jones, following the Vedānti commentators, asserts, that the Supreme Being is meant; Ram Mohun Roy has written a tract in favour of this theory; Mr. Colebrooke in his translation hesitates between the two; Mr. Rosen again, in his Rik-Veda Specimen, lately published in Germany, translates Savita simply by "Sol:" and his translation may be rendered into English as follows; "We meditate on the glorious light of the resplendent sun: let him direct our minds†." But we shall let the Veda speak for itself on this subject, and for this purpose extract a hymn entire from the 2nd Adhyāya of the first Ashtak, Wargās 4th, 5th, 6th, and 7th. The hymn is as follows:—

* R. S. Ashtak 1st, Adhyāya 2nd, Wargā 1st.

† In the original the Gāyatri is as follows:

ॐ भूर्भुवः स्वः
तस्य वितु ररेण सतो देवस्य धीमहि
धियो यो नः प्रचो दयात्

The first line contains an invocation of the Hindoo Trinity in union with the earth, the sky, and the heavens. This line however is no part of the Veda. The other two lines, besides the translation given above, may also, according to another gloss of Sāyana Achārya, the commentator on the Vedas, be rendered as follows: "We are entirely dependent on that super-excellent (emanation) of the resplendent sun, which light may carry forward our solemnities (to a prosperous issue)." It seems to me, from the connection, that this most probably is the real meaning of this famous verse, the composition of Vishwamitra, the preceptor of Rāma.

1.—O twin sons of Ashvini (Castor and Pollux), having awaked early in the morning*, and yoked your chariot, come hither to this our moon-plant banquet.

2.—We invite the twin sons of Ashvini, both of them possessed of most splendid chariots, the most excellent of charioteers, and inhabitants of the celestial regions.

3.—O twin sons of Ashvini, be not forgetful to pour libations on our sacrifice: wherefore bring along with you your whip wetted (with the horses' sweat), and smacking pleasantly, in token that we shall certainly receive our reward.

4.—O twin sons of Ashvini, it is not a long journey for you to perform, coming in your chariot, to the house of the offerer of the moon-plant oblation?

5.—I invoke the *golden-handed Savita* to our aid. It is he who in his divine form assigns our host the rank which is his due.

6.—In order that he may come to our aid, praise ye *Savita*, who spares not the water; for we desire to perform those sacred rites over which he presides.

7.—We invite him, who is the assigner of their different abodes to men, the distributor of all various kinds of wealth, *Savita*, the eye of the world.

8.—O my friends, sit ye down, for we are speedily going to celebrate the praises of *Savita*, who shines forth gloriously as the bestower of riches.

9.—O Agni (god of fire), bring hither into our presence to the banquet of moon-plant juice the loving wines of the gods, along with the artist god (*Vishwakarma*).

10.—Bring hither the female divinities, O Agni, to our aid; viz. thy own wife, the carrier on to completion of the sacrifice, *Bharati* (the wife of the sun), and the celebrated *Saraswati*.

11.—Let us, to secure to ourselves their protection, diligently serve with supreme delight, the goddesses, the protectresses of men, who come to us with their wings uncropped†.

12.—I invite the wives of Indra, *Varuna*, and Agni, to come hither to us, to grant us security and ease, and partake of our moon-plant banquet.

13.—O vast heaven, and thou, O earth, be ready to pour libations on our sacrifice, and fill us with all the necessities of life.

14.—It is the water, excellent as clarified butter, both of you two produce, and that which descends from the polar regions, the abode of the *Gandarvas*, which the learned *Brahmans* expend in their sacred mysteries.

15.—O earth, become felicitous, divested of thorns, and affording room for all to dwell in, and so grant us a spacious place of abode.

16.—Since the god *Vishnoo* has ascended from this earth of ours, in that remarkable journey, by the aid of the seven illustrious poetical measures, let the gods in consequence preserve us.

17.—*Vishnoo*, in that remarkable journey, took but three steps, and humbled the earth in the place where his dusty feet rested‡.

* There should be three daily sacrifices performed. This, with other similar Mantras, is directed to be used at the morning sacrifice. The moon-plant juice is obtained by bruising the stalks of the plant, (*Asclepias acida*.)

† Here the commentator asserts, that when the goddesses assume the form of birds, as they occasionally do, they sometimes have their wings 'cropped.'

‡ The allusion here is evidently to the story of *Vishnoo's* deceiving and destroying *Bali*, and it is so applied by the commentator *Sáyana Acharya*.

18.—Vishnoo, the preserver, incapable of being injured, made his tour of the world in three steps, and in consequence has upheld the performance of religious rites.

19.—Behold the works of Vishnoo. It is by his favour alone, O our host, that thou canst carry on these sacred rites prosperously, for he is the beloved relation of Indra*.

20.—The wise men ever look to that Vishnoo's supreme place of bliss, with unclouded vision, as do the eyes of all the heavenly inhabitants.

21.—The ever-watchful learned Brahmuns light the way to Vishnoo's supreme mansion of bliss, by their sacred verses†.

No one after reading this hymn, and considering the company in which Savita is placed, and the epithets ascribed to him, can ever imagine that he is any thing more than the god to whom the regency of the sun is ascribed in the Hindoo mythology. But although Savita did mean the Supreme Being, or though Vishnoo were he, whose claims seem at least equal to those of Savita, the Vedás would still be chargeable with the error of polytheism in associating so many gods with him, to whom divine honours are ascribed, and a worship, as far as we can discern, in every respect equal paid. How then can any rational man believe that the Rik-Veda contains a Divine Revelation, when it errs in the fundamental article of all true religion, the Unity of the Deity, and the undivided homage due to him.

I need hardly remind the reader of the frequency, plainness, and solemnity with which this grand truth is brought forward in the Jewish and Christian Scriptures; evidencing their divine origin, while they deduce all from God, and refer all back again to his glory.

As the Unity of the Deity is the grand truth regarding God, so the practice of humility is one of the greatest duties we owe him; and accordingly we find the doctrine of a Mediator, and all the principal truths of Christianity, so inculcated in the Bible as to exalt God and humble man. We are at the same time assured, that it is not by works of righteousness which we have done, but by the mercy of God, that we are saved; and that after we have done all, we are but unprofitable servants. Every unprejudiced mind will readily acknowledge, that this is as it ought to be: nor can any reflecting person find much comfort in relying on his own merits for acceptance with God. What then is the tendency of the religion of the Vedás on this point? Let the following passages from the Sanhita of the Rik-Veda inform us:—

* He is Indra's younger brother, as is elsewhere narrated.

† The Veda then professes to shew the way to the supreme place of bliss, although the Gitá, as quoted at page 117 of our March number, says, it cannot lead thither.

O Indra, who didst obtain thy dignity by a hundred sacrifices, we offer food to thee, whilst thou art waging war, in order that thou mayest bestow on us riches. R. S. Ash. 1st, Adh. 1, W. 8.

O Indra, who didst perform a hundred sacrifices, thou earnest quickly, and with great joy, to the banquet of pressed moon-plant juice, in order that thou mightest obtain the chief place among the gods. R. S. 1st, 1. 10. 1.

Let Indra, who preserves us from slaughter, accept our food, which we prepare again and again a thousand times, and in which all nourishment resides. R. S. 1st, 1. 10. 4.

O Indra, possessed of stores of riches, send to us, men of no mean fame, and labouring by their sacrifice to obtain wealth, riches in abundance. R. S. 1st, 1. 18. 1.

I have this day (in bathing) entered the waters, and been united to their essence; therefore, O water-inhabiting Agni, come and crown me so (bathed) with honour. R. S. 1st, 2. 12. 3.

O Agni, crown me with honours; with a numerous progeny, and with long life. The gods know what kind of a sacrifice I offer; let Indra and the Rishis also know it. R. S. 1st, 2. 12. 4.

O Warúna, we incline thy mind by our praises to confer on us happiness, to as great a degree as the charioteer feels bound to feed his horses after a fatiguing march. R. S. 1st, 2. 16. 3.

That surely cannot be a Divine Revelation which so exalts human performances, while it degrades the object of worship, and fixes the mind of the worshipper solely on worldly things.

The character of the Lord Jesus, uniting in it so much unfeigned humility, such compassion towards the miserable, forgiveness towards enemies, and love to all men, has been triumphantly appealed to by the advocates of Christianity, as being unique in its kind, and furnishing a strong proof of his Divine character and heavenly mission. Is there any character in the Vedás to be compared with his? The reader has had sufficient specimens already of the attributes and works which the Veda ascribes to the objects of its worship; I will only ask him to contrast any of those, and they are by no means unfavourable specimens, or any others which he may find superior, with that given in the beginning of the Gospel of Luke, quoted from Isaiah, of the Saviour's character and work: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord*."

What a contrast in regard to *the object* of our Saviour's descent on earth, compared with Indra's coming down to release a few cows; and in *the means* employed, with the fraud and violence used by Vishnoo for the destruction of Bali.

Surely it is not necessary to carry these comparisons any farther: every one who impartially considers them must see how very little can be adduced in favour of the religion of the Vedas, and his mind

* Luke iv. 18, 19.

be deeply impressed with the overwhelming force of the evidences for the truth of the Christian Religion.

It is an easy thing for careless or captious persons to cavil at any particular evidence alleged in favour of Christianity; but if such persons would only endeavour to find one fact, transacted in former times, for which evidence can be adduced superior or even equal to what has been done for the facts of the Bible, the absurdity of their cavils would appear evident to themselves, and they would find that if they rejected these facts, they must reject all testimony, and sink down into the gloom of a universal scepticism. Unless the Father of Spirits have wholly cast off this world of ours, and abandoned it, all wretched and forlorn, without any light to direct the soul in quest of those regions where he manifests his presence, Christianity is that light, and by means of it, the aspirant after Divine knowledge may be guided to glory and to God.

४. ५.

IV.—*The Opinions and the Circumstances of the Educated Hindoos.*

To the Editors of the Calcutta Christian Observer.

SIRS,

Many young Hindoos, under the humble name of "*Inquirers*" after Truth, have been led to encourage a spirit of serious investigation into those writings and institutions which profess to be of divine authority: they have renounced the superstitious doctrines of their ancestors; they have abandoned the shameful practice of idol-worship, and are now striving to accomplish the entire destruction of Brahmunical priestcraft. Though the *Inquirers* have gone thus far, and are of one mind with respect to the system they have abandoned, they are divided in their opinion as to the system which it is fit for them to adopt. One party is characterized by the appellation of *Theists* or *Deists*, and the other by that of *followers of Christianity*, though they have not embraced it.

They are of opinion, that the foundation of Hindooism has been greatly undermined in Calcutta, and that it will soon tumble into ruin. Such a monstrous set of doctrines as those of Hindooism cannot be reasonably expected to stand the test of an impartial examination. The characters of its advocates; the absurdities which the Shasters impose upon our attention by way of religious truths; the temptation on the part of the Brahmuns to encourage many vices, and to promote their own mercenary interests, have stimulated the Hindoo *Inquirers* after Truth to examine into the opinions of their forefathers, and into the evidence which may be adduced to support the opinion that their system is of divine authority.

This system they have examined so far as to see, that it possesses neither external nor internal evidence of being a revelation from

God, and they have therefore abandoned it as a monstrous system, which cannot stand the test of a fair and impartial investigation.

A year or two ago, there could hardly be found any educated Hindoos who had renounced their ancestral faith, and enlisted their names under the banners of Christianity. Such was their abhorrence of the Gospel, that they not only turned a deaf ear to its instructions, but could scarcely be persuaded to hearken with candour to the plan of salvation which it reveals, or to the evidences of truth which might be advanced in its favour;—but of late years what a new and pleasing spectacle does India afford to the eyes of all who are interested in her improvement! The excessive and deep-rooted antipathy of many of her sons, against the propagation of the principles contained in the *Bible*, has given way at length to a serious investigation into the evidences of its being a Divine Revelation—and by a *calm discussion and a fair examination of the subject some have been converted.*

Though it is true that the rest have no belief whatever in the superstitious doctrines of Hindooism, yet it is also true that there exists something which prevents their raising the reforming axe to cut up by the roots the tree of superstition, whose poisonous fruits their ancestors have for centuries regarded as wholesome food. Many are the causes which have combined to conspire against the furtherance of the liberal views of a rational being in this land of heathens, but the most paramount obstacle is the connexion which subsists between young enlightened Hindoos and their bigotted relations and friends. The ennobling truths of the philosophy of the west have induced them to renounce the fanatical doctrines of the crafty Brahmuns; but the fulminations of persecution, and the dangers of being excommunicated, fall heavily on their minds, and compel them, when they have raised the axe, often to hesitate in giving the blow. Thousands of other impediments have been thrown in their way to nip the bud of improvement—but we may refer to these on a further occasion, if the Editors of the *Calcutta Christian Observer* deem that periodical a suitable medium for such communications.

The kind insertion of the preceding lines will greatly oblige,
Calcutta, Simlah, 5th May, 1833. A HINDOO SPECTATOR.

[We beg to inform our young Native correspondent, that we do consider the *Christian Observer* a fit medium for such communications as he alludes to, and engages to prepare. We hail every symptom of the spread of intelligence among our hitherto benighted fellow subjects; and rejoice in the thought that, that sun which never sets in the dominions of the British crown may soon cease to shine on aught but social and religious happiness, effected, under Divine Providence, through the instrumentality of British Christians. We recommend our young friend to persevere—with this advice, that, after collecting his materials, he should bestow time and thought in properly arranging and condensing them; so that they may assume a form really suited to meet the public eye.—Ed.]

V.—An Epitome of a Twelvemonths' Proceedings of the Dhormo Shobha, as reported at its Annual Meeting.

[Translated for the Calcutta Christian Observer, from the Chundrica of the 11th April, 1833.]

On Sunday, the 26th Choitru last (7th April), the Annual Meeting of the Dhormo Shobha was held, and all the business transacted during the year reported before the Members. As the matter is voluminous, we can only furnish our readers with an abstract.

1. The President and Donors being assembled, Maharaj Rajnarayan Roy Bahadoor proposed, that Baboo Radhacant Deb be elected Chairman for the ensuing year; this motion being put was unanimously agreed to. The Secretary then submitted an account of the past years' proceeding.

2. Meeting 47th, Sunday, 25th Boissakh, B. Era 1754, (5th May, 1832.) At this Meeting a letter received from Mr. Bathie was read, stating that the period of the last remittance of salary had elapsed, and begging that ten months' salary might be sent him; the Committee thereupon determined that a 12 month's salary should be sent immediately, together with a copy of their resolution.

3. Baboo Mooteelal Seel inquired whether Shudras who worshipped Vishnu were entitled to any respect from Brahmuns; the question was referred to the Pundits.

4. The worthy Ramtunu Turka Saraswote Bhattachargya was elected a Member of the Society.

5. Determined, that the rules of the Dhormo Shobha should be sent to Members and Friends.

6. Meeting 48th, 15th Jyosto, (Sunday 26th May). William Maxfield and Co. wrote a letter to the Members of the Dhormo Shobha, offering their services as Attornies to the Society, should they have any cases of Appeal to England. Ordered, that a suitable reply be sent.

7. Ordered, that the names of those persons who had subscribed a second time to the Society's fund be printed in the Chundrica.

8. Meeting 49th, 5th Assaur (16th June). A letter and bundle of papers touching the Sutte Petition, with copies of the entire law proceedings relative thereto, were read, and ordered to be deposited in the Society's office.

9. A copy of the Society's accounts with the late firm of Alexander and Co., together with their letter, was read.

10. The subscription book for a second subscription was ordered to be sent to Members only.

11. Baboo Rajchunder Mookapadya was elected a Member at this Meeting.

12. Baboo Bhojobhate was commended for the zeal with which he maintained the rules of the Society.

13. 50th Meeting, 8th Srabon (21st July). Ordered, that in order to pay Mr. Bathie's draft, the sum collected at the second subscription be paid into the hands of Messrs. Fergusson and Co.

14. Baboo Samlall Bhowe sent a rough draft of a letter of acknowledgment to be presented to the Chief Magistrate, D. Macfarlan, Esq., for his exertions in removing the obstacles attendant on burning corpses.

Resolved, that a proper reply be sent to the Baboo for the draft transmitted.

15. Resolved, that a seal and chuprassee be made for the use of the Society.

16. 51st Meeting, 11th Bhadru (25th August). Pursuant to direction at the last Meeting, notice was given of the money collected by subscription being lodged in the house of Fergusson and Co.

17. The draft of the letter in reply to Mr. Bathie's last communication being submitted, it was ordered to be dispatched.

18. The worthy Petumber Mookhopadhya, residing at Revalgunj, begged to know, if it was proper for a Hindoo to lodge where a Melecha had dwelt. An answer was desired to be sent.

19. The worthy Baboo Bamonda Mookhopadhya was elected a Member.

20. 52nd Meeting, 2nd Aswini (15th Sept.) Baboo Debnarain Deb of Itally sent a letter regarding a Shudra's offering libations, to which an answer was ordered to be sent.

21. An account of the business that was directed to be performed at a former Meeting was laid before the Meeting.

22. Meeting 53rd, Carticka 6th (20th Oct.) Members not having met at the appointed time, no business was transacted.

23. Meeting 54th, Carticka 24th (7th Nov.) The Pundits' answers to the letters transmitted at former Meetings being submitted, it was ordered that they be sent.

24. A copy of Dr. Lushington's speech, with Mr. Bathie's letter and a bundle of papers, having been read, they were ordered to be deposited in the office.

25. 55th Meeting, 18th Agrahain (1st Dec.) Baboo Odoychund Dutuj sent a letter, requesting that the three Pundits of his party might be exonerated from blame for associating with the advocates of the Suttee.

26. Hearing of Dr. Wilson's intended departure for Europe, a letter of commendation was voted by the Society to that gentleman, expressing their sense of his varied acquirements.

27. Business transacted during interim of last session was laid before the Meeting.

28. 56th Meeting, 3rd Pous (15th Dec.) The worthy Ramlochan Nyabhoosun, an inhabitant of Nobodwipa and belonging to the party of Maharaja Sibkrishna Bahadoor, having visited Moonashee Kalinath at his house, and thereby committed a fault, begged pardon for the same, on which the Raja who was present granted it.

29. 57th Meeting, 9th Magh (20th Jan. 1833.) Baboo Aushutos Deb having sent a letter regarding the formation of a new party, it was agreed by the Members that the letter should be deposited in the office.

Various accounts of parties were then submitted before the Meeting.

30. 58th Meeting, 10th Falgoun (20th Feb.) A statement of the expenses of the Society was submitted.

31. Baboo Rajchundra Mookhopadhya proposed Baboo Sibnath Mooteelal as a Member of the Society, on which it was resolved, that if the Baboo complied with the rules of the Society he should be considered elected.

32. 28th Choitru (7th April) At this Meeting, several letters were read, but their great length renders them inadmissible.

Such is the Report of a twelve-month's proceedings of this famous Society,—a Society established for the purpose of influencing the feelings, as well as controlling the sentiments and actions of the Hindoo Community. If such a Society were attempted to be established amongst a free and enlightened people, the attempt would be scouted with derision. What right has a number of individuals, with the titles of Upadhyas and Acharyas affixed to their names, and that by themselves, to dictate to the multitude what is fitting for them to do or to forbear from doing, in most of those matters that come under the cognizance of the Shobha? It is for-

fortunate that these self-constituted 'priests of *Apollo*,' have not the power to coerce compliance with all their behests, that they cannot decree the infliction of public chastisement for any contempt of their authority or violation of their laws; but still they have the power, and it is by no means inconsiderable, to load with disgrace or excommunicate, and thus injure the reputation of individuals who dissent from their canons of right and wrong, or act in opposition to their desire. And every one, in the least acquainted with the structure of Hindoo society, knows how terrible it is to be under the ban of excommunication; so great is the dread of losing caste, so numerous and aggravated are the privations to which it subjects a man, that hundreds, who by means of a liberal education have learnt to despise the institutions of Hindooism and to reject its religious creed, are still unwilling to encounter the terror of being made outcasts.

The fear of offending this holy conclave is ridiculously manifest in the instance of a person who is styled *worthy*, supplicating pardon for having visited (unintentionally of course) one Moonshee Kalinath, who, though noble, wealthy, and truly liberal, is in all probability deemed an arch reprobate: and why? Because actuated by compassion, he opposed the burning alive of helpless women. Another inquires, "whether Shudras who worship Vishnoo are entitled to respect from Brahmuns?" A third begs to know, "whether it is proper for a Hindoo to lodge where a Melecha had dwelt?" A fourth asks, "if a Shudra has the privilege of offering libations?"

But the most extraordinary circumstance of this nature is the request of Baboo Odoychund Dutt, that the three Pundits of his party might be exonerated from blame for associating with the advocates of the Suttee. Here's a disclosure, three PUNDITS! the very men that are deputed to *resolve doubts, answer questions, communicate knowledge*, and of course, to be *patterns of all that is pure and unspotted* in the native character, are brought forward as delinquents, and, self-convicted, implore forgiveness. Why is all this deference shewn towards the Dhormo Shobha? Are its members distinguished above all other men by their virtues and acquirements? Judging from the writings of the most active among them, the notable Secretary of the Society and Editor of the *Chandrika*, a more egregious specimen of puerile logic than is generally exhibited in his lucubrations, it seldom falls to the lot of man to read; and if his temper and malignity against the *heretics* may be judged of by the same effusions, one can entertain nothing but the liveliest pity for the unhappy wretches who should happen to be denounced by his gall-fraught pen.

Were the Society intended to promote virtue, remove abuses, distribute alms, or minister to the moral and temporal necessities

of mankind, it would be well; but what of this nature has been attempted or even contemplated? Nothing is more common amongst Europeans than for individuals to combine in parties for some manifestly useful and charitable purpose; but to sit in solemn council to determine whether a Shudra is entitled to respect from a Brahmun, or whether a man may live where once a Melecha dwelt, argues excessive folly on the one hand, and an awful degree of ignorance and imbecility on the other. But let us admit for a moment that there is prescribed propriety in determining what are the usages and customs of the people; will it be said, that the Dhormo Shobha enforces impartially and rigorously all the religious institutions of Hindooism? Far from it; for, if they did, we should not see Brahmuns vending meats, cheese, spirits, and divers other abominable things of which the Bazars are full. Munu, Chap. ii. v. 118, thus declares; "A Brahmun who strictly governs himself by the precepts of law, though he know the Gayatri only, is held honourable; not he, who eats all sorts of food, and sells all sorts of commodities, without distinction of such as are forbidden, and otherwise acts unrestrained by law, even though he know the three Vedas."

Now is it not inconsistent that this same Society, who could gravely pronounce judgment in a case of the least magnitude, should take no notice of the "weightier matters of the law," and thus resemble in a remarkable manner the Jewish Pharisees, of whom it was so justly said, "they strain out a gnat and swallow a camel?"

As to the fact that the majority of the people are woefully ignorant, and as regards the plea that on that ground they should be encouraged to ask questions relating to their duties, I would remind the members of the Shobha and the natives generally, that the ignorance so deeply lamented is the effect of their own system, for it is expressly declared that Shudras (who constitute a large proportion of the native community), "must neither read, nor hear read, any portion of the Vedas, upon pain of everlasting torments." I shall conclude these remarks by transcribing the verse which I have quoted, as well as the one regarding the illicit sale of commodities, which is the next but one to it; the native reader will thus discover, how greatly different the modern practice of Hindoos is from what their law-giver enjoined.

2 Chap. v. 116.

বুজবুজদুজাত অধীনাশবদানুযায়ী ।

ন বুজবুজদুজাত অধীনাশবদানুযায়ী ।

118.

নাথিহী নাথিহীনাথিহী বরু বিদুঃ নুদাভজ ।

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May 17th, 1833.

W

VI.—*The Hurkaru and the Christian Observer; The John Bull and Infant Schools, &c.*

In our January number was inserted the following passage: "We cannot omit the present opportunity of rendering our thanks to the Editors of those public Journals who have favoured us with friendly notices:—*The Hurkaru*, *The India Gazette*, *The John Bull*, *The Philanthropist*, *The Indian Register*, and others. And when we consider the differences of opinion on subjects of vital importance, that may be supposed to exist between us and the conductors of some of these, the notices bestowed are entitled to our special acknowledgments. In justice also, we must add, that even in cases where, in the exercise of that independence of thought which every man ought to claim as his birth-right, there has been a dissent from those views and opinions that secured our approbation; the dissent has generally been couched in terms so moderate as to command our respectful attention."

From this paragraph it fully appears that, we at least cherished no "unkindly feeling" towards the Calcutta journals. It was with unfeigned sorrow therefore that we perceived the *Hurkaru*, in its remarks on our last number, so far forget itself, as to descend to the adoption of *abusive scurrilous epithets*, which it were unbecoming in us to transfer to our pages. The *Hurkaru* volunteered a lecture on *Christian charity*, and how did it propose to teach this rarest of the Christian graces? Will our readers credit the fact?—it was by dealing in language not merely *uncharitable* to a degree almost unprecedented even in the annals of liberalism, but positively subversive of every rule of *just criticism*. Never did an editorial more completely defeat its own purpose, and furnish its own answer: never did a high-minded journalist lower himself more in the estimation of all reasonable men: and never were promises *seemingly* more at variance with a conclusion than when we were told, after a bold attempt unjustifiably to inflict on us severe, yea mortal wounds, that after all there was "no unfriendly feeling" entertained towards us.

The author of the Review of "The Human Origin of Christianity" was unceremoniously told, that he found it easier to abuse than meet objections. What then was the example furnished by the *Hurkaru* in this respect? Surely, it must have been exempt from the charge so readily laid at another's door? No such thing: It did *not even try* to prove the unsoundness of *any one* of the Reviewer's positions, but, in the teeth of its own reproof, found it easier to abuse than to answer,—and so let fly a whole volley of angry vituperation. The following vindictory note from the Reviewer to the Editor of the *Reformer*, we feel bound in justice to extract:—

To the Editor of the Reformer.

an,

I thankfully acknowledge the very fair and impartial manner in which you have acted in regard to the Review of the Human Origin of Christianity, and I value it the more highly because I feel assured that you must have excluded much valuable matter to make room for that paper. Perhaps you will still further allow me to vindicate myself from the serious charge of "unfairness," which you are about to sanction, by transferring it from the Hurkaru into your columns. If it can be proved that I have advanced any statement, which I do not believe to be strictly and altogether true; if I have evaded, or slurred over, or misstated any of the arguments; or even if I have denied to the author any merits to which he has a fair claim, then the review may reasonably be called unfair. But the sole ground for the Hurkaru's charge of unfairness is, that the review has, without proof, attributed to the writer of the work in question, a studied appearance of candour and moderation: unless indeed, its inferiority in spirit and talent to another review, be another evidence that it is unfair. Now this may be very shortly brought to a point. I mentioned this seeming candour, and certain moderation of tone, rather in the way of praise, than of blame, as being in favourable contrast to the reckless and disgusting blasphemies of some late infidel publications: but when the writer declares, that he investigated the Evidences of Christianity, because he was "shocked by the inhumanity, and convinced of the inefficiency of its leading doctrine," that the religion itself (and all religion) is a system of fraud and folly, and that all its illustrious defenders were, without exception, prejudiced and dishonest men, whose "sole aim was to make out a strong case on one side:"—I cannot help thinking and saying too, that if this be candour, the Hurkaru understands the word in a sense at least unusual. The Monthly Repository (a Socinian publication little known or read in this country) I have been unable to obtain a sight of; but I can well suppose, that the review contained in it is very far superior to mine. And so the Examiner, the Spectator, the Standard are far superior in spirit and talent to the Hurkaru; yet this surely furnishes no reason, why the Hurkaru should not publish its own opinions in its own way: and its opinions after all may be quite as sound, though far from being so ably supported.

But, Sir, I too have a charge of "unfairness" to bring forward. Here is a work, declaring all religion to be false, denying a future state, and urging men to throw off their allegiance to God^{***}. Do such principles elicit one word of disapprobation from the writer in the Hurkaru, in his capacity of "a Christian, in a heathen land?" While he rebukes the reviewer for his errors, does he come forward in defence of his cause? No! without the slightest notice of the vital importance of the argument, without the least expression of interest, as to its success or failure, he writes almost as if the review had been a personal attack on himself. Another work appears, pleading the cause of Christianity against Polytheism, superior in argument, in ability, in calm and rational candour; and upon this the Hurkaru lets loose all his wrath. Well may I say, and well may you say, Mr. Editor, "Call ye this backing your friends?"

THE REVIEWER OF THE "HUMAN ORIGIN OF CHRISTIANITY."

We were also grieved to see the mode in which the Hurkaru attacked the publication of Mr. Mangier. And if the author himself and others had not stepped forward in defence, and triumphantly succeeded in rebutting the more serious charges—we

should certainly have felt it to be a duty to expose the fallacies and the flippancies which were mustered in array against Mr. M. and the cause of Christianity. We sincerely trust that this is the last time we shall have reason to complain of *undue asperity and unfair dealing*—that henceforward when the *John Bull* differs from us, it may substitute solid arguments for unmeasured abuse—and that it may learn *not only to lecture* on Christian graces, but also strive to exemplify these in *practice*, and so prevent the odious comparison that might be drawn between the conduct of a “Christian in a heathen land” and “a Heathen in a heathen land.”

The *JOHN BULL* has of late been ably advocating the cause of Infant Schools; and the editor promises to favour the public with still farther information on the subject. On a ground so well pre-occupied we have no desire to tread; but wish the *John Bull*, God-speed in his advocacy of the cause of the poor and the needy. One grand obstacle to the *general and immediate* success of any such scheme as that of Infant Schools in this land, will be found in the hitherto almost unconquerable *domestic* prejudices of the Natives. Though we had Mr. Wilderspin himself on the spot, we should not be over-sanguine. Much however may be done among the Christian population. The late Bishop Turner had his head quite full of schemes of enlarged philanthropy; and Infant Schools did not escape his *practical* comprehensive mind. Certainly, few men ever entertained more accurate and judicious views on the subject of Education in India, than the late Bishop Turner.

We were by no means so well satisfied with another topic broached by the *John Bull*. It was suggested by the *India Gazette* that as advertisements of religious meetings were usually inserted gratuitously, this favour should not be abused by too frequent calls, or too lengthy notices. Most cordially did we approve of this suggestion. But the *John Bull* proposed to go farther, and refuse a place not only to advertisements, but even to *the proceedings of religious societies, unless these were paid for*. If the existing plan be over-liberal, this surely is the extreme of illiberality. That regular advertisements should be paid for may be all very proper; but that the proceedings of public religious societies should not be inserted without being paid for, were to deny to religious bodies what is freely conceded to all literary and scientific associations,—were, in fact, to frustrate the very design of newspapers, which, as the name rightly indicates, are *intended to convey all sorts of intelligence*. Neither do we reckon the *John Bull's* reasoning in any degree satisfactory. It is alleged that the paper, type, and wages of men employed, may be regarded as so much in the shape of a boon conferred on the society, whose proceedings are reported, and that, in these sad times, this is a boon which the proprietors of newspapers can ill afford. The only

Two cases in which we can imagine this remark to be of any weight are, 1st. When such reports might *exclude* advertisements or other matter, for the insertion of which *payment was really expected*. 2nd. If the plan in vogue a century ago, that of inserting *nothing but real news*, and leaving often *whole columns*, and sometimes *even entire pages blank*, were once more restored. But as it is seldom indeed that there can be an over-redundance of *payable matter* to insert, and as the antiquated plan of newspaper filling is not likely to be revived, we presume that the insertion of religious proceedings can rarely be styled a boon, in the ordinary sense of that term—far less, a real loss. According to the present system, the paper *must be filled* at any rate, and with any kind of stuff, rather than with none at all. And sure we are that a fair proportion of readers would occasionally be as much pleased with the perusal of accounts of religious societies, as with the monotonous repetition of stale news, or insipid tales, or dull and tedious extracts.

ALPHA.

VII.—Report respecting the Discovery of the Lost Ten Tribes in Thibet.

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

In a letter, received by one of the late arrivals from England, was an extract from a German Paper, respecting *the Lost Ten Tribes of the Jews, having been found in Thibet*.

As I was unable to ascertain that this information had been received in any other quarter, and it may probably prove acceptable to many, I transmit for your acceptance a copy of the paragraph; which is at your service (if agreeable), for the valuable publication over which you so ably preside:—not only as forming an article suited to such a periodical, but where it would naturally be sought by those who feel interested in such communications, and will aid their publicity.

Copy of the Paragraph.

“**JEW IN THIBET.** The Lost Ten Tribes of the Jews have been found in *Li Bucharra*: some of them having attended the last **Leipsic Fair** as shawl manufacturers. They speak in Thibet the Hindoo language, and are idolators: but *believe in the Messiah*, and their restoration to Jerusalem. They are supposed to consist of ten millions; keep the Kipour: and do not like White Jews; and call out, like the other Tribes, **HEAR, O GOD OF ISRAEL, THERE IS BUT ONE GOD***. They are circumcised, and have a *coader* and elders.”—*Anglo-Germanic Advertiser*.

* Deut. vi. 4.

As the *Rev. Joseph Wolff* had been prosecuting his Missionary researches through every peril, for some years, in pursuit of this object, of which it did not appear that he had received any information, a copy of this paragraph was forwarded to him at Barrackpore, in the hope that it might have proved commensurate with his most sanguine anticipations;—the source of its authenticity being given, and the fact said to be ascertained at Leipzig Fair. The letter however did not reach its destination till Mr. Wolff had embarked on “*The Fifehire* for Madras:” to which place it was directed on the 29th ultimo, but with what success, has not yet been heard.

It remains, Mr. Editor, to be ascertained whether these *Thibet Jews* have any connection with what are called the Black Jews of Cochin, respecting whom a letter had been addressed by Mr. W. to Dr. R. Tytler, who had collected some information on the subject. It is singular also that these Thibet Jews should “speak in the Hindoo language:” which may make it desirable to ascertain if their origin is at all traceable to any part of Hindoosthan: and how they came to engraft *Idolatry* into their practice, or can reconcile it with their “belief in the Messiah,” and “their own restoration to Jerusalem;” points at essential variance with each other.

It has indeed been asserted (and as if ascertained in a publication devoted to the Jews and their conversion*) that the old Chinese Jews have the Pentateuch, which is conformable to the Hebrew Bible of Plautin: but the Chinese copy has no vowel points†.

Perhaps, Mr. Editor, this may be some proof of their high antiquity, or they may have rejected the points as introduced by Esdras after the captivity. They themselves say they began to dwell among the Chinese, A. D. 73, three years before the destruction of Jerusalem; travelling through Corassan and Samarcand: and their Li-pai-se or Temple, is said to resemble that at Jerusalem‡. At that time they recorded 70 families, of the tribes of Benjamin, Levi, Judah, &c.§. Much information of these early Jewish settlers in China may be obtained from “*The Jewish Expositor*,” and it will be a curious subject of investigation to ascertain whether the German information will lead to any *real* discovery of that fact, which is positively asserted to have been *ascertained* at Leipzig.

It is certainly a subject of great and universal interest; and one that has of late attracted almost universal attention—an attention commensurate with its importance,—and been absolutely forced upon the notice of almost every reader, by almost every late discovery.

I remain, Sir,
Your's truly,
P.

Calcutta, May, 1833.

* *Jewish Expositor*, vol. I. p. 107. † p. 135. ‡ p. 100. § p. 107.

REVIEW.

The Human Origin of Christianity.—London, 1831. pp. 132.

SECOND NOTICE.

IN our last number, we endeavoured to shew that this work, though indicating considerable talent in the writer, was altogether the most inefficient that has ever been written against Christianity. There is too much wire-drawing, too much splitting of straws for the common class of readers: there is too little of novelty, or strength, in the argument, for those of a higher sort. Superior to Paine's in elegance and polish, it is as much beneath him in a certain coarse strength, and in the happy dexterity with which he passes over the weak places of his argument, while he places its strong points in the most clear and forcible light. The want of clear and precise thinking becomes indeed more and more apparent, as we advance farther into the book: we ramble on from page to page, from quotation to quotation, the plain and obvious meaning of which either makes strongly for Christianity, or leaves the question altogether untouched, until, all of a sudden, we are surprised by some conclusion altogether at variance with the train of reasoning we have been vainly (it would seem) endeavouring to follow. There is a confusion of ideas running through every part of the book, which we strive in vain to unravel. For instance, wishing to obtain some key to the main argument, as to the trust-worthiness of the Gospel historians, we find,—“that in all matters of ordinary history, they display that minute accuracy of statement and allusion which eye-witnesses or cotemporaries usually do,” p. 9. In such matters their minds were under no bias, and they are always to be believed: but in their account of all matters which fall in with, or run contrary to the ruling passion, we are not to hold them trust-worthy. Now this, though a mere assumption, certainly looks intelligible enough; but the moment we descend to particulars, all is confusion. There is no distinct line of demarcation drawn between the ordinary history, and the extraordinary; no index to point out where and how far the mind leaves the straight road. This, however, is simplicity itself to that which meets us, when we are fairly past the neutral ground. We are to believe certain cures, as real*, but we are not to believe others†; we are to believe that Jesus said that he was tempted of the devil in the wilderness, and ministered unto by angels‡; we are not to believe that he called himself the Son of God§: at one time, we are to believe that one event followed another, in the order stated by the historian; at another, in an order altogether different: we are to receive certain parts of the doctrines and discourses of Jesus, as truly reported; we are to reject certain other parts||. If a miracle be recorded,

* p. 87.

† p. 89.

‡ p. 97.

§ p. 34.

|| See particularly p. 64. Not having space to quote the passages, we re-

which nothing but the power of God can account for, and which plainly leaves no room for imagination or imposture, it is pure apostolical invention. But it is said to have been done publicly: that the man was well known; that it was examined at the moment by the priests, the most bitter and powerful enemies of Jesus; that they strove to silence or confound the man himself, by threats and abuse: that his parents bore unwilling testimony to the truth; and that after all no fraud could be discovered. It matters not; the thing *must* be false*. Every part of a statement, that squares with the hypothesis of the moment, is undoubtedly true; every part of the very same statement, that stands in opposition to it, is as undoubtedly false. And, as in the case of our Lord's eloquence, any particulars necessary for a purpose, are supplied unhesitatingly from conjecture; because the Apostles, writing in Greek, and some time after the time of the event, have no doubt left it out by mistake:—

"Should it be objected that I have, without foundation, attributed to Jesus a power of fervent eloquence, of which quality his exhortations contained in the evangelical narratives afford no examples,—the reason is plain; it was not to be expected that after the lapse of years, these discourses should be remembered and committed to writing, with the same fulness and fervour they were orally delivered."

"In fine, since all we now possess of the discourses of Jesus are but fragments, and since these fragments themselves are but Greek translations from the dialect in which they were originally spoken by him, it ought not to surprise if we now look in vain for the poetic glow of diction, the lustre of imagery, the full expression of that tenderness of love or sorrow which he felt towards the sinful beings he addressed, or the animation, the fervour, the overwhelming passion, which lightened and burned in his oratory, as it came fresh from the feelings which gave it birth." pp. 62, 64.

In this sentence, the gracefulness and beauty of the diction is not more conspicuous than the exceeding weakness of the sophism. The eloquence of Jesus Christ was like his character, calm and majestic as the heavens; and the attempt to paint him, at one time, as a crazed and heated enthusiast, mistaking the illusions of his imagination for real and palpable interpositions of heaven†, and at another, as a crafty impostor, taking artful advantage of the passions and prejudices of his nation, or, in a cowardly spirit, hiding under dark hints, and unintelligible similes every thing

for our readers to the book itself: our Review, being intended for those only who have read the book, and from their peculiar circumstances, cannot be supposed to know either the Evidences or the Doctrines of Christianity.

* We strongly recommend to our Hindoo readers to compare the account of the cure of the blind man in the ix. Chapter of John with the attempt to account for it in the Human Origin, p. 108. The thorough sifting of the Pharisees—the sifting of malice, authority, and consummate skill—is there called "asking a few questions;" and the opening of his eyes is ascribed to collusion, though the Apostle expressly says, he was known to have been "born blind."

† pp. 30, 31.

calculated to offend*, revolts, not more by its inconsistency, than by its opposition, to the uniform stream of all history,—to the unanimous testimony of friend and foe. His wisdom, according to the unequalled description of his own apostle, “was pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” James iii. 17. † If he were a deceiver, what possible reason can be given for his holding unpopular opinions? If he were a zealot, is it not altogether unnatural that he should seek to disguise them? Here indeed our author knows not where to turn himself. Sometimes he thinks, that Jesus did not hold the doctrines of a spiritual kingdom, and the bringing in of the Gentiles†; at other times, he seems to think, that he held them, but carefully concealed them from his apostles‡; sometimes, that he preached (as John the Baptist did before him), the coming of a temporal kingdom only§; at other times, the spiritual and the temporal depend on each other, and are mixed up together||. How natural and consistent is the truth! these doctrines are to be found in the prophecies of Isaiah, as clearly as they are transmitted to us in the pages of the apostles,—as fully, as they have been held by our blessed Lord, by his disciples, and by every Christian from that day to this. Jesus, adapting with consummate wisdom, his instructions to the character and the condition of his hearers, taught these truths in parables; those parables, so inimitable in their simplicity and point, which impress themselves indelibly on the memory, and which might well make the writer blush for his shallow and ungenerous sophisms. But this was not all; if occasionally he spake in parables, he omitted not at other times to express himself in the most plain and definite language. He, who bequeathed to us the exquisite parable of the good Samaritan, and the still more explicit one of the marriage supper, himself preached to the Samaritans, converting many; himself told them, that the end of the Jewish dispensation was at hand; himself pointed out to his disciples the multitude of Samaria as already white unto the harvest. But this was among the Samaritans; hear, then, what he said to the Jews, when he had healed the servant of the Roman centurion. “And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.” Matt. viii. 11, 12. We think that this is plain speaking: and, though his apostles were sent *first* to the children of Israel, surely their greater light, and consequent greater responsibility, afford sufficient and unanswerable reasons for his conduct. There is still less doubt as to his preaching a spiritual kingdom; indeed,

* pp. 34—38, &c. † p. 34. ‡ p. 36. § pp. 48, 49. || p. 40.

turning from the Gospels to the pages of the Human Origin, it seems incredible that its author has ever read them. Is he who never spoke of war but with abhorrence,—the very spirit of whose Gospel was peace and good-will,—who declared that they, who used the sword, should perish by the sword,—who ever said that “His kingdom was not of this world,”—is he to be accused of preaching a kingdom, founded on violence and blood-shed? Is he who paid tribute money to Cæsar, to be represented as lending countenance to the hope of deliverance from the Roman yoke? Can he, who wept over Jerusalem, as a city of which one stone should not be left on another, really have buoyed up his followers, with the delusion that she should be the queen of the earth? ‘Yes,’ says our author*, and more than that, ‘when the multitudes would have taken him by force to make him a king, and he escaped out of their hands, that was but another proof of his preaching a temporal sovereignty; for instead of explicitly contradicting these expectations and wishes, he withdrew from the multitude secretly!’ It is true that all this may be got over very simply, by supposing that the apostles have left a false account; but such an assumption, though very convenient, can scarcely be dignified with the name of reasoning. If the writer be indeed sincere, in thinking that Jesus adapted his doctrines to his hearers, (and however much we question the sincerity of his professions, we never doubted the sincerity of his opinions,) how could the following passage have escaped him? “But, saith Jesus to his disciples, take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.”—“Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake.” Mark xiii. 9, 12, 13. Again, John xvi. 2, “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service.” How far, the doctrines of a crucified Messiah, of a spiritual kingdom, a holy and self-denying life, separation from home and kindred, bitter mockings, ceaseless and thankless toil, persecution, and a cruel death, were adapted to the feelings and prejudices of any people, we might safely leave to the common sense of our readers; but the answer has been given by facts. We have it, so that he who runs may read, in the repeated stonings, in the cruel death of our Lord, in the martyrdom of James and Stephen, and other holy men and women; in the persecutions at Jerusalem; in the histories of the bloody Nero, of Domitian, of the philosophic Trajan, even of the mild and virtuous Pliny. These tell us, in character

of blood and fire, how acceptable are the Christian doctrines to the carnal and unregenerated heart !

.. But we have wasted too much time on this subject ; for surely to fill up half a book, with an attempt to palm upon the world, in the very face of the Old Testament, as well as the New, and of all history, sacred and profane, " that Jesus, in character, conduct, and doctrines, instead of standing in violent opposition to Jewish prejudices, maintained a perfect accordance with the religious feelings of the nation," (p. xxii.) is the work, rather of extravagance, than of ingenuity. Ask the first Jew you meet, what he thinks of Jesus Christ, and he will spit, and almost curse you at the bare mention of the name.

. We pass to the second part of the hypothesis, "that he gained his followers by his doctrines and preaching alone, before he wrought any miracles." Our author having appealed to the Gospel accounts, and, as usual, most unfairly (if that be not too weak a word), we shall avail ourselves of the same privilege. "St. Matthew," says he, p. 32, "in his narrative of this selection of his personal followers, does not give a hint of any previous display of supernatural power. Jesus saw Simon called Peter, and Andrew his brother, and James the son of Zebedee, and John his brother, mending nets into the sea, for they were fishermen : at Jesus' word only, they left their nets and their father, and followed him, &c." In the end of the third chapter of Matthew, and previous to the calling of the Apostles, we find the two following verses : "And Jesus, when he was baptized, went up straightway out of the water ; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Was not this a previous display of supernatural agency ? But, to proceed ; Matthew simply states the fact, that Jesus called these men, and they followed him. Luke and John furnish us with the reasons why they obeyed. We are to bear in mind, that though our author pretends that Jesus did not at first lay claim to the title of the Messiah, the four evangelists are unanimous in the assertion, that in the commencement of his public ministry, he was pointed out by John, as the Messiah, "the Lamb of God that taketh away the sins of the world." In consequence of this declaration, Andrew, one of John's disciples, left him to follow Jesus, and brought his brother Simon to see him. Some time after this, we find in Luke v. Simon and Andrew, James and John fishing together : Jesus enters into one of their ships, preaches to the people, performs a miracle ; and, on the express ground of this miracle, the four forsake all and follow him. Now, we ask, what would be said of him, who would treat in this manner any other book ? The truth is, we can scarcely open

the New Testament, without finding it stated, that the multitudes followed him not for his doctrines, but for "the loaves and fishes," or to have their sick healed.

But let us proceed in our comparison of the theory of prior reverence, with the Gospel history. Our author would have us believe that the temptation in the wilderness immediately followed the Baptism—this is not true. St. Matthew says, it was after, but he does not say it was immediately after that event,—the first, be it observed, in the public ministry of Christ. It is said to have been accompanied by a signal testimony of God's approbation. Two days after, Jesus gives an instance of his supernatural knowledge, by unfolding to Nathaniel his most secret actions. Three days after he turns water into wine in Cans of Galilee; and during the next Passover, "many believed on his name, when they saw the miracles which he did." John ii. 23. Yet our author tells us, even after his return from the wilderness, "that, up to this time, there is no word of any miracle having been performed by him," p. 31. We suppose, we need not pursue this theory any further. There is not the slightest ground for it, except in the author's own imagination: so we may as well shortly turn to Mr. Chubb's exploded objection about Methodism, which seems, strangely enough, to have caught strong hold on his mind. We say, "strangely," for we are astonished how an intelligent man could gravely set himself to compare Methodism and Christianity. Did it never strike him that their doctrines were one and the same? Did it never strike him, that those, whom Wesley and Whitfield addressed, already believed the miracles, and acknowledged the doctrines, as the word of God? They were not setters forth of strange doctrines, but they preached "the truth as it is in Jesus;" and it is our glory, that, wherever the truth, as it is in Jesus, is preached in plainness and sincerity, it will make a strong and a powerful impression. People may not listen,—they may speedily forget,—they may hate even while they admire;—yet wherever it is heard, it will cause itself to be felt. But if the religion owed its progress to this cause alone, how happens it, that Missionaries, generally speaking, are so unsuccessful? Putting miracles and inspiration out of the question, in what other respects are they inferior to the fishermen of Galilee? not in learning; witness Martyn, and Carey, and Marshman: not in zeal; witness Brainerd and Elliot, and a host of others: not in labours; witness the Moravians: not in worldly wisdom; witness the Jesuits: neither are the Hindoos and Mussulmans superior in pride, in acuteness, in civilization and knowledge, to the haughty Roman, the subtle Greek, or the bigotted and stubborn Jew: yet in less than 40 years, twelve men nearly converted the world, while we have been labouring for hundreds comparatively in vain.

At last, however, and after all, our author is driven to miracles, for he sees plainly enough that something of this kind there must have been. We shall allow him to state in his own words the last two points of his hypothesis,—

“ In establishing the fact, then, that a prior religious enthusiasm existed in favour of Jesus, a point has been reached, from which it will be seen that I shall proceed hand in hand with the most eminent Christian advocates and divines, to the full extent of the conclusions I have to deduce;—these are, that all the miracles attributed to Jesus are severally resolvable, either, first—into real, though exaggerated cures, and a delusive persuasion, both on his own part and that of the surrounding eye-witnesses, that the extraordinary effects produced on body and mind by strong religious belief and veneration, were actual manifestations of divine agency; or, secondly—into imposture on the part of the pretended patient; or, thirdly—into subsequent popular or apostolical invention,” p. 88.

The first thing that strikes us, on reading over this classification, and the list that follows, is, that our belief must be in an inverse ratio to the strength of the evidence before us. In the cases of cures performed, often in the presence of but few individuals, and of which one only was the subject, the evidence rises to probability*: when the miracle is more surprising, the risk of detection greatly increased, and crowds of friends and foes are its spectators, as in the case of Lazarus, it falls to imposture†; but when thousands are its subjects, when they are appealed to as *living* witnesses, when they seal their testimony with their blood, it vanishes into mere invention‡. This seems a little unfair; but let it pass. We shall see how the rule works. Now we admit at once, as a well established fact, that the imagination has a wonderful influence over the body, and has often wrought very surprising cures. But, while it is a powerful, it is also a most capricious agent; and its effects are rarely permanent. This is proved by the phenomena of animal magnetism, and by the pretended miracles at the tomb of the Abbé Paris. These last, being particularly insisted upon by our author, and certainly the most favorable for his hypothesis, we shall notice at present: because they seem to us to tell with immense force against his own theory. Indeed, when the argument attempted to be drawn from them failed in the hands of Hume, it argues considerable self-sufficiency in another to take it up again. Great numbers came to the tomb, who experienced no benefit at all; many poor people were discovered to have feigned diseases, a fact proved by their own confessions; several were thrown into dread-

* The cure of the leper, p. 90; of palsy, p. 93; of fever, p. 95, &c. &c.

† In this way he accounts for the cures of the blind, the deaf, the dumb, for the raising of the dead; in short all those, for which imagination cannot account.

‡ This class includes the feeding of the 4000, and of the 5000,—the multitude of cures mentioned by all the Apostles, and the Resurrection and Ascension of our Lord.

ful convulsions ; in certain cases, the disease was cured in a day, at other times, the cure went on for weeks, and sometimes even, for months : at the time many declared the alleged miracles to be false : twenty-two cases of fraud were distinctly pointed out in an ordonnance of the Archbishop of Sens, after a public judicial inquest : and finally, the thing was at once crushed by the interference of the Government. The man who can discern any similarity between these, and the miracles of Jesus Christ, needs not blame others for their credulity ! For many years Jesus and his Apostles went about through all the earth : they performed miracles innumerable : the deaf heard, the dumb spoke, the blind saw, the withered were made whole, disease fled before them : the lunatic was restored to his sound mind, devils were cast out, the dead rose from the grave : there were no half cures, no delays or lingerings : all was done by a word speaking. They were in the midst of a hostile and persecuting priesthood, counted the " filth of the earth ;" pursued by Government with its fiercest vengeance. Was the power crushed ? was the fraud discovered ? Where is the enemy, Jew or Gentile, who, then or for ages after, contradicted or disproved their testimony ? The priests searched and the Government threatened in vain ; the Roman, the Jew, and the Greek believed the evidence of their own eyes. Thousands died, affirming with their last breath the truth of the miracles ; and not one, though many drew back from the loss of life, though they numbered among them youth, womanhood, and old age, ever confessed the imposture. The writer is fond of quoting passages from Dr. Chalmers. In reference to one of these quotations, he argues that the Apostles were influenced by interest and ambition to invent falsehoods, and to die in their defence. We shall not now insist on the strange nature of an ambition, which brought scorn, misery, and death here, and the punishment of a just God hereafter : we shall content ourselves with quoting a passage from Dr. Chalmers, in which, with his own nervous and straightforward simplicity of argument, he sets *that* question for ever at rest.—" To the truth of Christianity we have the concurrence of two parties, the teachers and the taught. Abandon the teachers of Christianity to every imputation, which infidelity on the rack for conjectures to give plausibility to its system can desire, how shall we explain the concurrence of its disciples ? There may be a glory in leading, but we see no glory in being led. We know that some of the disciples were driven, by the terrors of persecuting violence, to resign their profession. How should it happen that none of them ever attempted to vindicate their apostacy, by laying open the artifices of their Christian brethren ?" Evidences, pp. 98, 100. We do not intend to enter on the particular cases of miracles mentioned by our author : the explanations he gives are altogether unworthy of his talents, and fitted

only to provoke a smile. What argument is there in saying, that a lunatic became calm under Wesley's eye, *therefore* many lunatics were cured without a miracle? that some cases have been known of cures wrought by the imagination, *therefore* it was no miracle to cure the halt, the withered, the deaf and dumb, even the absent, by a word speaking and without one failure? that a girl rose from a trance, and *therefore* it was quite natural for our Lord, when he met by accident, and in a part of the country he had never visited before, a dead body carried on a bier, to bid it rise and walk? Is there even the appearance of reasoning in meeting such miracles, as the feeding of the five thousand, (of which the account was written when the witnesses were living, and, if false, would have ruined its authors,) by merely saying "this is invention?" or, putting argument and reasoning out of the question, is there even verisimilitude in representing our Saviour at one time as a holy and virtuous man, at another, as an impostor wandering about Judea, bribing some, cheating others, and so convincing himself and others, that he could work real miracles, and was the Son of God? "There can be no doubt," says he, p. 10, "that the sufferings of the first Christians are proof, that in a part at least, and that the main part of their story, they spoke what they really believed." We take him at his word, accounting as such the resurrection and ascension of Christ. When the Jews asked Jesus for a sign, he gave them the sign of the prophet Jonah, explaining it by saying that he should be three days and three nights in the heart of the earth. He said also, "Destroy this temple (his body), and in three days I will build it up:" and foretold to his disciples, that he should be crucified, and rise again the third day. His apostles invariably refer to his resurrection as the crowning proof of his mission. St. Paul says, "If Christ be not risen, then is our faith vain:" and again, Rom. x. 8, 9. "*This is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved;*" and ever since, all Christian divines have held it as the main pillar of their belief. But they might as well have been silent. They do not know their own faith, argues the author of the Human Origin of Christianity; it is not, and it shall not be, a main part of their story, and, not being so, may therefore be false! As to its circumstantial evidence, the work of Gilbert West is not very likely to be shaken by a 'may be.'

We have now done. It was shown before, that the hypothesis, even if tenable, was good for nothing; we trust, we have now shown that it is not tenable, by any combination of 'may be.' The writer allows that there is not a shadow of positive evidence against Christianity: he has done us a further service, by showing that an ingenious and intelligent man, skilful in the use of his weapons, and with all the experience of nineteen centuries of warfare, is unable to make out even a possible case against our faith. M.

Poetry.

For the CALCUTTA CHRISTIAN OBSERVER.

DEATH.

BY CHARLES MULLER, Esq.

MIGHTY Magician! that with secret spell,
Transformest beauty into ugliness,
Wrecking the many hopes and fears, that swell
Life's mystic sphere. How cold and comfortless,
Young, high-hoped hearts are left
When life's fresh ties are left!

Reckless leveller of pride and power!
Eclipser of the sun of human glory!
Mighty inheritor! whose endless dower
Is human hearts. Destroyer! thou'rt hoary
Yet how many years
More wilt thou summon tears?

Majestic spirit! in dread quietude
Spreading thy secret influence thro' earth.
Forest and town, shore, ocean, are imbued
With thee: wherever living thing hath birth!
And where the earthly place
That owns no living race?

Mighty spirit! Ocean in its deep places,
Calm and bright; Ocean on its rough breast,
Stormy and dark, endureth thy embraces:
And every wave doth bear thy warning crest.
In the all-quiet deep
How many millions sleep!

The mountain heights, where the wild eagle rears
Her eyry,—there, thy influence is felt?
'Mid cold, 'mid heat; 'mid wailings and 'mid jeers,
Where infidel hath mocked or Christian knelt,
In silence workest thou,
Making existence bow.

How brightly beameth yonder evening star,
Lovely in its own light! Death! dwell'st thou there?
Is thy lone, mighty power, felt thus far?
Alas! thou rev'lest 'mid the bright and fair.
And there where beauty's brightest,
The link of life is lightest.

Destructive spirit!—blended so with life,
That e'en the sinless flower fades and dies,
And guileless youth, untainted with the strife,
Of earthly thoughts, beneath thy cold breath lies:
But what would being be,
In absence, Death, of thee?

Missionary and Religious Intelligence.

CALCUTTA.

BAPTISM OF EIGHT NATIVES.

In our No. for Nov. we gave an account of the Annual Examination of the Native Christian Boarding School, under the care of the Calcutta Baptist Missionaries. On Sunday the 28th of April last, six of the scholars of this interesting establishment, now removed to Chitpore, and two females, the wives of native preachers in connexion with the Baptist Mission, were baptised at the Circular Road Chapel, in the presence of a numerous and deeply interested assembly. The youths were most of them of a very tender age, the youngest being not more than eleven years old, and the eldest about eighteen. An appropriate discourse for the occasion having been delivered by the Rev. W. Yates, the candidates came forward, and were interrogated as to their knowledge of the principal doctrines and truths of the Holy Scriptures, and their feelings in respect to them, to all which they returned satisfactory replies. A short address was then delivered to them, when after the singing of a hymn and prayer, the ordinance was administered by the Rev. G. Pearce.

The whole service was felt to be a very affecting one, for here was an exemplification of the Scripture, "Out of the mouths of babes thou hast perfected praise." We are happy to state in respect to the youths, as well as the females, baptised on this occasion, that the most satisfactory reasons exist for believing them to be the subjects of divine grace. They have during four months past undergone several close examinations respecting their religious experience, which together with the report of their general conduct by their tutor, Mr. Ellis, left the conviction that being the subjects of genuine repentance and faith, there was nothing to hinder their being admitted to a participation of the ordinances and privileges of the Christian church. The concern of these youths for the salvation of their souls began almost simultaneously about eight months ago, when the school was under the care of Mr. and Mrs. G. Pearce. Since the commencement of the Boarding School, its inmates have enjoyed the benefit of two public religious services every Lord's-day. On these occasions, as very few adults are present, the discourses are framed almost expressly for the children and youths of the school, to these Sabbath addresses, chiefly, the lads that were baptised ascribe their first serious impressions, and particularly to a discourse in which the piety of the scholars in the Ceylon Boarding Schools was noticed, and recommended for their imitation. From this period to their baptism religious principles had a powerful influence upon them: and although soon after their concern for salvation was excited, the annual vacation of the school occurred; yet, on their return from their visit to their friends, a month afterwards, it appeared with one or two exceptions that the good work begun in them had grown and strengthened. Thus in its infancy has the Lord been pleased to pour his blessing on the institution. We trust its managers will be encouraged thereby, and conclude by expressing the wish, that we may soon have the gratification of recording another similar instance of success attending their labours in the education of youth.

BAPTISM OF KALEE CHURN GHOSH.

On Sunday, the 28th May, a young native, who has received an English education, was baptised at the Mission Church. The convert's name is Kalee Churn Ghosh. The instrument honoured of God in bringing him to a knowledge of the Christian faith was the editor of the *Inquirer*, of whose conversion and baptism a brief account was inserted in our 6th number. This fact we record with pleasure, because it seems to prove that Christianity is beginning to take root as it were in the soil of this land, and will henceforth exhibit something of a self-propagating power: one convert possessing an active and cultivated mind being once secured, he will, according to the analogy of providence and past experience, in all probability, insure the conversion of several more—and these of still more—until the light of Divine knowledge spread and pervade every province of the land.

The great evil that may perhaps be soon dreaded is, that renunciation of Hindoism and profession of Christianity become *the fashion*: or less lures and temptations of a temporal kind may succeed where spiritual arguments would fail. May the spirit of wisdom, as well as the spirit of power, dwell with and guide all those who labour in the Redeemer's vineyard.

NATIVE FEMALE SCHOOL SOCIETY.

On Wednesday, the 31st May, an examination of the native female children, taught in the schools belonging to the female department of the London Missionary Society, took place in the premises immediately opposite the Government House, in the presence of the RIGHT HONOURABLE LADY WILLIAM BENTINCK, and a large and highly respectable assembly of Ladies and Gentlemen. About 150 children were present, and being divided into classes, were examined in two Catechisms, reading in the 6th chapter of Matthew, &c. They repeated the Multiplication Table as far as 13 times 10. Specimens of their needle-work were also exhibited. The close appearance of the children, and the manner in which they replied to the questions proposed, gave general satisfaction. The examination was conducted by the Rev. Messrs. Lacroix, Sandre, and Gogervy. The report of the Lady Managers was then read, after which a variety of useful and ornamental articles, prepared by the friends of the Society, were exposed for sale, the proceeds of which, including a Donation from Lady Bentinck of 100 rupees, amounted, as we understand, to upwards of 1000 rupees. The report is as follows:—

REPORT.—It is nearly two years since the Lady Managers of the Native Female School Society published their last Report during which time they have endeavoured, as diligently as circumstances would permit, to follow up the plans laid down by themselves to impart an useful education to the female children of the Hindu and Muhammadan population of this city and its suburbs. How far they have succeeded will be seen in the Report which they now submit to your notice. As to the propriety of assisting instruction, particularly religious instruction, to the native females of India, doubts were long entertained, and although the effects resulting from the labours of this and other similar institutions have done much to remove those doubts, still native female education is but lightly esteemed even by many who are anxiously solicitous to promote the best interests of the people, and particularly so by the natives themselves. Whilst the former imagine that all the efforts of the friends of education should be exerted in imparting solid instruction to the rising generation of the male population, and that they, having become convinced of its value will in due course endeavour themselves to communicate it to their females, the latter look upon such endeavours as an innovation upon the immemorial usages of India, and unwilling to deviate in the least from the course pursued by their forefathers, prefer seeing their daughters grow up in ignorance and vice, rather than instruct them in those things which their mothers and grand-mothers knew nothing about. The Lady Managers of this Institution, however, after a patient investigation of the results arising from their efforts for the last 18 years, are fully convinced, that the native female children are not only capable of receiving instruction, but that it is the want of it alone which prevents them, in maturer age, from occupying that place in society, which females of the same rank have attained to in more enlightened countries, and that wherever it is properly followed up, its legitimate effects are sure to appear, and the individual thus instructed becomes a useful member of society—obtains an influence in her family and amongst her friends, unknown to others destitute of the advantages which she enjoys, and discharges all the duties of her station with a degree of comfort to herself and satisfaction to others, which makes her an object of affection to her friends and of respect to her neighbours. Added to the instruction capable of producing these effects, the Society strives to inculcate in the minds of the children those precepts of heavenly wisdom contained in the Scriptures of Truth, which are able to make them wise unto salvation. They are taught, in a style suited to their capacity, that they are sinners in the sight of God, and stand in need of a Saviour to deliver them from the wrath to come—the exceeding sinfulness of sin, as displayed in their general conduct, and the fearful consequences of iniquity are constantly pointed out to them, and the amazing love of God in giving his beloved Son to die for them,—his willingness to receive them into his family, and to give them an inheritance amongst them that are sanctified, are subjects constantly brought before their notice, and relying entirely upon the blessing of God to rest on their labours, the managers of this Society humbly trust that their feeble exertions to promote the present and eternal interest of the children under their charge will not be altogether in vain in the Lord.

The schools at present supported by this Society are as follows:

At Tontamah Road,.....	1	containing	45	girls.
Jann Bazar,.....	1	"	38	"
Wellesley Street,.....	1	"	33	"
Montee Street (Garden Reach),.....	1	"	30	"
Dhobypore, or Alrafungar,.....	1	"	14	"
Chinnurah,.....	1	"	10	"
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In these schools the girls are instructed in reading, writing, arithmetic, plain needle-work, and marking. In each school a *Sircar* and a female *hurkaru* are entertained, and in the Tontamah school a Native Christian woman reads on the premises and teaches the girls needle work. In writing and arithmetic the children have not made that progress which the Managers could have desired, but it is their intention to see these departments of instruction better attended to in future. The girls commit to memory two catechisms, containing the principles of our holy religion, together with a number of Christian hymns. The frequent removals of the children from the schools, which take place, is a source of great distress to the Managers. After bringing their pupils forward in their studies to such a point as to lead them to expect the most interesting pursuits, they are removed either to be married or to gratify the caprice of their friends. In this way the Managers have constantly to recommence their work with new pupils, and have to traverse the same path month after month and year after year, without preserving any of those fruits resulting from their labors, which they might reasonably expect, were the children to remain a sufficient time under their tuition. This state of things is the more to be deplored, as it shows the hopeless indifference which the natives evince to the true interests of their female children. With their sons it is different. They are convinced, that without some kind of instruction they will be unable to gain for themselves a respectable maintenance in the world. With no higher motive therefore than qualifying them for obtaining respectable situations they will even, against their prejudices, permit their sons to be educated in Christian schools, and to remain long enough to obtain such a degree of knowledge as they conceive will be sufficient to enable them to perform the duties which may in after life devolve upon them. To carry them beyond this point, and to allow them to remain in the seminary, to be taught in the higher branches of study, unless there is an immediate prospect of gain likely to result from such a measure, never enter their thoughts. In regard to their daughters their conduct is very different, yet proceeding from the same cause. With their education gain appears to be unconnected, and therefore they are not desirous of having it imparted to them. To have his daughter respectably married, appears a preference to her, the only desire of a Hindoo or Mussulman parent's heart. The feelings of the husband also are of a similar kind—the knowledge which he is anxious his wife should possess, is simply to perform the domestic drudgery of his house, and be obedient to his commands. To such individuals therefore our endeavors to impart instruction to their daughters and wives are considered quite unnecessary, and they submit to them only from convenience, and decline them when that convenience ceases to exist.

These things are certainly discouraging, yet the managers of this Institution, hoping almost against hope, have persevered in their work, and they have every reason to believe that a better feeling begins to prevail, and though they may have to struggle with many difficulties for years to come, yet they feel convinced that to "patience faith the gain is sure," and in "due time they shall reap if they faint not."

In order to raise up young women to be teachers in the school, it was proposed some time since to establish two central schools, one to be situated in Calcutta and the other at Kaddypore, to be each under the superintendence of a well qualified person to reside on the premises. To carry this design into execution, it was necessary that funds should be obtained, and for this end, 1,000 copies of an Address to the Female Members of the Churches of Christ in England and Scotland, soliciting pecuniary aid, were printed and forwarded to Europe. The results of that address has not yet been made known, and the schools in consequence have not yet been established.

The funds of the Society have been in an embarrassed state. Owing to the failure of Messrs. Alexander and Co. it lost about 1,000 Rs., all that it possessed. Its operations however were not checked owing to this circumstance. In its distress, the Society was not deserted. Its friends rallied around it, and by their kind exertions its loss has entirely been felt. The Committee regret that they are not permitted to mention the names of those Ladies who have exerted themselves so laudably in behalf of the Institution; for whilst they are the noble and the excellent of the earth they rejoice in being the humble disciples of Him, of whom it was prophesied, "He shall not

strive nor cry, neither shall any man hear his voice in the streets." Their record however is on high, and as they have aimed at the glory of God, he will not suffer them to lose their reward. "Them that honor me, I will honor."

The receipts of the Society since the 21st Sept. 1831, the time when the last Report was published, amount to No. Rs. 1,542 15—and the expenditure to No. Rs. 1,591 9 1. Of the sums expended, No. Rs. 468 were drawn from the late treasurers, Messrs. Alexander and Co. before their failure, from the funds belonging to the Society then under their charge. 62 Rs. were likewise in the hands of the Secretary at the time of publishing the last Report—these sums, added to the receipts before named, leaves a balance now in the possession of the Committee of No. Rs. 503 5 9. The various items of receipt and expenditure, together with a list of Donations and Subscriptions, will be inserted in the Appendix of this Report.

LONDON MISSIONARY SOCIETY.

It is with peculiar pleasure that we observe from the January number of the *Missionary Chronicle*, published by the above Society, that the attention of the directors seems at last particularly awakened to the pressing claims of their several stations in Bengal and other parts of India. We have been pained to observe the line of policy adopted by the directors of the above and other Missionary Societies, in scattering their Missionaries, and in establishing new stations, rather than strengthening those already formed, and thus preventing the evil consequences which generally follow the removal of any of the laborers by sickness or death. At immense expence and labor a Missionary station is formed, schools are established, a Native Church is regularly organized, the Gospel is preached in all the villages in its vicinity, and the Missionary becomes known, and exerts a moral influence amongst the inhabitants of the place. Whilst every thing is assuming a pleasing appearance, and the laborer is daily expecting to reap a large harvest, he is arrested by death. No brother is at hand to enter upon his work; it consequently languishes, and by the time another Missionary arrives from England, and is qualified to enter efficiently the field, all that has been accomplished appears to be lost, and the work has to be recommenced. The Missionaries of the London Missionary Society in Bengal have fully expressed their sentiments on the subject to their Directors in England, and we cordially agree with them, that unless Missionary stations are properly supplied with men they had better not be commenced. No station should at any time be without two Missionaries, and considering the great mortality which has taken place amongst them, particularly in Bengal, an annual reinforcement should be sent out to strengthen those places that are weakest, and thus give efficiency to the general operations of the Society.

The following extracts from the paper above alluded to will be interesting, we doubt not, to all those who desire the prosperity of Missions in India.

MISSIONS IN INDIA.—The Directors of the London Missionary Society deem it incumbent upon them to invite the special attention of the members of the Society to the present circumstances of their missions in the East, more particularly those in Bengal. The general aspect of native society, and the progress of events in this part of the world, have, for some time past, shown, with increasing distinctness, the importance and utility of Missionary labours. The spirit of inquiry, which appears to be rapidly and widely extending among the inhabitants, serves to enforce the strong necessity that at present exists for an immediate and vigorous effort on their behalf, far beyond any that the British churches have yet put forth. The demand may seem comparatively great, but the object exceeds it beyond all comparison. The field is ample, the harvest will be rich, and the signs of the times combine with the declarations of the Scripture, to assure us that in due season we shall reap if we faint not. Seldom have equal facilities for accomplishing the greatest good on the most extensive scale been presented to the disciples of Christ. Difficulties exist, and may be expected to increase, and peril will, probably, become more imminent, as the effects of Christianity become more decisive; but while our brethren, in dependence on Divine support, are willing to meet these, we must not, we cannot desert them, or withhold any degree of support that we can possibly supply.

The Society's missions in India have reached a limit beyond which, in their present state, they cannot advance, and, as it is impossible for them to remain stationary, unless immediately strengthened, they must retrograde. Besides the branches which death and illness have occasioned, the number of labourers equal to the duties connected with the introduction of the Gospel are, in consequence of the very manner of success with which the great Head of the Church has condescended to crown their

endeavours, altogether unable to meet the demands now made upon them; and it is evident that, unless means be adopted to render speedy and effective aid, those now in the field must sink under the pressure of accumulating labours, the object of the Society must be, in a great degree, defeated, and the hopes cherished by multitudes, who are beginning to inquire after the truth, must issue in unavailing disappointment, while the votaries of idolatry will appear to gain fresh triumphs over the indirection and apathy of Christians, whom they will scornfully charge with the folly of having begun to build without being able to finish.

The general tenor of recent communications from the East show distinctly, that a vigorous effort on behalf of India cannot be delayed without the danger of sacrificing the health, if not the lives, of the devoted men whom we are, by the most solemn obligations, pledged to support, and without inflicting a deep and permanent injury on the cause of Christianity in India in this very critical period of its history.

With the important facts, communicated in the documents before them from different stations, the Directors have felt themselves impelled, not less by sympathy with their beloved brethren, who, in their labours for the conversion of India, appear to be "pressed out of measure, above strength, inasmuch that they despise even of life," than by a regard to the interest of the kingdom of Christ in the world, and a sense of justice to those with whom we are associated in the work of evangelizing the heathen, to bring the present state of the Society's missions in India under the notice of their constituents, as well as of the officers of the auxiliaries and associations throughout the kingdom.

It is not their painful task to report that their missions have failed, and that the brethren have retired dismayed and vanquished from the field, that the prospect is hopeless and the cause lost, but that God has answered the prayers, and succeeded the efforts, of his servants beyond what they have been prepared to sustain—that their exertions have not kept pace with the movements of Divine Providence in their favour—that the disproportion between the present scale of efforts and that which the great cause in this stage of its progress demands, rather impedes than accelerates its advancement.

The Directors trust that the statements now offered will convince every friend of the Society that the present is a juncture, in the history of its missions in India, which demands the most serious attention of all who, constrained by the love of Christ and obedience to his command, have engaged in this holy enterprise. The Society has gone too far to hesitate, and can neither draw back or remain stationary without dishonour to itself and the most imminent danger to its missions. Besides a stronger and livelier sympathy with their brethren, and more frequent and earnest prayer on their behalf, it is evident that the most active exertions should be made forthwith to place the missions in this quarter on a more efficient footing. Thus, by the Divine blessing, the Directors are enabled to do it furnished with the means of sustaining them. The Lord has heard the prayers of his people, has inclined an increasing number of holy and well-qualified men to devote themselves to his service, and the Directors are prepared to send forth, without delay, a number of additional labourers, who are now ready to proceed to the help of their brethren. The British churches have never yet allowed their active and faithful missionaries to sink under the pressure of their labours for want of help, nor have they suffered the sacred purposes of devoted men who, there was reason to believe, were moved by the Holy Ghost, and were bound in the Spirit, to preach Christ unto the heathen, to be frustrated for want of the means of proceeding to their stations, and support when there, and it is firmly believed, that no event so calamitous will now be permitted to occur. The Directors, therefore, confidently bring the subject before the whole body of the friends and supporters of the Society, as well as of the officers of the auxiliaries and associations throughout the kingdom. In doing this, they anticipate a return of that prompt and hearty co-operation which has ever been cheerfully and uniformly manifested, and which shall bring to them the encouraging assurance that, in following the leadings of Divine Providence, and in proceeding with steady hand, relying on the blessing of the Saviour in redoubled efforts to use every means for advancing the sacred cause in which the energies of the church are now embarked, they will receive the approbation, the prayers, and the support of the Society at large.

The Society is not able, with its present income, to support a greater number of Missionaries than is now employed, but the Directors are encouraged to expect augmented contributions, when they consider that the silver and the gold are the Lord's, and remember that every heart is subject to his disposal and control, and it is scarcely possible to believe, that he would have so distinctly outlined his purposes of mercy towards the inhabitants of India, had it not been his gracious design to supply the means for sustaining that agency with which, in infinite wisdom, he has associated their deliverance from the bondage of superstition, and subjection to the dominion of his Son.

Among the means whereby the claims which India now presents to the regard of British Christians could be most effectually and appropriately met, may be mentioned.—

SERMONS in the manatories of the Most High, on a Lord's-day early in the present year. From these the most extensive and salutary impression in favour of the sacred object might be expected to result. The churches might thus be led to a re-consideration of the subject under circumstances best adapted, next to the engagements of the closet, to enable them duly to estimate its importance and admit its claims, and might be aroused to gird on their harness afresh, and come forth to the help of the Lord against the mighty. It is believed that there are a number of congregations who have not hitherto been able to make an annual collection; the present occasion of the Society point out the desirableness of considering whether it be practicable now.

SPECIAL MEETINGS of the COMMITTEES and COLLECTORS of the several branch congregations, and other associations might be convened, to consider the practicability of a fresh and more extended application to the friends of the cause, in their respective districts, for donations for this important object—the obtaining of new subscribers, or an increase from those who may be already enrolled among the regular supporters of the cause. Whether these or any other means which, on account of local circumstances, might be deemed preferable, could be used, the Directors respectfully submit to the serious and prayerful consideration of the friends of the Society, especially their brethren in the ministry, the pastors of the churches, and to the officers of the auxiliary associations throughout the land.

India now presents an object worthy of the first attention and best efforts of British Christians. Never was increased exertion more urgently required, and at no period since the operations of the Society have been commenced could it have been made to better purpose; and the Directors earnestly pray that the present may be a new year in the annals of the Society at home and its labours abroad—that there may be a general feeling that the brethren abroad must not be suffered to languish and meet martyr to their own zeal, and victims of the seeming neglect of those by whom, under God, they were commissioned to go forth—that the holy men now ready to depart want to be sent, and that there may be a manifestation, through the Divine blessing, of devotedness to this great work, a grateful and ready appropriation of means for its support, that shall be allowed and perpetuated by sentiments cherished and expressed by the righteous King of Israel, when, on an occasion, splendid and conspicuous indeed in the dispensation in which it occurred, but far inferior to that now before us, he exclaimed—

"Blessed be thou, Lord God of Israel, our Father, for ever and ever." "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all. Now, therefore, our God, we thank Thee and praise thy glorious name." While each friend of the cause shall, with grateful devotion, exclaim, *"But who am I?"*—and, in reference to those who associate with him in this work, *"What are we, that we should be able to offer so willingly after this sort? for all things come of Thee, and of thine own have we given Thee."*

ORDINATION OF MISSIONARIES.

On Friday, December 14th, Mr John Evans, Missionary, appointed to the China department of the Ultra Ganges mission, East Indies, was ordained at Hertford. Rev. T. Q. Stow, of Buntingford, commenced the service by reading appropriate Scriptures and prayer; Rev. Dr. Fletcher delivered a discourse on the obligations of Christians to support Missionary operations; Rev. J. Arundel asked the usual questions, and offered the ordination prayer, with laying on of hands; Rev. Dr. Bennett addressed the missionary on the indispensable importance of personal religion in an ambassador to the heathen; and Rev. J. Anthony, minister of the place, concluded with prayer for the Divine benediction on the interesting services of the day.

On Thursday, December 30th, Mr. John Campbell, Missionary, appointed to the East Indies (the Calcutta district), was ordained at Kensington. The Rev. Dr. John Mason introduced the service by prayer and reading the Scriptures; the Rev. Henry Townley described the field of labour in India; Rev. Robert Vaughan, pastor of the church, asked the questions, and received from the Missionary an account of his personal religion, views of revealed truth, &c.; Rev. W. Broadfoot, Theological Tutor of Cheamant College, offered the ordination prayer, with imposition of hands; Rev. Dr. Fyfe Smith, Mr. Campbell's tutor, gave the charge; and Mr. Vaughan concluded with prayer.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

APRIL.

6. Captain J. Woodley, to Mrs. Eliza Vaughan.
8. St. George, Goa, Severndroog, Major J. H. Bellasis, to Miss Ashman.
11. At Madras, by special licence, Mr. R. Taylor, of the Accountant General's Office, to Miss Margaret Greene, second daughter of the late Adjutant J. Greene.
24. At Benares, Mr. A. Tusong, of the Junnypore Judge's Office, to Miss Rebecca Prigmore.
25. J. H. Crawford, Esq. C. S. to Miss Charlotte Shakespear, third daughter of the late J. Shakespear, Esq. C. S.
27. Charles Grant Udny, Esq. C. S. to Mrs. C. F. Hunter.
Mr. R. S. Homfray, youngest son of Sir J. Homfray, of Llandaff, to Catherine Elizabeth, eldest daughter of Captain J. J. Denham, of the country service.
Mr. John DeSouza, to Miss Elizabeth Mansfield.

MAY.

4. Mr. W. T. Frederick, to M. E. Germain.
At Mozufferpore, in Tirhoot, Mr. H. G. Hampton, to Miss Sophia Rawstone, youngest daughter of the late Thomas Rawstone.
6. Alfred Arabin, Major of Brigade of Barrackpore, son of the late General Arabin, of West Drayton, Middlesex, to Mary, eldest daughter of the late Sir William Russell, Chief Justice of Bengal.
11. Mr. Sullivan Law Hyder, to Miss Amelia Botelho.
14. At Cawnpore, Charles Havelock, Esq. H. M.'s 16th Lancers, to Mary, daughter of James Wemyss, Civil Service.
20. At Chandernagore, Mr. C. Donzelle, to Benjamine, eldest daughter of J. G. Verploegh, Esq.

BIRTHS.

APRIL.

14. The lady of G. Crofton, Esq. H. M. 16th Lancers, of a daughter.
17. At Kurnaul, the lady of Capt. W. J. Thompson, Assistant Commissary General, of a daughter.
- At Sea, the lady of Capt. Ricketts, of the bark Austin, of a daughter.
25. At Berhampore, the lady of Lieut. J. C. Rouse, H. M.'s Buffs, of a daughter.
- The lady of W. H. Woodcock, Esq. C. S. of a daughter.
26. At Mhow, the lady of Capt. W. Parker, Major of Brigade, of a son.
27. At Cuttack, the lady of Major T. Dundas, 47th N. I. of a son.
- At Garden Reach, the lady of Frances Macnaghten, Esq. C. S. of a son.
30. Mrs. Charles Urage, of a daughter.

MAY.

3. Mrs. Sarah Evan, of a son.
- At Meerut, the lady of Capt. G. D. Roebuck, of a daughter.
4. Mrs. Smalley, of a son.
6. The lady of J. Franka, Esq. of a daughter.
6. At Allahabad, the lady of H. Byng Harrington, Esq. C. S. of a daughter.
8. At Howrah, the lady of Capt. Charles Bell, of a daughter.
13. At Howrah, Mrs. J. Floyd, junior, of a daughter.
15. The lady of G. Evans, Esq. of a son.
17. The lady of David Ross, Esq. of a daughter.
18. At Mhow, the lady of Lieut. R. H. De Montmorency, 65th Regt. of a daughter.
19. At Barrackpore, the wife of Ensign H. Palmer, Interpreter and Quarter-Master, 40th Regt. N. I. of a daughter.
21. At Hooghley, the lady of T. A. Wise, Esq. M. D. of a son.
27. Mrs. A. T. Smith, of a daughter.

DEATHS.

APRIL.

1. At Secunderabad, the son of Capt. J. D. Awdry, 1st Regt. N. I. aged 11 months.
3. At Surat, aged 19 months, Augusta Fanny, daughter of Capt. D. G. Duff, 10th Regt. N. I.
10. At Monghyr, Mrs. Martha Billon, aged 21 years, 8 months and 26 days.

11. At Wallajahbad, Adjutant R. B. Mansell, 2nd Native Veteran Battalion.
 12. Mr. W. H. Whatford, aged 30 years.
 15. At Seehpore, the infant daughter of Capt. H. James, 20th Regt. N. I. aged 5 months and 11 days.
 18. At Bhaugulpore, the infant daughter of L. Bergess, Esq. aged 4 months.
At Allahabad, Mrs. Charlotte Cussons, aged 23 years.
 19. At Neemlollah, near Guttal, Thomas Grigg, Esq. aged 50 years.
 20. At Aurungabad, Lieut.-Col. R. Twine Sayer, Bengal Army, commanding the Aurungabad Division, of the Regular Troops of his Highness the Nizam, aged 48.
 26. P. Moase, Esq. aged 23 years.
J. O. L. Dilthey, Esq. of the Firm of Messrs. E. Nosky and Co. aged 28 years.
Mr. Frederick Orton Hand, Indigo Planter, aged 32 years, 8 months and 25 days.
Mrs. Rosa Castello, wife of Mr. J. Castello, aged 32 years, 5 months.
 27. At Allahabad, Eliza Janet, eldest daughter of M. H. Turnbull, Esq. C. S. aged 21 years and 6 months.
At Meerut, Mr. Arthur Gibbon, aged 24 years.
 28. Miss Emily Gasper, aged 21 years and 4 months.
Miss Amelia Gasper, adopted daughter of Mr. Alexander McKensie Mardock, aged 2 years and 4 months.
In the Sunderbunds, on board a hudge-row, Miss Mary Jane Moran, the only daughter of the late Mr. Thomas Moran, Head Master of the Artillery School, Dum Dum, aged 16 years.
At Barrackpore, Caroline Harriet, the infant daughter of Lieut.-Col. Shouldham, of the 31st Regt. N. I. aged 8 months and 13 days.
 29. At Chinsurah, Master Charles W. Saunders, aged 9 years.
At Bogwongolah, Anne, the infant daughter of Mr. Gotfield, aged 2 months.
 30. Mr. J. Conolly, Superintendent of Semaphores, aged 70 years and 6 months.
- MAY.**
3. Mr. W. Mabert, aged 27 years and 6 months.
At Cawnpore, Major H. E. Peach, Deputy Commissary General of the Bengal Army.
 5. At Agm, George Aitken, the infant son of James Paterson, M. D. Surgeon, H. M. 13th Light Infantry, aged 5 years and 6 months.
 7. Mrs. Monsell, widow of the late T. E. Monsell, Esq. Civil Service, aged 36 years.
 8. John Henry, infant son of Ensign H. J. Blunt, of the 48th N. I. aged 18 months.
 10. Mr. G. Turnbull, aged 28 years and 6 months.
 13. Sir J. Wilmot Pridaux, Baronet, of the Bengal Military Retired List, formerly of 37th Regt. N. I.
M. A. C. Foreshaw, H. C. Marine, aged 33 years, 8 months and 22 days.
At Monghyr, Mrs. Elizabeth Webberly, aged 66 years, 1 month and 21 days.
 16. Mr. F. Sutton, Examiner Military Board Office, aged 43 years.
 19. Edward Gordon, Esq. aged 49 years.
Mrs. A. Keymer, wife of Mr. G. W. Keymer, aged 16 years and 9 months.
 25. Mr. W. Bennet, Assistant Marine Store-keeper, aged 33 years.

Shipping Intelligence.

ARRIVALS.

APRIL.

24. Crown, (Bark,) J. Cowman, from Liverpool 20th December.
- Burraket, (Schooner,) J. Fergusson, from Madras 12th, and Masulipatan 18th.

April.

28. Flora, (H. C. Brig,) J. R. Bowman, from Chittagong 21st April.
Passengers — Lieut. C. H. Thomas, 11th Regt. N. I. and Lieut. B. Mado, Artillery.
- Kent, (Brig,) W. Hughes, from Madras 21st April.

MAY.

3. Morgiana, G. Feathers, from Liverpool 5th Dec. and Madras 27th April.
Passenger from Madras — Captain Irwins, Bombay Army.
- Corvo, (Amn.) S. Towne, from Boston 22nd December.
Passengers — Catherine S. Webb, Mary L. Sampson, Rev. Nathan Brown, Eliza W. Brown, Caroline J. Harrington, Dorothy S. Brown, infant, Rev. A. Webb, and W. C. Sampson, Missionaries.
5. Ruby, Thomas Hill, from Madras 19th, and Batkelly 29th April.
Passengers from Madras: — Mrs. Gordon, E. Gordon, Esq. J. O. Andros, Esq.

6. L'Elisé, of Marseilles (F. Bark,) Bollet, from Bourbon 30th March.
 16. Janet, (Brig,) A. Bodger, from Glasgow 18th Oct. Manilla 6th March, and Singapore 11th April.
 — Brougham, (Bark,) P. M. Stavers, from Moulmein 8th April, Madras and Ennore 16th May.
Passenger:—Mr. Wilkinson, late chief officer of the Schooner Anne.
 17. Maubar, J. Ellis, from Aleppo 1st May.
Passengers from Cochín.—Mons. Comb, Merchant, Mr. W. Nicholls, Mariner.
From Calicut:—Mrs. Williamson.
 William Wilson, J. H. Miller, from Mauritius and Moulmein 24th April.
Passengers from Mauritius:—Mrs. Broad. *From Moulmein*:—Mr. Romet, Mariner.
 18. Irrawaddy, (H. C. Str.) W. Warden, from Khyonk Phyo 14th May.
 20. Duke of York, (H. C. S.) R. Locke, from London 16th Jan. and Madras 12th May.
 26. Inglis, (H. C. S.) J. Dudman, from London 20th Jan. and Madras 15th May.
 — Tyrer, L. Ellis, from Rio de Janeiro 6th March.
 — Elizabeth, W. Hill, from Liverpool 24th December.
 — Donna Carmelita, C. Gray, from Singapore 7th April, and Coringa 20th May.
 — Hydroos, Nacoda, from Bombay 2nd April.
 — Hoogly, (American,) E. Bacon, from Boston 16th January.
 27. Industry, (brig,) A. J. Coombes, from Isle of France 26th March.
 — Anna, (brig,) J. Somerville, from Moulmein 7th May.

DEPARTURES.

APRIL.

25. Tange, R. Richards, for Bombay.
 United States, (Amn.) J. Webb, for Boston.
 26. Thomas Dougall, (Bark,) D. K. Brown, for Mauritius.
 27. Donvegan Castle, J. Duff, for London.
 28. Livingston, P. Cowley, for Liverpool.
 Indus, (Bark,) W. Hagart, for Glasgow.
Per Ship Susan, for London—Mrs. Eglinton and child, Mrs. Crommelin, Mrs. Fisher, and 2 children, Mrs. Mason, and 3 children, R. Eglinton, Esq. D. Fisher, Esq. Captain Nicol, Mr. Myers, Signor Masoni.
 30. Red Rover, (Bark,) W. Clifton, for China and Singapore.

MAY.

1. Lord William Bentinck, W. Donthy, for London.
Per Lord Bentinck, for London:—Lieut. Maynard, and Ensign Mensies.
 Madras, (Bark,) H. Thornton, for Liverpool.
 Cecelia, (Brig,) P. Roy, for Penang and Singapore.
 7. Ann Alder, for Mauritius.
 Ernaad, Gillet, for London.
 8. Bee, (Brig,) Warden, for Singapore and China.
 Apthorp, (Amn. Brig,) Briggs, for Boston.
 9. Sultan, T. Mitchel, for Mauritius.
 11. Robert, H. Blyth, for Liverpool.
 Eamont, (Bark,) J. Nash, for Penang, Malacca and Singapore.
 12. General Gascoyne, J. Fisher, for the Isle of France.
 17. Elizabeth, (Schooner,) J. Norris, for Khyonk Phyo.
 18. Lord Amherst, (H. C. C. S.) J. Hicks, for London.
Passengers:—Mrs. Charters, Mrs. Capt. Beatson, and Mrs. Hadow, Misses Jenkins, Mary Ann Charters, Louisa, and Catherine Charters, Dr. W. S. Charters, G. S. Hadow, Esq. Capt. W. H. Howard, Lieut. Edwards, H. M. 38th Regt. Masters Wm. and Edward Howard, Master Beatson, Capt. Morehead, Lieut. Dawall, N. I. and 36 Invalids.
 19. Crown, (Bark,) J. Cowman, for Liverpool.
 23. Bengal, J. Lee, for London.
 24. Ruby, T. Hill, for the Mauritius.

REMARKS.

In the severe gale of the 21st instant, the following losses were sustained:—
 The H. C. Ship Duke of York, lost, crew and cargo saved.
 The Lord Amherst, lost, crew saved.
 The Sultan, foundered, only 2 lascars saved.
 The Eamont, driven on shore at Kedgeroe, lost, crew saved.
 The Robert, on shore, at Kedgeroe.
 The General Gascoyne, ditto.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of April, 1853.

Day of the Month	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon				Max. Temp and D. 50m. observed at 2h. 40m.				Minimum Pressure observed at 4h. 10m.				Observations made at Sunset				Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of Barom.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Cloud. Hc.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Cloud. Hc.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Cloud. Hc.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.		
	Height of Barom.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Cloud. Hc.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Cloud. Hc.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Cloud. Hc.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.		
1	30.030	78.	76.	75.2	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
2	30.000	78.6	76.8	75.5	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
3	30.032	77.8	76.2	75.5	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
4	30.040	79.6	77.3	77.2	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
5	30.006	79.7	76.5	75.3	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
6	30.004	80.5	78.6	78.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
7	30.000	81.2	77.7	77.1	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
8	30.000	79.	76.7	76.3	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
9	30.056	76.9	70.9	70.2	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
10	30.070	77.5	75.	75.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
11	30.061	79.	77.	75.4	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
12	30.100	80.	77.2	76.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
13	30.065	76.2	73.7	73.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
14	30.080	75.	72.	72.2	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
15	30.064	74.5	71.3	71.3	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
16	30.077	76.4	72.5	71.7	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
17	30.077	77.	74.7	74.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
18	30.066	79.	76.5	74.7	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
19	30.050	81.7	80.	80.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
20	30.000	81.5	81.5	80.5	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
21	30.118	82.5	82.4	82.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
22	30.000	83.7	79.	79.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
23	30.023	81.5	79.5	79.5	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
24	30.078	81.7	80.2	80.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
25	30.088	81.4	78.5	77.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
26	30.040	80.5	78.4	77.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
27	30.040	82.	81.	81.	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
28	30.078	83.5	79.5	79.5	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
29	30.048	80.8	78.	77.8	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		
30	30.044	80.4	77.8	77.5	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.	0.00	81.6	81.6	81.6	a.	a.		

No. 5.]

[1st QUARTER 1833.]

QUARTERLY EXTRACTS

TENDING TO ILLUSTRATE THE OPERATIONS OF THE

British and Foreign Bible Society.

Published by order of the Committee of the
CALCUTTA AUXILIARY BIBLE SOCIETY.

TWENTY-SECOND ANNIVERSARY MEETING OF THE CALCUTTA AUXILIARY BIBLE SOCIETY.

The twenty-second anniversary meeting of the CALCUTTA AUXILIARY BIBLE SOCIETY was held at the Town Hall on Monday evening, the 18th of March. The Bishop, who was called to the chair, after a short preliminary address descriptive of the deep interest he felt in the objects of the Society, requested Mr. Dealtry, the Secretary, to read the Committee's Report of the proceedings of the last year, which was accordingly done. It commenced by acknowledging, with feelings of gratitude, the measure of good will and support which continued to be given to the Society, which proved the constant attachment of its friends. After adverting to the loss of Bishop Turner, it congratulated the Society on the arrival of another Prelate, who had been a zealous friend to the interests of the Bible Society for more than thirty years, and informed the meeting that, on the arrival of Bishop Wilson, a deputation consisting of the President and Secretaries of the Society waited on his Lordship, in conformity with a Resolution, congratulated him on his safe arrival and testified the gratification of the Society at an event by which the cause of Christianity in India cannot fail to be promoted, and requested his Lordship to become the Patron of the Society; his Lordship had kindly acceded to their request, promising to do all in his power, consistent with the numerous duties of his office, to promote the objects of the Society:—The report, of which we give an abstract, then proceeded to notice the progress that had been made in preparing and publishing parts of the Scriptures in different languages:—

“The Persian Translation, noticed in the 6th paragraph of the last Report, is passing through the Press as rapidly as the revisions, corrections, &c. will permit. The Venerable Archdeacon of Madras has completed his revision of the Prophetical Books, and transmitted them for publication. Circumstances having rendered it needful for him to proceed to the Cape, he has made arrangements for prosecuting the Translation of the Historical Books, and from the leisure afforded by a sea voyage, he anticipates that he shall make considerable progress in preparing them for the Press by the time he returns. From the character given of this version

of the Scriptures, your Committee look forward with pleasure to its completion, as it is believed that it will be extensively useful, not only through the Persian Empire, but also among the literary men in the Provinces of Hindoostan.

"The Select Committee appointed to publish a new translation of the Book of Genesis in the Bengalee language, have accomplished their work, and it is now submitted by them to the public, with the hope, that on a candid examination, this version will be found acceptable and beneficial to the Natives of this benighted land.

"Another edition of 6,000 copies of St. Matthew's Gospel in Bengalee has been printed. In publishing this edition, it was thought that until a settled version could be obtained, it would be better to reprint Ellerton's version with amendments which had been made by the Rev. Mr. Reichardt.

"The Rev. Mr. Bowley has been actively engaged, throughout the year, in the work of revision for your Society. The following works in Hinduwee have passed through the Press, all of which have had the benefit of his labours, viz. The Book of Judges, 1st and 2nd Books of Samuel, 1st and 2nd Books of Kings. Of each of these Books, 4,000 copies have been struck off. The 1st and 2nd Books of Chronicles, in the same dialect, are at present passing through the hands of the Printer. There have also been completed 4,000 copies of each of the Gospels of St. Matthew and St. Mark in the Hinduwee, Deb-Nagree character.

"The Malay Testament, for the printing of which 6,000 Rs. were granted by this Committee, is by this time ready for circulation. Delays have occurred from want of paper and having but one press, but the deficiency is now supplied, and such is the demand for this version, that it is expected a second edition will immediately be called for.

"The following Books have been received into the Depository during the year, viz. 6,000 copies of the Gospel of St. Matthew in the Bengalee; 4,000 of St. Matthew in Hinduwee (Deb-Nagree character); 4,000 ditto of St. Mark; 200 Persian New Testaments; 262 of the Persian Pentateuch in 4to., from Bishop's College, Archdeacon Robinson's version; 1,000 Bengalee Bibles from Serampore, being a grant liberally made by the Missionaries there to the Society, and 12 of the four Gospels in Bengalee, 8vo. cloth covers, presented by the Calcutta Baptist Missionaries. The following Books have been received from the British and Foreign Bible Society during the year, for which the thanks of this Society are due:—100 copies English Bible, Brevier, 8vo. calf; 250 ditto ditto, Nonpareil, 12mo. ditto; 50 ditto Pocket Bible, Ruby, calf; 250 ditto Testaments, Brevier, 12mo. sheep; 36 French Bibles, 12mo. calf; 107 ditto Testaments.

"There have been sent from the Depository into circulation, 9756 copies of the Scriptures in whole or in part, to the different parts of the Indian Empire.

"The Calcutta Association held its Eleventh Annual Meeting

on the 4th of January last. The Report states, "that the Committee had steadily kept in view the object proposed by the Institution at its formation, which was, to contribute their aid in the circulation of the Scriptures without note or comment, particularly in Calcutta and its environs." The Association had nearly doubled its receipts, and the testimonies from the different individuals to whom grants of Books had been made for distribution, sufficiently show that the Books have been read, and that an acquaintance with the truths which make wise into salvation have been greatly promoted. This Association has collected, during the year, the sum of 2,236 rupees 10 annas, which has been chiefly paid into the hands of the Treasurer of the Auxiliary Society, for Books from the Depository, (from which it has circulated 1,045 copies of the Scriptures in whole or in part) or as a donation to your funds.

"The Branch Association, at Berhampore, has circulated during the year 1,467 copies of the Scriptures or parts thereof. It has remitted to the Society 762 rupees, 2 pice.

"At Allahabad a circular was issued in behalf of the funds of the Institution, which produced 162 sonat rupees.

"Our active friend, Mr. Bowley, complains much of the want of single Gospels in the Oordoo and Hinduwee languages.

"The following extract of a letter from the Rev. Mr. Parish the district Chaplain of Kurnaul, is full of interest:—

"I have myself in a few instances, distributed portions of the Word of God to those who have asked for them; I will specify two or three, as possessing some interest. The first: a cloth merchant, a Hindoo, who had heard that I gave away good Books. This man first applied to my valued coadjutor, Anund, who gave him a Book of the Proverbs, and discoursed with him on the history of Christianity. He shortly afterwards visited my friend again and requested another Book. Anund directed him to come to me; he accordingly came, and having expressed his wish that he might (as he said) present the Book to his Rajah, I readily complied with his request, and gave him a copy of the Psalms: he received the gift with evident pleasure, and read a few verses, that I might understand that he could read well. I was well satisfied that the man had read the first Book. I charged him not to destroy it, but to read it devoutly, as the eye of God was upon him, and as it was a part of his true word. The second: a Mahomedan, in the Begum Shumroo's service, with whom I had previously some conversation on Geography and Astronomy, applied also for a Book. I immediately gratified his desire. I cannot help observing here, how strange it is that the Native notions, as regards the former science, should be so absurd, quite barbarous; and for the most part, as to the latter, so consonant to truth and fact. This observation has forced itself on me, not from a conversation on such subject with a solitary individual, but with several persons. This man, to whom I gave a copy of the Proverbs and a Testament, very carefully wrapped them in his handkerchief

"At Burdwan, Kishnaghur, Bancoora, and Culna, an attachment to the interests of the Society is kept most zealously alive. Mr. Deerr, whose services in behalf of the Society it is to be regretted, will be lost for a season, thus writes,—“In answer to your kind enquiries, I have the pleasure to say, in Nuddea and Kishnaghur have been distributed about 200 copies of the Gospels, principally to be taught in the schools; and among the Sanscrit scholars in Nuddea have been distributed about 50 copies of our Saviour's Sermon on the Mount, translated into Sanscrit by the Principal of Bishop's College.

"From Patna Mr. Beddy makes the following communication:—

"I have been able to give away many parts of the Old, and a few of the New Testament, i. e. of the Old: Genesis, the Psalms, and Proverbs; and of the New, a very few of St. Matthew's Gospel, and St. Paul's Epistle to the Corinthians, not having many copies of the New.

"At Dum Dum, the Chaplain for the last two years has kindly permitted Sermons to be preached in his Church in support of your Society, and your Committee would remark that this mode of keeping up the interests of the Society is unexceptionable and at the same time very effectual. It combines in it the two grand and inseparable benefits, teaching men to love that word which makes wise unto salvation, and to be active, that all may be made partakers of its blessings.

"Besides the above remarks, we may add that letters have been received from friends at Saugor, Mhow, Meerut, Chunar, Buxar, Indore, Culna, &c. in which the same lively individual and general interest are manifested to the promotion of the objects of the Institution as in former years.

"Your Committee turn now to a less pleasing subject. Among the commercial distresses and failures which have occurred during the year, the interests of the Society have not escaped the general calamity. Your Treasurer was one of the partners of the late firm of Mackintosh and Co. and the Funds of your Society were in the house at the time of the failure. The thanks of the Society are due to that gentleman, for his long continued attachment to the Society, and its sympathies under a trying dispensation as severe to the partners of the firm as to the public at large. There was a balance in the hands of the Treasurer at the time of the failure, of Sicca Rupees 7627-4-9. There have been collected since then the sum of Sicca Rupees 3676-14-3.

"Such is the present state of your funds;—a state you will perceive deplorable enough, if you consider the vast demands which are now made upon the Society for the various editions of the Scriptures which are issuing from the Press. There is already a debt due to the Church Mission Press of more than 4,000 Rupees; and there are, moreover, claims upon the Society for the printing of the Book of Genesis at the Baptist Press, and also for the supply of a considerable quantity of paper.

"Your Committee therefore present to you the pressing nature of their claims. They would particularly direct the attention of the Chaplains and Missionaries at the different stations to them. To all the friends of the Bible Society they would call for one generous united and zealous effort on behalf of this cause. They would have them regard the present state of India, the want of the Scriptures amongst the Missionaries, the demands in the numerous rising schools, the anxious enquiry which is every where manifest amongst the natives on the subject of the truth, the pressing calls for the Scriptures in the various languages and dialects of the East, and the reduced state of the funds of this Society; and then, as they look at all these things, the Committee would say, 'come forward with your prayers, with your efforts, with your contributions, in some measure commensurate with the urgency of the demands; and remember that he that soweth plentifully shall reap plentifully; that the liberal man deviseth liberal things, and by liberal things shall he stand.' May we all more than ever abound in the work of the Lord, inasmuch as we believe and know that our labor shall not be in vain in the Lord."

On the motion of W. W. Bird, Esq. seconded by Dr. Marshman, it was resolved unanimously,

I. *That the Report which has now been read, be printed and circulated amongst the Members and Friends of the Society.*

On the motion of the Venerable Archdeacon Corrie, seconded by R. D. Mangles, Esq. H. C. C. S. it was resolved unanimously,

II. *That whilst this Meeting is grateful for the measure of goodwill and support which have been shewn to the Society during the past year, it is at the same time convinced that it is far from commensurate, either with the wants of the vast multitudes who are without the knowledge of Divine Truth, and anxious to possess it, or the zeal which should be manifested by Christians in so sacred and good a cause.*

On the motion of the Rev. Mr. Sandys, seconded by Dr. Corbyn, it was resolved unanimously,

III. *That the thanks of this Meeting be given to those Gentlemen who have rendered their services to the Society in the Translation Department, and that the Meeting would be further thankful to them, or to Literary Gentlemen generally, Missionaries and others, who would assist the Society by their suggestions, revisions, labours, &c. to obtain an accredited and standard translation of the Bible in the different languages and dialects in the Presidency of Bengal.*

On the motion of the Rev. Mr. Duff, seconded by Baboo Krishna Mohun Banerjee, it was resolved unanimously,

IV. *That the progress of education, the multiplication of schools, the more general enquiry upon the subject of religion which has been excited, connected with the present low state of the Funds, render it incumbent on the Society to redouble its exertions in order to meet*

the pressing and urgent demands which are made upon it for supplies of the word of God, and especially to be urgent at the throne of grace that His blessing may accompany its circulation.

On the motion of Capt. Birch, seconded by the Rev. Mr. Boyce, it was resolved unanimously,

V. *That the thanks of the Meeting be given to the Patron, President, Vice-President, and Committee, for their services in conducting the affairs of the Society during the past year, and that the following Gentlemen constitute the Committee of the succeeding year, with power to add to their number, viz.*

Patron.

THE BISHOP OF CALCUTTA.

President.

W. W. BIRD, ESQ. H. C. C. S.

Vice-President.

VEN'BLE ARCHDEACON CORRIE, LL. B.

Committee.

VENERABLE ARCHDEACON CORRIE, LL. B.

BALLARD, G. Esq.	HUTCHINSON, CAPT.
DALBY, CAPT.	MACLINTOCK, R. Esq.
DOUGAL, J. Esq.	MANGLES, R. D. Esq.
DOUGAL, G. Esq.	MACGREGOR, COL.
GALLOWAY, LT. COL.	MONEY, G. Esq.
MACFARLANE, D. Esq.	THOMASON, J. Esq.

WITH ALL MINISTERS OF THE GOSPEL WHO ARE MEMBERS OF THE SOCIETY.

Treasurer.

THE BANK OF BENGAL.

Secretaries.

REV. T. DEALTRY, LL. B. **REV. J. MARSHMAN, D. D.**
REV. J. HILL.

On the motion of the Rev. Mr. Macpherson, seconded by the Rev. Mr. Hill, it was resolved unanimously,

VI. *That the thanks of the Meeting be given to the Associations and Individuals who have given their aid to the Society, and at the same time would remind them of the increasing demands made upon the Society, and request them to increase their exertions if possible in the coming year.*

On the motion of the Rev. T. Dealtry, seconded by the Rev. Mr. Percival, it was resolved unanimously,

VII. *That the thanks of the Meeting be given to the Lord Bishop for his kindness in taking the Chair on the present occasion.*

Mr. Dorr, in support of the 4th resolution, began by shewing that the motion put into his hands referred to facts, the statement of which would produce a very different effect on two distinct classes of auditors. In regard to the one class, the bare mention of the fact, that while multitudes were perishing for lack of knowledge, numbers were now beginning to cry for "the word of life," would operate with irresistible potency—would awaken the liveliest sympathy, and arouse to the most vigorous endeavours to relieve the forlorn and destitute. And why? because their own souls had been previously made alive to the infinite evil and danger of sin, the glories of redemption, and the realities of eternity. On the other class, the same statement of facts would be attended with no such effects. And why? because their own souls were not yet awakened. They were spiritually dead, unholy, un sanctified, they were consequently wholly destitute of moral or spiritual susceptibility, or the capacity of receiving adequate impressions from the presentation of moral or spiritual objects. There was no mysticism or dreaminess in this view of the case—it was an ordinary phenomenon. From the established laws that regulate the successions of state in the human mind, it is impossible that the moral and physical qualities of objects could be understood in any other way than by the excitement of the various susceptibilities which these qualities were respectively fitted to address. We could not understand what the colour of an object or moral loveliness meant, were it not for the sensation which bears the name of the former, and the emotion of love excited by the latter. And though the mind possessed the susceptibility, no more effort could ever awaken it. To be excited in the least degree, there must be the presence, real or imaginary, of some corresponding—in other words, the particular susceptibility must come in contact with its appropriate exciting cause. And the converse of this was equally true. If the susceptibility did not exist, the appropriate objects, presented ever so vividly, could never produce the desired impression. If there were a destitution of the organ of hearing, no thunder however loud could produce an impression of sound: if the intellect were defective like that of a maniac, no chain of argument, however clear and unanswerable, could produce an impression of a process of reasoning. If the soul were insensible to the emotion of fear or love, no danger, however imminent, could terrify—no object, however lovely, could excite the feeling of love. Precisely, in like manner, if the souls of men were unawakened from the lethargy of nature, destitute of a proper healthy tone of mind, devoid of moral and spiritual susceptibility, no sense of spiritual wants and maladies could affect them—no spiritual miseries, however dreadful—no spiritual dangers, however appalling—no spiritual cries for help, however piercing, could produce a vital sympathy, a deep and enduring impression, a keen and hearty stirring concern for the spiritually wretched. To the people who were thus devoid of spiritual susceptibility, or, in other words, *unregenerate*—and these, alas! composed the majority of every assembly—we might present pictures of spiritual woe and images of spiritual horror, and yet utterly fail in awakening that deep-toned sensibility that would rush forth irresistibly, like the electric shock, to its proper object. Indeed, to address such persons at all on such subjects, with a view to the production of suitable impressions, seemed like beating the air, to elicit light—or striking the flinty rock to cause the waters to gush out:—or if one became impassioned with his theme, he would only exhibit a spectacle similar to that of the man, who, in the heat of enthusiasm, the fervour of passion, or the madness of despair, turned round and called upon the glittering stream, and the shady grove, and the rugged rock, to listen to his plaint, to sympathize with him in his sorrow, to rejoice with him in his joy. Mr. Duff next proceeded to shew at large that, in the case of the persons described, the true way of securing that attention to the subject of this motion which it deserved, would be, not to dwell or expatiate on the wants and imploring cries of the Heathen, but to endeavour to communicate a spiritual susceptibility to their own minds, to awaken a lively personal concern for the salvation of their own souls. This being accomplished, the most barren state-

ment of spiritual destitution would suffice. This left undone, all facts and arguments would prove of no avail. If facts and arguments and vivid representations were measurable quantities, we might raise them, pile above pile, till, in bulk, the aggregate equalled the lofty Himaloi—possessed of force more than sufficient to crush into atoms all dwarfish objections, and to overwhelm the soul—but not sufficient to melt it into the tenderness of spiritual sympathy, or subdue into the calm resoluteness of spiritual conviction. To achieve this end, the soul must be brought in contact with another substance—the imperishable word of God and to this union of the soul and the word must be applied the “baptism of fire,” the arousing life-giving energy of the Spirit of God—and then would darkness be suddenly exchanged for light, and coldness for warmth, and deadness for vitality, and impenetrable hardness for the ready susceptibility of every moral and spiritual impression—and then would the bare statement of dead and dying men—miserable men daily sinking into bottomless perdition, cause those awakened susceptible spirits to rush forth instantaneously to the relief of the perishing,—aye, though the price of the effort were—*death*! To produce, then, such spiritual susceptibility of mind seemed the prime object. how could it be effected?—Not by the power, of the words of man. Of this numbers of the present audience furnished ample proof. The glad tidings had often been sounded in their ears: they had hitherto constantly and cordially rejected them. On them, argument, and entreaty, and exhortation, had hitherto been lost. The thunders of heaven’s law, and the melting invitations of heaven’s love had been exhausted in vain. And such Mr. Duff believed to be the blindness of their minds by nature, such the hardness of their hearts, and such the searedness of their consciences, that if enabled by divine grace, they would stand proof against the mightiest demonstrations of divine power and justice, and love—that though the blackness of that unnatural eclipse which enveloped the land of Judea had yet brooded over the realms of day, and the groans and dying agonies of the Son of God had been prolonged to the present hour, and the rocks that surrounded Jerusalem had rent before their very eyes, they would still remain unmoved amid all the strange convulsions of nature, and all the groans and agonies of a yet suffering Redeemer,—and that, if unaccompanied by a divine grace, he might as well attempt by words of persuasion or reproof, to remove this cold indifference and sullen contempt from the hearts and the still earth be imbued with motion, and the clay cold corpse awaken into life, and the pale and mouldering eye-balls sparkle with vivacity, were he to go forth and cry aloud amid the solitary chambers of the dead! What then? Did he abandon such persons to despair? In the words of the apostle, he exclaimed, “God forbid.” While life existed, there was hope: while on this side of the grave, he must raise his voice and say, If sinners were excluded from God’s favour, it was not for want of a fulness and freeness in the plan of mercy: if sinners were not redeemed, it was not because God was unwilling but because they would not: and if they would perish, he must just sit down and weep over them as they hurried with frantic speed to the lake that burneth. Yet he could not so leave them, without once more sounding the joyous declaration of Jehovah in their hearing: “As I live & have no pleasure in the death of the wicked, but rather that he turn and live; turn ye, turn ye, for why will ye die?” And oh that the heavens would rend with the shouts of angelic hosts over souls returning to their God! For then, and not till then, would the appeal made in the motion he proposed, be cordially responded to: then would thousands of prayers ascend to Heaven, more grateful and far more precious than the incense of a thousand sacrifices, offered on a thousand hills: then would these prayers sweetly mingle with the odours of the saints before the Throne of the Eternal: then would the Arm of Omnipotence be moved by a power which Omnipotence itself had bestowed: then would the Heavens open, and the streams of grace descend like dew upon the new mown grass, or showers that water the spring: then would the earth yield her richest increase, and the whole earth be filled with the glory of the great Jehovah—and all combined with one accord, raise

our hallelujahs of praise, and glory, and honour, and blessing unto him that sitteth upon the throne and to the lamb for ever and ever!—And oh how the Lord would arise in his glory and his majesty, and hasten the blessed period when all the souls of the Redeemed would live and reign with him, amid the splendours of an unclouded universe!

Mr. Hill spoke in nearly the following words in support of the 3th resolution:—

“There is no part of the engagements of these public meetings upon which I enter with so much reluctance as that which this evening is assigned to me,—moving a vote of thanks to those who have taken a part in the business of the Society. Every thing done for God is so dignified, when done from a proper motive, that it carries with it its own reward,—and that rich and ample one. Besides, I am persuaded, there is nothing connected with these meetings which requires more cautious or delicate handling. It does so, lest, on the one hand, we should afford countenance to the very error remark made, that we meet together on such occasions, not so much to promote the interests of the Society, as to compliment and congratulate each other; or on the other, lest we should wound Christian modesty, and shame and confound those whom we intended to honour and applaud; or, what is still more important, and still more to be dreaded, lest, by ascribing to man what belongs to the Lord, we should grieve the Spirit of God. Thine, O Lord, is the greatness, and the power, and the glory; and the victory and the majesty are thine, but unto us belongs confusion of faces, at this day.

Is it then, it may be said, improper to give such votes of thanks? I would not say it is, for we are commanded to give honor to whom honor is due; but I feel persuaded that all who really deserve it will feel humbled rather than elated by it; and I trust we all feel that in performing our duty to this Society, we perform not a duty only, but we enjoy a most distinguished privilege,—that of disseminating truth, divine truth,—truth which is able to make men wise unto salvation. To be so engaged is one of those “best gifts,” which it is no sin “earnestly to covet,” and angels, were they permitted, would be happy to engage in so divine an employment; for, amidst the numerous and invaluable privileges which the inhabitants of heaven have over the dwellers on earth, there is one which the dwellers on earth have over those in heaven,—they are able to do the more for the honor of the Redeemer in the salvation of men; and so highly did the Apostle Paul value this privilege, that notwithstanding his innumerable and unparalleled trials, he was willing for a while to forego the joy that awaited him, because, says he, to the Saints at Philippi, “To abide in the flesh is more needful for you.”

Such is your privilege; and now for the honor of it. You disseminate truth,—truth without any mixture of error,—truth not the mere offspring of earth, which like every thing earthly will vanish away; but divine truth, eternal truth,—truth which is the offspring of the skies. The day is fast approaching when the arts and sciences, with the very elements on which they are founded, will be dissolved; when thrones and sceptres will be neglected things; and when not only will the grass wither, and the flower thereof fade, but when the heavens shall pass away with a great noise, and the elements melt with fervent heat; the earth also and the works thereon shall be burned up, but the word of the Lord abideth for ever;—and this is the word that is committed unto you.

It is possible for a man to tread with a master's step the whole world of human science, and yet die ignorant of God, and become a miserable outcast from his heaven; for this is knowledge which the arts and sciences cannot teach, they may add to the comforts and conveniences of life, to its embellishment and garniture; they may cultivate the taste, give brilliancy to the imagination, depth to the understanding, and force and energy to the whole mind; they may raise a man in intellectual splendor to a mount high above his fellows, as that on which Moses stood, when with unabated natural

vision he saw the land of promise in the length of it, and in the breadth of it; but they can do for their possessor no more; then, like Moses, he must die. But life and immortality are brought to light by the gospel, it opens for us a passage through the waves of death, and admits us into the promised land; and it rises upon our dark world like the sun in his strength, scattering error, diffusing gladness, and giving life to the dead.

In bestowing an earthly boon we generally can tell how long and how far its effects will be felt; but in diffusing Divine truth, we bestow that which may produce an amount of good transcending all the powers of calculation, and all the conception of finite mind;—its effects may be immeasurable, its duration eternal!—for let him know, that he who converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins.

Could we but follow, as the eye of Omniscience can, the millions of copies of the word of God which have been issued from the Bible Society, from its formation, and the effects which they have produced, what scenes should we behold? How often would the beautiful imagery of Scripture be realized! Instead of the thorn has come up the myrtle tree, and instead of the brim the fir tree; the wilderness and solitary places have been glad for them, and the desert has blossomed as the rose! They have entered the cottages of the poor and made them rich in faith, and heirs of the kingdom of glory; they have stolen into the palaces of kings, and the mansions of the great, and have taught them to seek durable honor and eternal fame at God's right hand,—hands accustomed to plunder, and stained with rapine and with blood, have been taught by them to steal no more, but rather to work that they may have to give to him that needeth. By them the prodigal has been brought back to his father's house, and his aged parents have exclaimed, "rejoice with us, for this our son was dead, and is alive again, was lost and is found," and there is joy among the angels of heaven at a sinner brought home to God. They have gone to the seat of the Beast, and, like a two-edged sword, proceeding out of the mouth of the Son of God, have laid open the secrets of his iniquity, and discovered the abomination of desolation. They have inflicted an incurable wound,—a wound which though stanch'd, can never be healed. They have pierced the wall of China, through which a Missionary cannot enter, and carried light into the regions of darkness;—in a word, we may almost say, there is no speech nor language where their voice is not heard, their line is gone out through all the earth, and their words to the end of the world; and wherever they have gone they have proved a blessing. He, therefore, who would do the largest good by the simplest means, the most lasting good in the shortest time; that would stop the source of human misery, and open all the springs of real happiness,—he that would act the philanthropist on the grandest scale, let him distribute the Holy Scriptures, and in doing this, let him remember that he enters upon holy ground,—ground consecrated by the feet of patriarchs, prophets, and righteous men; a path trodden by the Apostles, Evangelists, Martyrs, and Confessors; a way marked out by all the wise and the good, the holy and the happy. You tread in the very foot-prints of the Lord of Glory, who came from the bosom of the Father, to be the light and the truth, and who now, looking down upon the fruit of your efforts, sees that of the travail of his soul, and is satisfied. With such motives to diligence, what need have you of the honor which cometh from man?—Mr. Hill concluded his address with a Scriptural exhortation to the members of the Society to prosecute "the work of the Lord, knowing that their labour is not in vain."

THE
CALCUTTA CHRISTIAN OBSERVER.

July, 1833.

I.—Memoir of the late Rev. W. Bampton, Baptist Missionary at Pooree, Orissa.

[Many of our subscribers having been well acquainted with the late Rev. Mr. Bampton, and his character and labours, independent of the feelings of personal friendship, possessing more than common interest, we doubt not the following Memoir will be very acceptable to our readers.—ED.]

To be instrumental in directing one immortal mind to the Son of God for everlasting life, is to contribute to greater good than would be the deliverance of countless millions from all the temporary sorrows of the present transitory world. In common with all those who are "Ambassadors for Christ," the Christian Missionary labours to "gather fruit to life eternal;" but his labours assume an aspect of peculiar importance, when viewed as the means of conveying heavenly light where *all* was previously darkness, almost as dense as the gloom of perdition. In reference to these often discouraging labours Professor Farish has judiciously observed:—

"The immediate influence of the labours of a Missionary will, in all probability, be much less than he anticipates; he will perhaps go down to the grave as one disappointed of his hope. But, like Abraham, he must, *against hope, believe in hope*. He has planted a seed, which will push itself forth on all sides. He has excited a spark, which will raise a flame through a kingdom. He thinks he has done little; but he has, in fact, effected that which calculation cannot follow. We can scarcely entertain too contracted an expectation of the immediate effect of his labours, and scarcely too exalted an idea of their ultimate efficacy. The flame once excited, shall spread from breast to breast, from family to family, from village to village, from region to region; in time, from kingdoms to empires: and, at length, from empires to continents. But that flame must first be lighted from the fire that burns on the altar of God.

"How will the faithful Missionary rejoice before the judge of quick and dead, when he shall meet, at the right hand of Christ, not a straggling individual or two, whom he was the means of persuading in the days of his flesh, to turn to God; but perhaps a nation of converts to whom his self-denial, and, at the time, unpromising labour, had been the original means of bringing salvation!"

The subject of this Memoir had the happiness of beholding a few, in one of the most benighted lands on earth, gathered to the Saviour; what the whole result of his labours, under the Divine blessing, shall be, the judgment day will discover.

WILLIAM BAMPTON was born at Bourne, in Lincolnshire, in the year 1787, and was the son of parents in humble life. His first twelve years were spent under the parental roof; partly at Bourne, and partly at Thirby, a neighbouring village, whither his parents had removed. He is described as having been, at this period, of a gay and volatile disposition, but strongly desirous of the acquisition of learning, in which he is stated to have made as much improvement as could be gained from the instructions of the village school-masters, whose pupil he was. In his thirteenth year he left his father's dwelling, and obtained a situation at Boston. Here, for some time, he continued negligent of the great interests of eternity; but having been accustomed, with his parents, frequently to attend on the ministry of Mr. Binns, the Baptist Minister at Bourne, he was induced, at Boston, to attend on that of the late venerable Mr. W. Taylor, the Pastor of the General Baptist Church, whose instructions were happily rendered conducive to his eternal welfare, and whom he afterwards regarded as a father in the Gospel.

Under the ministry of Mr. Taylor, his young friend was directed to the atoning death of the Son of God, as the foundation of a sinner's hope. Believing the ability and willingness of the Lord Jesus Christ to save to the uttermost, he sought salvation in him; and found and enjoyed that peace which the world had never imparted, and which it could not take away. Having surrendered himself to the divine Saviour, he applied for baptism and communion with the church, and was cordially received into Christian fellowship. He afterwards writes, in a letter to one of his relatives;—

"I enjoy good bodily health, and tremblingly hope religion in my soul is rather on the advance. I should be glad to know the state of your mind. Be watchful; be conscientious. Meditate on divine things. This exercise will greatly promote spirituality, and prepare you for every other duty."

After some time, at the request of a fellow-member, he commenced preaching occasionally; and in 1809 was solicited by the Church to exercise his abilities in public labours. He did so with much acceptance, and about a year after this, his revered Pastor, having to be absent from home for several weeks, appears to have intrusted him with the superintendence of the affairs of the church during that interval.

The public labours of Mr. Bampton were hitherto only occasional. Soon after, however, a circumstance occurred which contributed materially to bring him forward for more regular labours, and more extensive usefulness. Mr. J. Bissil, the pastor of the Baptist church at Sutterton, was afflicted with a long and severe illness,

which, for a length of time, deprived that church of the benefit of his labours. In this time of trial he, and his friends, turned their attention to Mr. Bampton, and, after hearing him, invited him to remove to Sutterton; to which he agreed; and in the year 1811, took up his abode in the hospitable dwelling of Mr. Bissil, for one year. Here he had opportunities for improving his mind, which he did not before possess.

At Sutterton Mr. Bampton laboured in the ministry for three years; but Mr. Bissil's health having considerably amended, he removed to Gosberton, a village about four miles from Sutterton, and became Minister of the Baptist church there. He still, however, continued his morning services at Sutterton, till he removed, in 1818, to Great Yarmouth. In this field of his earlier regular labours he sustained an honourable and most excellent character, as a man, a Christian, and a Minister; and his memory is still cherished by many with lively affection.

Of the correspondence of Mr. Bampton, during the years 1816 and 1817, the writer has seen but short extracts. These, however, contain important instruction; and well would it be, for many a worldly-minded professor of the Gospel, who buries his heart in his shop, his trade, his counting-house, or his farm, to attend to the following advice.

"I am sorry you enjoy so little in religion; excuse my saying it, I think it does not arise so much from the want of religious society, as religious solitude. If you could, by grasping, gain the whole world, at the expense of spiritual blessings, every competent judge would pity, instead of envying you. Try to devote, at least, one hour out of every dozen, to the promotion of your soul's welfare; and read, and meditate, and pray; and pray, and meditate, and read, until you feel a spirit of prayer. It will not be in vain; seek, and you shall find."

After labouring for a short time at Yarmouth, Mr. Bampton offered himself to the General Baptist Missionary Society, for Missionary service, in January, 1820; and so high was the estimation in which he was held by his brethren, that, on the receipt of his letter, a Committee Meeting was immediately summoned. It was held on Jan. 18, 1820; when by those who were present, and by others who sent their votes by proxy, his offer was unanimously accepted. Mrs. Bampton was at first unwilling to leave the endearments of home; but she overcame her feelings, and, in effect, said, "The will of the Lord be done."

Soon afterward Mr. Bampton left Yarmouth, and removed to Wisbeach, that he might enjoy the advantage of Mr. Jarrom's instructions. In consequence of a change in the plans of the Rev. Mr. Ward, of Serampore, with whom it was designed that Mr. and Mrs. Bampton should proceed to India, they continued in England longer than was anticipated; and as it was undecided in what part of the East their Mission should be commenced, it was judged

desirable that Mr. B. should pay some attention to medical science. Accordingly, in the autumn of 1820 he removed to London, where, at a considerable expense, he sedulously attended various courses of lectures, and hospital practice.

When 1821 arrived, the time was fast approaching for Mr. Ward's return to India. Mr. Peggs had offered himself for Missionary services, and his ordination was appointed to take place in Leicestershire: Mr. Bampton's at Loughborough. The 15th of May was the day appointed for the latter.

Perhaps few days of more exquisite religious satisfaction have been known, to the numerous friends of Christian Missions, who, on that day, witnessed the solemnities of Mr. Bampton's ordination. The account of these solemnities, and of the departure of the brethren, which was contained in the Report of the Society, for 1821, will be interesting to many of our readers.

"On May the 15th, the ordination of Mr. Bampton took place at Loughborough. The meeting was one of a highly interesting and solemn description. Crowds of friends to the best of causes flocked from the neighbouring churches, and some persons even from the distance of thirty or forty miles. The chapel, filled to excess, was unable to receive all that sought admittance, and a number were thus deprived of the pleasure which those enjoyed who were happy enough to gain a place within its walls. The services were deeply impressive. Mr. Bampton, with an unusual degree of firmness, and with much propriety, replied to the questions proposed respecting his motives and principles. The congregation were then asked if they would pledge themselves to support the Mission, and pray for the Missionaries; and requested, if they gave that pledge, to express it by holding up their hands. Such a show of hands was instantly presented as has not been often seen. Never were so many raised at once before in our connexion, and hand and heart seemed to go together. Before this scene the Mission had many friends; now it has many who, in the house of God, and in his solemn presence, have pledged themselves to be its prayerful friends and constant supporters. Surely this vow will not be forgotten; the prayers of so many thus pledged to pray, cannot be offered in vain. Mr. Smith offered an affectionate and earnest prayer, and Mr. Bampton was then set apart to his work, by the imposition of the hands of the brethren. Mr. Pickering delivered a charge full of important advice. In the afternoon Mr. Ward called on all present to regard their morning pledge, by addressing them from the Apostolic request, 'Brethren, pray for us, that the word of the Lord may have free course and be glorified.' On the evening of this happy day, this day which may form a fresh era among our churches, a Missionary prayer-meeting was held. Collections were made at all the opportunities, in aid of the sacred Missionary cause, and, though made merely at the gates of the burying-ground, the amount exceeded seventy pounds. The spirit that prompted these liberal donations, was the spirit of Christianity, which is not satisfied with fair professions, but with the professions of the lips connects the prayers of the heart, and the bounty of the hands."

On the 29th of May, 1821, the Missionaries embarked for India. After leaving England, they touched at Madeira; landed at Madras, on September 25th; and safely arrived at Serampore,

November 15th, where they were entertained with much affection and hospitality.

Orissa having been fixed upon as the scene of their labours, they embarked at Calcutta for Cuttack, January 26th, 1822, and reached their station on February 12th. Here, in conjunction with his fellow-labourer, Mr. Peggs, his attention was directed to preaching the Gospel, superintending native schools, and acquiring the language of Orissa. In September, 1823, he removed to his final station—Pooree. Respecting this event his former colleague remarks:—

“After mature deliberation and prayer, brother B. left Cuttack to form a new station at the temple of Juggernaut, distant fifty miles; the great emporium of idolatry to Orissa, and the surrounding countries.

“The station of *Juggernaut, Pooree*, is one of peculiar difficulties and deep interest; a blow at idolatry here, will prove ‘a blow at the root.’ No man in India, with whose character the writer has had any acquaintance, was so well adapted for this ‘high place’ of superstition, as the indefatigable Bampton. His firm, temperate, regular habits, and particularly his well-disciplined mind, rendered him peculiarly suitable to go on the forlorn hope, and plant the banner of the cross upon the battlements, or rather within the precincts, of Juggernaut’s temple. A very inadequate idea can be conveyed of the singularly appalling aspect of this station. The few bungalows belonging to the Europeans, are built upon the sands which lie between the city and the mighty waters of the Bay of Bengal; and four or five families, and not unfrequently as many *individuals*, constitute the European society, during the principal part of the year. Here idolatry is protected, regulated, and pampered, by the mistaken policy of a Christian Government! Happy day! when Britain, in reference to Hindoo idols and their temples, shall regard the divine admonition, ‘Touch not, taste not, handle not!’ The poverty, misery, sickness, death, and brutal exposure of the dead, here exhibited, were enough to appal any heart but that of a man well taught in the school of Christ, and the writer can scarcely forbear to add, accustomed to the scenes in the anatomical rooms of a London hospital; yet in this ‘Golgotha,’ and this ‘valley of the son of Hinnom,’ from its numerous *Battees*, did our departed brother and his estimable wife, of temper attuned to that of her beloved partner, reside, from September 1823, to December 1830, when his labours closed by nobly falling upon the ‘high places of the field.’ Doubtless his ‘reward is on high,’ and his spirit, with those ‘under the throne,’ is crying, ‘How long, O Lord!’”

This station was, to Mr. Bampton, all that from the description thus given of it by his colleague, we might expect it to prove; his trials, difficulties, and discouragements were great, but, in the strength of his Lord, he persevered.

When Mr. Bampton commenced his labours at Juggernaut, Pooree, he felt the peculiarity of the station, and the necessity of uniting caution with laborious exertion. Of his views and earlier proceedings, at this new and difficult station, he observed:—

“I mean to step cautiously. A spider will not provoke a strong fly, recently entangled, immediately to use all his strength; but its prudent forbearance secures the prey, which a direct attack might have been the means

of liberating. May piety and courage, combined with wisdom and perseverance, ever distinguish us, and all your Missionaries."

When Mr. Bampton openly proclaimed at Pooree the Gospel of salvation, the message of mercy was received with deplorable apathy, or decided opposition. The scenes through which the Apostles passed, when the infuriated multitude, for successive hours, shouted, "Great is Diana of the Ephesians," were repeatedly acted again at Pooree. The trials and difficulties which Mr. Bampton endured, were such as no Christian Minister, unless supported from on high, could have endured; and yet he pursued his work in the confidence of ultimate success. A few extracts, principally taken from *unpublished* journals, or letters, will furnish some account of his trials and exertions. Let it not, however, be supposed that these trials and labours produced no beneficial effect. The man that beards a tiger in his den, must expect to be assaulted by his utmost fury; and the Missionary that attacks the powers of darkness in their strongest hold, need not be surprised at encountering enmity the most implacable, and rage the most violent. Already, in that dark region, have an animating number of converts been gathered into the fold of Christ; and these are, doubtless, the earnest of more extensive success, and of ultimate triumph. In every land

"Satan rages at his loss,
And hates the doctrines of the cross."

But it is reasonable to suppose that he will rage most when the war of Christianity is carried into a part of his empire where, hitherto, he has maintained an undisputed sway.

"Sept. 17th, 1825.—I have been out the last five or six days, as usual, and have generally been three or four hours every day, in active contact with the people. Frequently I go and return in good spirits, but sometimes I am low enough. Good spirits are necessary in dealing with my poor people, for there is commonly a great deal amongst them that is very provoking. I frequently tell them that it is a regard to their welfare, that leads me to do as I do, and the declaration is received with a sneer. On two or three occasions a number of little children have been officiously seated before me, as an intimation that I say nothing worthy the attention of men. Sometimes men profess to hear candidly, and yet I plainly see that they are acting a part which they mean to laugh at afterwards. Sometimes boys, during a whole opportunity, annoy me with vociferations in favour of Juggernaut, and there is one young man, who has several times acted in the same way: as for this sort I do not gratify them so much as to let them see that I take the least notice of them; but when one is not in a good frame it is not easily borne. I think I am more master of myself than I was, in a general way; and I hope notwithstanding all that is discouraging, that the powerful arm of divine grace will, even here, conquer some, to the confusion of others, and then it will be for me to triumph, though I hope to give my Master all the praise.

"My brethren, who are heard attentively and respectfully by silent congregations, will readily suppose that there are many things in this way of life that are not very pleasant; yet, in comparison with what many have met

with, all this is trifling, and the man that would succumb to it, would have cut a very sorry figure at Jerusalem, and Derbe, and Philippi, and various other places, eighteen hundred years ago.

"On the whole, I never was so happy in the ministry before, and, on the whole, I never was so much given up to it.

"Oct. 24th.—I go on as usual, preaching, and teaching, and disputing about three hours every day. I am now a little indisposed, and, being rather low, am sometimes afraid I shall not be able to go on preaching so much. Whilst, however, I wish not to injure my usefulness on the whole, by labouring indiscreetly hard for a little while on the one hand; I would also, on the other, avoid being too soon frightened by little things, seen through the magnifying medium of low spirits. In addition to the three hours that I am amongst the people every day, I am out, perhaps, about two more, going, returning, &c.

"I do not think that any Indian Missionary has any thing like so rough a post; but I have no wish to change it. Some of the most common arguments employed in favour of idolatry are conveyed in the following questions, 'If Juggernaut be as you say, nothing, then why do so many people come so far to see him?' 'If Juggernaut be nothing, why does the Company take so much money from the pilgrims at the entrances of the town?' Again they say, 'Our fathers have worshipped him, and we will worship him.' Further, 'Juggernaut certainly ought to be worshipped, for you see all distinctions lost, and all castes eat together in his presence.' As to his being perishable, some of them say fire would not burn him, or if it would burn his body he has a spirit in him, which would no more be consumed by fire, than our spirits would by burning our bodies. And such things as these are not proposed in a way of sober discussion, but in a triumphant taunting way, as very unanswerable.

"I asked Abraham*, not long since, what he said when the people talked about the Company taking the people's money; and Abraham said that he was in the habit of replying, that so far from acknowledging Juggernaut, the English do it to punish the people! It would be too much trouble, Abraham says, to stop so many people, so the English set up a gate and fine them! In the simplicity of his heart, the poor fellow seemed to believe that this was the case, and so I did not undeceive him. For my part, as I cannot honestly defend it, I always say that it is a sinful practice. As there is a Providence, I certainly think with Mr. Ward, that the British power has more to fear from its connexion with idolatry, in this country, than from any thing else. The Government not only takes money from the pilgrims, but also pays a stated sum for the expenses of the worship; and a man actually said to me, a few days ago, 'If the Government does not forsake Juggernaut, how can you expect that we should?' Certainly these arguments discompose me more than any others, and they are urged (I mean the Government's connexion with the temple) every day, and, perhaps, some days, several times.

"Oct. 31st, 1834.—This has been one of the worst nights I ever endured. Mockery, mockery, cruel mockery! almost unbearable! I talked for a while, and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ; when a man came, with a hell-hardened countenance, and that peculiar constant laugh, which I can hardly bear. He spoke Hindoostanee, so that I understood him worse than I should otherwise have done: but the burden of his cry was, 'Juggernaut is the foundation! Juggernaut is completely god! Victory to Juggernaut,' &c. He clapped his hands; he laughed; he shouted, and induced the rest, or a great part of them, to do

* A native preacher.

the same. On the ground of reason, I fear no one, and rage I can commonly bear very well; but these everlasting laughing buffoons are nearly too much for me. It is my one great care, amidst a reviling, laughing, shouting crowd, to take care that I do not seem abashed.

"I know not what to do; I go amongst them because, when I am at home, I cannot do any thing in a public way without. I certainly question whether the Apostles would not have given them up as having fairly rejected the Gospel; generally speaking, it does nothing but provoke either anger or ridicule; with the exception of now and then an every-day objection, argument is out of the question. Under the noise, or in partial remission of it, to-night, I endeavoured to address individuals; and then the worst of them called out, if the individual seemed any way attentive, 'O yes, that is a good man, he will attend to you:' then doing what they could to prevent any individual from listening. I did indeed hear one man say, that mutual replies would be much better than the hubbub. But, in fact, I am inclined to think, that Juggernaut's shrewdest adherents are aware that discussion would be worse for them than buffoonery: for in this they have the upper hand; in that, woe be to them."

In 1825 Mr. Bampton assumed the native dress. After describing the whole of it in a letter to a friend, he adds,—

"My object in thus metamorphosing myself, is not to please myself, as some have supposed, and may still suppose, for I am more comfortable in my English clothes; but my object is to conciliate the people, in order to promote their salvation, and, defective as I am sure I feel myself to be, in zeal for this vast object, I also feel, as I have two or three times told the people, that I should not hesitate to cut off my own hand, if it would, in that respect, be of any use."

There cannot be a doubt that Mr. Bampton's motives, for thus relinquishing the European and assuming a Hindoo dress, were of the most pure and benevolent kind. The advantage, however, of such a proceeding, is questionable. Missionaries, in general, have not deemed it advisable. Sir John Malcolm, in his work on Central Hindostan, considers the question, whether such a step is likely to ingratiate a European with the Hindoo population, and gives his opinion that the effect is unfavourable, rather than beneficial. His remarks on the subject were forwarded to Mr. Bampton, but before they arrived Mr. B. had been led to think it injudicious to continue the practice, and had consequently abandoned it.

Though Poore was considered Mr. Bampton's more immediate station, he generally spent a considerable portion of the year in travelling in the neighbouring country, that he might spread far and wide the knowledge of the everlasting Gospel. In these journeys he and Mrs. Bampton encountered many hardships. In one of her letters, Mrs. B. describes their mode of travelling, and thus concludes:—

"The way is so bad that I cannot think of being out before it is light; and another thing, I am not fond of the tigers and bears which frequent many places where we go. But Mr. B. says, do I think that the people are not to have the Gospel preached to them, because there are a few tigers and bears near? I do not feel quite so much afraid of them as I did. At the

last place we left, two tigers came within five minutes walk of our tent. The people say they very seldom eat man, they sometimes take cows."

His message experienced, in too many instances, an utter rejection. Under date of December 6, 1826, he writes,—

"In the third place I preached at to-day, there was a man whom I thought very mischievously disposed, but he grew better as I proceeded, took a book, and accompanied me to the next village. Unlike most of the Hindoos herabouts, he had shoes on, and he expressed the uneasiness he felt to see me go barefoot; but I told him I was used to it, and cared nothing about it. He afterwards procured two of a kind of oranges and gave me; heard me a second time, and then accompanied me a little way towards my tent. He expressed to me, and I think also to some of the people, his wonder at seeing me take so much pains to tell the people about Jesus Christ. I have had to-day what some would think a roughish day; I have passed through rivers and other waters several times, and that, indeed, is but every-day work. Once or twice I was almost up to the calves of my legs in thick mire, and once I had to cross a river breast-high; the deepest I ever crossed on foot. I do not mention these as hardships, for I take a pleasure in despising such little difficulties, and should feel myself disgraced both as a Missionary and as an Englishman, if I could not do any thing in this way, that can be done by a Hindoo."

Under date of March 28, 1827, addressing a friend in England, he remarks,—

"It is a fortnight to-day since I came home out of the country, where I had been pretty busy ever since Nov. 14, 1826. Perhaps I preached nearly four times a day, on an average, all the time I was out. I walked about all the time, and never, that I can remember, enjoyed better health. If my soul were but as well qualified for Missionary work as my body, I should bear a comparison with most; but then I have much to complain of; but Christ is preached, (however defectively,) and in this I believe you will rejoice. I have, during my tour, many, many, many times had to encounter a most appalling spirit of enmity. I have been hooted out of the towns in which I have preached; loaded with whatever abusive terms the vulgar vocabulary of the language could apply, and sometimes the boys have followed me so far shouting, as to surprise me by their perseverance. O how depraved human nature hates the religion of Jesus Christ! Yet a few things have been a little reviving; one young man, after hearing the way of salvation stated, asked again how sinners were to be saved; and on my repeating part of what I had been saying, he said, with apparent earnestness, *Give me a book, and I will read it constantly!*" I gave him one or two, and he went away in a hurry without saying a word, which disappointed me; however, he soon returned, bringing two children with him, for whom he requested books; the man it seems, taught a school, and these were two of his pupils. Some further pleasing things you will learn from my journals; one is that a man at Berhampore publicly broke his lingam.

"Mr. Harington is now here, on account of his health. Every body called on him as soon as he arrived, out of respect to his rank, and I amongst the rest; he discovered none of the *hauteur* which is to be expected in a little great man. He acknowledged our attention to Mr. and Mrs. Maish; conversed on subjects connected with the welfare of the Hindoos, and was, in every respect, very pleasant."

This year he spent much time at Ganjam, and there, in December, he baptised Erun, the first Hindoo fruits of the Orissa Mis-

gion gathered into the garner of the Lord. In the same journey he caught a cold, that was never afterwards removed. Referring to this period, and to other circumstances, he thus wrote to Mr. Peggs:—

"Sept. 10th, 1827.—Mrs. B. and I went to Ganjam, where we remained six or seven weeks, and then went to Berhampore. At Ganjam I caught a bad cold, and have, perhaps, never been free from a cough since. The cough, in part, induced me to remain at Berhampore all the cold season, instead of travelling about as I had intended, and on two occasions since it has stopped my preaching for more than a month each time. I however began again twelve days ago, and have preached, I hope, without hurting myself, every other evening.

"Sept. 29th.—I am now glad to say that I preached both last evening and this, and I hope without injury. The natives often seem desirous of having our religion exhibited in a more tangible form than it appears in the common course of our ministry, which is particularly intended to produce repentance and faith; and I have, by desire of the Conference, written a tract, to show them what our religion is externally. It includes Baptism, the Lord's Supper, the Lord's Day, Prayer, Singing, Reading the Scriptures, Fasting, and propagating Christianity by Preaching. All these are explained, with their design and use, and the tract closes with shewing that these must not be depended on for salvation; that without suitable dispositions they are of no use at all; and a brief exhibition of salvation by Jesus Christ: I have almost translated it. I hope my brethren are growing in grace; and looking at the subject for myself, yesterday, I thought that in some things, I gained ground, and in others it was, at best, doubtful."

"In labours," Mr. Bampton had hitherto been "more abundant," but his health now began to fail. To this subject he refers, under date, May 8, 1828.

"MY DEAR BROTHER,

"I suppose you complain of my not writing, and I have no excuse to offer, but a weary land and a good deal of work. May I be kept from idleness, a vice which the worthy Dr. Carey told me he had had to contend with all his life. My health is not so good as it has been, as I have been troubled more or less, for a long time, with a cough. I have not been without serious apprehensions of its issuing in a consumption, and I am not now rid of it, though I hope it is declining. During thirty-four days, lately, I did not preach, but I began again a fortnight or three weeks ago, and do a little rather carefully every day. On the whole, I hope the Lord's design is to make me a partaker of his holiness, and fit me for greater usefulness.

"I sometimes feel on the point of expecting great things, and if we can rise to that I believe we shall see them. B——'s fervour, faith, and success in prayer, are wonderfully encouraging; and I really think that if there were many such men as he to wrestle for the heathen, earth, if not hell, would be astounded at the results. 'Ye have not, because ye ask not.' And if once a majority, or even less, of the church, would pray for the conversion of the heathen, as they pray sometimes, for, perhaps, temporal blessings, I should expect to see the heathen turn to God, by hundreds and by thousands. Our language here, methinks should be, 'I will not let thee go except thou bless me.' Depend upon it, my brother, God is infinitely more concerned about the heathen, than all the Christian community put together; and if we did but care enough about it he would largely over-

our labours. I confess I have been helped forward in some of these views by brother Cropper; he is now with us, and desires me to say that he has lately written to you."

The illness which terminated the course of this devoted Missionary was long and lingering. At times hopes were experienced of his restoration, but these hopes, like gleams of sunshine in a stormy day, soon disappeared. In 1828 and 1829, he and Mrs. B. spent several months at the house of a friend in Calcutta, in order to enjoy the best medical advice; and went several weeks on board a pilot schooner, in hope that the sea air might check his complaint. Still his disease made slow but sure advances, and gave still less hope of final recovery. In the autumn of 1829, therefore, he and Mrs. Bampton returned, by sea, to Pooree, where his health, for a short time, seemed to improve; but it soon failed again, and continued gradually to decline. In various published letters, different statements have been made respecting the state of Mr. Bampton's mind when drawing near eternity. Perhaps the following extracts may here with propriety be introduced. About a year and a half before his death he wrote,—

"On the whole, the advantages of the affliction have been so much greater than the disadvantages, that I cannot do otherwise than acknowledge that the Lord hath dealt bountifully with me; and I feel encouraged to expect, that however the trial may terminate, I shall eventually confess that he hath done all things well. Yes, I expect to praise him in heaven for this affliction, and from this expectation an easy inference is, that I ought to praise him here. This, my dear brother, I see, and, in a great measure, feel. I should indeed be glad to spend thirty more years in earnest Missionary labours; but if it be the will of God, now to call me home, I cordially acquiesce."

In March, 1830, he thus wrote to his beloved fellow-labourer at Cuttack:—

"Yesterday and to-day I coughed less than usual, but for some time past, I think my cough has been worse than ever before, and it, with a daily fever, shakes me considerably. I do not know whether constant uneasiness is much more easily borne than real pain. Almost every thing in the world loses much of its value because I cannot enjoy it. At the age of forty-three the days are come and the years draw nigh, in which I must say, I have scarcely any pleasure in them; my strength, like that of a man of eighty, is labour and sorrow. My general opinion is that the disease will finally master me; and then, I trust, I shall be at rest. The Gospel remains the same, but it is with difficulty that I can apply my feverish mind to divine things, sufficiently to enjoy all the consolation they would probably afford in other circumstances. I can cleave to the Saviour, but I cannot soar aloft. Well, the Lord is, notwithstanding all, doing what is right, and what I shall hereafter rejoice on account of."

In May, of the same year, Mr. Lacey observes of him,—

"He now admits that his complaint is a consumption, and he also is convinced that the time of his departure is not far distant. There is only one thing which our dear Bampton seems unwilling to leave, and that is his work. Not a man in the whole world can fill his place for years; and how much has

he desired and sought the salvation of the poor Oriyas! yet he is endeavouring to reconcile his mind to this. He frequently gives me intimations that he is fully aware of his circumstances, and contemplates them, and the result to which they are leading him, with perfect composure. His hand is fastened on the skies; he smiles at all before him, and triumphs over all through the Saviour's blood. He will work till he dies, or very nearly so. He visits the bazar, though he can hardly get on and off his horse: he has his chair carried, on which he sits in the street, and from which he talks to the people. He is cheerful and pleasant, and dissipates the gloom and melancholy so natural in such a condition, to all who live in the same house."

From this period Mr. Bampton continued to decline, till, on December 17, 1830, he peacefully exchanged time for eternity—the labours and reproaches of earth, for the peace and triumph of heaven; and scenes, dark with all the horrid defilement of idolatry and human depravity in their blackest forms, for the blissful scenes of celestial holiness and love. The following account of the conclusion of his mortal pilgrimage, is from the pen of Mr. Lacey, under date of December 18, 1830.

"It seems to be my lot to bury our beloved dead, and to report their death and burial to you. It is now my painful duty to inform you of the death of our long-afflicted and greatly loved Bampton; yes, he is gone at last! gone to Jesus, whom having not seen he loved—gone to be with his Lord, and where He is, there is fulness of joy;—gone to receive the reward of his privations and labours here—gone to hear the Redeemer say, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord.'—Gone to join Charlotte Sutton, dear Joshua, and brother Allsop, in glory—O I can conceive of him now, having just emerged from the gloom of death into the light of life, surrounded with the light and glory of heaven—His Saviour smiles upon him—the glorified friends who loved him on earth, joyfully crowd around him to hear all the way through which he has been led to their bright abodes; while adoring angels at distance wondering stand.

"O blessed interview, how sweet!

"But you wish to know something of his state of mind—And here very little can be said. Such was the effect the disease had upon his mind, that not only could he not bear any company besides that of Mrs. B., but he was in a great measure incapacitated for all mental exercises and spiritual conversation. He said very little indeed about his feelings in regard to religion, and what was said was to Mrs. B. However, though little, he said sufficient to satisfy us as to the security of his immortal soul. He had long been convinced that he should die, and indeed in submission to his Heavenly Father's will, he had long wished for his release, that he might soar to glory. Towards the last he often said, 'Though painful at present, it will cease,' not 'twill cease before long,' because, said he, 'I do not know that it will cease before long,'—but, 'It will cease.'—This bore him up under present uneasiness and painful suspense. He sometimes uttered his complaints to his God, in the first two verses of the 38th Psalm, which he desired Mrs. Bampton to read to him. When he was drawing near his end, Mrs. B. said to him, 'What art thou lifting up thine eyes for?' when he replied, 'I shall lift up my soul soon.' The nurse asked him how he was, and he answered, 'I am going to Heaven.' Talking about his body being laid near to Mrs. Sutton's, he appeared indifferent to that, but said, 'I shall see her in glory soon.' While Sister B. held his head on her bosom, she said

him, 'Is Jesus precious to you?' he could not speak, but turning his eyes towards her with a sweet complaisant smile, nodded assent. He had been anxious about the disposal of his body, but at last he quite cast it off, and left off caring about it. Sister B. said to him, 'Thou art going to Heaven!' He briskly and cheerfully said, 'I hope so.' These remarks from Wm. Bampton are sufficient to convince those who knew him that all was well, particularly when it is considered that his religion consisted not so much in feelings and frames, as in a well-informed, and well-grounded confidence in Divine promises, which yielded him a peace and satisfaction, equally removed from doubts and fears, as from the high-toned joy which characterizes some Christians, whose faith is far less well founded; not that it is not impossible and desirable to have a triumphant dismissal from life, but it is much less so than an experience like that of dear Bampton. On the 18th I received an express to come off to Pooree immediately; however I could not leave Cuttack till 6 o'clock on Friday morning, the 17th, and I arrived at Pooree next morning early. I found Sister B. of course involved in grief, but greatly supported, and participation soon lightened her burdened mind. Our late brother then occupied his last lodgment,—his coffin on the bed. As he was greatly reduced, and the season was cold and clear, we did not attempt to have the funeral till the evening. About 5 o'clock, I with a low-caste servant placed the coffin on a hackery, and we (i. e. myself, the Doctor, and three other gentlemen of the station, with some writers) proceeded towards the grave-yard, and there deposited the remains. There he lies, till the morning of the Resurrection.—Then he must arise, "and justify the ways of God" to thousands, among whom he has exercised, as far as their salvation is concerned, an unavailing ministry. Endeavoured to improve the solemnity by reading on death and the resurrection, connecting some remarks; and then concluded with prayer."

The first colleague of Mr. Bampton in the Orissa Mission, offers some remarks on his character, which may, with propriety, conclude this Memoir.

"Of his direct Missionary and literary labours, the records of the Society have furnished very ample details. It is a trite but just remark, 'Life cannot be increased in length, but it may in breadth;' and this was abundantly verified in our valued friend. From Nov. 1821, to Dec. 1830, a period of nine years and one month, probably as much actual ministerial labour was performed as is accomplished by (most) Ministers, in this country, in twenty years. Very soon after his arrival at Cuttack, and indeed while at Serampore, he commenced direct Missionary labours. During the first year's residence at Cuttack, probably one thousand individuals heard from him, in his own house and compound, something of the Gospel, and received numerous tracts. When the language was moderately acquired, as regular as the horse is yoked to the mill, was the call about four o'clock in the afternoon, 'Gorah anno, bring the horse;' and he would then proceed to various parts of the city, and its suburbs, to preach. Of his numerous long and laborious journeys, to spread the Gospel in 'the regions beyond' the ordinary sphere of Missionary labours, it is impossible to form an adequate opinion. No man in India, in modern times, not excepting his great favourite the apostolic Chamberlain*, ever endured such privations of European society, food, and comforts, as our departed brother; and 'God is not unrighteous' to him, or the Society by whom he was patronised, 'to forget the work of faith, labour of love, and patience of hope.'

* It was the perusal of Yates's Memoirs of this indefatigable Missionary, which led Mr. Bampton to dedicate himself so entirely to the great work.

"Of the literary labours of our deceased brother, it may suffice to state, that he aided his brethren in the preparation of useful elementary books and tracts. Our brother's forte was argument. One of his tracts is, 'A Word for Christianity,' and another is, 'On the Death and Resurrection of Christ,' in which he urges his favourite topic,—the satisfactory and convincing nature of the evidence of Christianity.

"There are some circumstances in the history of this Missionary brother, which deserve 'honourable mention.' Of those who have laboured in Orissa, he was the first who offered himself to the Society;—the first Protestant Missionary who took up a determined position before the bulwarks of Juggernaut, (Buchanan, and Peter of Balasore, only reconnoitered the enemy, and poor Krishna, dressed as a Hindoo, was not believed to be a Christian, and could not enter without paying the Pilgrim Tax!!) he maintained this stand for more than seven years unarmèd and unanswered; and he was honoured to baptize Eran, 'the first fruits' of our Mission in Orissa. He was pre-eminent in the stern but sterling graces of the Missionary character. His purpose formed as to the path of duty, not the thunder and lightning of heaven, nor the hurricane of the sea; the torrid climate of the East, nor the blasphemy of Juggernaut's worshippers, moved him. In the presence of the Maha Rajah Ram Chundra Deb, at Pooree, he propounds the evidences of Christianity, and leaves the court nonplussed in argument. To an Indo-Briton, who succumbed to superintend the repairs of the temple, he sends, with his compliments, a New Testament, turned down at '*Fit from Idolatry*.' If his brethren erred, or he thought they erred, like Paul before Peter, he 'withstood them to the face.' But in this particular the sternness of virtue sometimes was carried to excess. His motto appeared to be, 'order is heaven's first law.' His hour of rising (an early one)—his morning ride—study—evening labour—day for letters, and the weekly cleaning of his books, were as regular as a piece of machinery. But he was far from being 'an austere man,' or morose. Even at Juggernaut he could talk cheerfully, to use his own language, of 'the land of frost, and other good things.' By the natives, like Luke, he was esteemed as 'a Physician.' Once and again he saved the life of the native preacher, Abraham, by the timely and firm application of the lancet; his friends were not unblest by his medical skill. He could 'commiserate the unhappy;' could 'weep with them that weep, and rejoice with them that rejoice.' His letters to the writer, on the death of his children, and particularly on his leaving India, in Nov. 1825, have left an indelible impression of Christian remembrance and love.

"A Christian father being interrogated which was Christ's greatest miracle, replied: 'His so great patience in so great afflictions.' Bampton was richly endued with patience, conscientiousness, self-possession, and perseverance, to 'endure the contradiction of sinners.' See him seated upon his stool at Juggernaut, and, amidst the enmity of the heathen, with faltering tongue, declaring the Gospel; doubtless angels have often admired him. Our departed brother was decidedly evangelical in sentiment and feeling. Like old Dodd, he might have been called, 'Repentance and faith,' for these were 'first, and last, and midst, and without end.' He knew in whom he believed, and though his end was not rapturous, it was calm. He sailed into port with a steady breeze, and angels sang, 'All is well!' 'Let me die the death of the righteous, and let my last end be like his!'

From intimate personal knowledge we can assure our readers of the truth of this encomium on the character of Mr. B. and confidently assert, that in ardent desire to know the will of God, and honest

determination to perform it, at whatever sacrifice ;—in deep humility in his estimate of himself, and genuine candour in judging of others ;—in sterling integrity, noble independence, and constant cheerfulness ;—in holy zeal for the glory of God, and generous concern for the happiness of his fellow Christians,—the subject of this Memoir exhibited an example which his fellow Christians and fellow Missionaries of all denominations will do well to imitate. —May we all follow him as he followed Christ !

Let the friends of the Mission rise from the perusal of the Memoir of their beloved labourer, with increased attachment to its god-like objects. 'He must reign.' God will 'furnish all the idols of the heathen.' Juggernaut shall be destroyed, and, in process of time, in the scenes of this horrid idolatry, shall a Christian church assemble. Lord ! hasten the change in its time !

II.—*Remarks on the Religious Persuasion and Sanguinary Practices of the Thugs.*

Induced by the belief, that an examination of the phenomena attending the tenets of this extraordinary race may prove beneficial to the cause of religion, I have committed the following remarks to paper, and crave to the subject the attention of your readers. Viewed as a body of the most deliberate murderers probably the world has ever seen, whose secrecy and dexterity have long defied the efforts made for their suppression by the few Governments which have been so disposed, and whose sanguinary depredations have for ages rendered the greater part of India insecure to the traveller, this class of people must be an object of vast interest to those in authority as well as to the philanthropist. To him especially whose inquiries are directed towards the hearts of men, the moral structure which has thus held them together is a subject worthy of the most serious consideration.

The Thugs form a fraternity closely and wonderfully knit together, containing in its ranks both Moosulmans and Hindoos ; and of the latter, almost all tribes, from the highest Brahmun to the lowest of the mixed classes : these, while engaged on expeditions, continue to observe all the distinctions of cast, yet great unity and fellow-feeling are for the most part preserved amongst them. They issue from their homes in small parties, under different leaders or jummadars, who support them when necessary, and guide their movements ; and the several parties so formed, when united into one great whole, used formerly to act under the orders of a superior officer, denominated soobadar, until the system of things resulting from the supremacy of the British Government rendered dangerous the assumption of this title, and latterly even the moving

about in bodies of any considerable extent. The several offices of strangler, grave-digger, &c. are allotted according to the reputed fitness of individuals; and the spoil is shared by each in proportion to the importance of his rank and denomination. The particulars, however, of their proceedings on these points it is not my object here to detail.

As the common desire for plunder was the primary cause which associated together this heterogeneous body, so their common worship of the goddess Dévée is the mysterious link which has to the present day preserved their union. The wonderful adaptation of the means to the end in view, as evinced by its unexampled success during a series of ages, must, I think, render it a matter of regret that the satanic sagacity which first devised this engine has not been recorded in the annals of history; but it may not be uninteresting to listen to the account, which the Thugs themselves give of their origin and their allegiance to the above named divinity.

It happened, that in the first ages of the world, Dévée was seated on a mountain in the form of a beautiful female: a malignant spirit or *dana* seeing her, sent persons to bring her to him; all of whom she immediately destroyed; on observing which the *dana* proceeded in person with his followers to seize her. His attendant Dévée speedily succeeded in putting to death; but it being the nature of the *dana*, that from a single drop of his blood a thousand similar spirits arise, she was obliged to adopt the method of strangling him: after she had completed this, she delivered the round or handkerchief with which she had performed the deed to a Moosulman, with instructions how he was to go forth and destroy mankind under her auspices*; avoiding only the murder of women, blind persons, lepers, and others†; applying to her to know the proper season at which to set out and at which to return; and consecrating always a portion of his spoils to her. With this primary delegate others, both Hindoo and Moosulman, were gradu-

* The use of a handkerchief more effectually obviates all suspicion. Any species of cord, however, will answer the purpose; and a numerous class of Thugs belonging originally to the Dehlee territory, who go about as *bunjarahs*, operate with a piece of rope from the trappings of their bullocks. But whatever be the material selected, it is thus applied;—the ends are wrapped round the fingers and palms of each hand, so as at least to leave about three inches only loose between the two. This completed, it is thrown over the head of the victim, bringing the slack portion over the throat, and the knuckles acting as levers at the back of the neck. The facility, rapidity, and efficacy with which the deed is effected is truly surprising.

† Lest the curious reader should desire to know the entire classes thus exempted, they are as follows:—women, blind persons, lepers, maimed of hand or nose, *Brumacharees*, *Dhobees*, *Teloes*, *Burhites*, *Mehtars*, *Syds*, and *Hat'hoewans*.

ally associated, until in progress of time the fraternity comprised within its number members of almost all classes of the community.

To this divinity there is a temple dedicated at Bindachul near Mirzapoor, where the Thugs consecrate a portion of their spoils to their protectress. Here thousands of goats are annually sacrificed at the festivals of Non-Doorga, in the months of Chyt and Koodar; and yet scarce a drop of blood (the Thugs confidently assert) is ever spilled, being reserved by this sanguinary deity for herself to feast on; neither has a fly (they state) ever been seen within the precincts of the temple, either within or without doors*. Numerous votaries are said to have cut out their tongues, and otherwise mangled, or even destroyed themselves, as offerings at the shrine; and to have been speedily restored to life, or their amputated members, by the power of the gratified goddess. After ages of unvaried success, the Thugs have at length been reduced by the efforts of Government to a state of the greatest discomfiture†; which, however, they themselves attribute to the displeasure of their goddess, whom they have offended by unsanctified practices. In the days of their purity they assert that the bodies

* I regret that I have not myself had an opportunity of personally ascertaining the origin or truth of these assertions; but I have no doubt others may be able to procure and furnish information on this point.

† The prevention of this horrible system of murder may surely be said, after so many years of impunity, to have been beyond the reach of the ununit-ed efforts of individuals. So great is the skill and secrecy of these murderers, that a gang has been known to settle itself on the outskirts of a village for days, murdering and burying on the spot every person they could induce to join them, and the villagers wholly ignorant of the fact, until the bodies have been dug up in their presence after a long interval, by parties sent by Government for the purpose. In our own provinces, notwithstanding the greater attention paid by us to the security of the traveller, the Thugs have found even a more favourable field for the prosecution of their trade than in the native states, from the circumstance of persons going about unarmed. Government has, however, at length entered upon the question with vigour, and sanctioned an organized system for its suppression, similar in character to that formerly contemplated by the office of Superintendent of Police, but extending to all parts of India infested by the Thugs. Already, through the co-operation of the British local authorities and the native chieftains, the most important and gratifying results have been produced. Entire distrust has been infused into their ranks; those who have hitherto escaped seizure, though (with a few exceptions) forced by necessity to continue their wonted occupation, operate in constant fear, and consequently with greatly diminished success; the Zameendars and others on whom they formerly relied for an asylum for their families, during their absence, and a hearty welcome on their return, have begun to sicken of a proceeding which brings on them trouble without adequate advantage; and all would seem to indicate that a continuance of the same measures must, with the blessing of the Almighty, extirpate this formidable race of murderers from the face of the land.

of their victims were, immediately on their leaving them, carried off by Dêvee, and that no instance ever occurred of their being afterwards discovered. On one occasion, however, a slave (to them forbidden property) was sent back to the spot of a murder, for something left behind; here he encountered Dêvee performing her wonted office; on which she refused thenceforth to officiate, and left it to themselves to adopt measures for the concealment of their slaughtered victims. In latter times, as the followers of the profession have become more numerous, necessity has compelled them to neglect the observance of appointed times and seasons, and in fact all the rules laid down for their observance. Dêvee has in consequence entirely forsaken them, and left them to the avenging hand of their superior powers.

On the above I would offer a few remarks; and would solicit to them the attention of the many intelligent Hindoos who now adorn the metropolis and other places; not that any remarks of mine are to be considered of peculiar value, but with a view to induce them to reflect whether the subject be not one that peculiarly concerns them.

That evil-disposed persons are to be found in all regions of the earth no one can doubt; and it is to be feared, that to whatever perfection the art of government may hereafter arrive, some few at least will always remain who obtain their subsistence at the expense of other's rights. But how comes it that here has been established* a distinct fraternity of murderers, many of them of natu-

* I would here observe, with reference to a remark lately made by the correspondent of a daily paper, that the indiscriminate application of capital punishment to these misguided creatures would not appear to be a measure of good policy. The principle of "retribution" has no doubt long since given way in the science of penal jurisprudence to the juster one of "prevention;" still, increasing experience shews that a code must be defective unless the moral turpitude of the criminal and the odium in which he is held by the community be taken into consideration. As regards the latter of these, I have in a subsequent part stated the disposition of the people to be far from universally inimical to the Thugs; and as regards the former, the institution of castes, and an idea prevalent among them, that a person born or initiated into Thuggee cannot prosper in any other avocation, is a great measure, oblige the son to follow the occupation of the father; which in many cases he does, I am fully satisfied, entirely in opposition to the dictates of nature. In as far as concerns the grand object of "prevention" I would observe, that by the measures which have been resorted to an almost universal disposition has been brought about on the part of those seized to disclose their own and their associate's crimes: this is by far the most powerful engine that could be obtained, and could not, I am satisfied, have been secured to any extent had they not been inspired with the conviction that, though under the scrutiny of a powerful and stern tribunal, their circumstances were viewed with lenience and just consideration. It were, perhaps, too Utopian even for the advocates of the penitentiary system to observe, that the promise of impunity with a means of subsistence would,

fully amiable dispositions, following a species of murder quite peculiar to themselves; who, handing down their occupation from father to son, have continued for generations to be guided by laws laid down with revolting deliberateness, and during this period have preserved intact their individuality and their bond of union? If we compare this with other efforts of evil combination in any large or part of the world, and consider also their own sentiments on the subject, I think we shall be constrained to allow that this phenomenon could only have resulted from the incorporation of religion with the system; and how, I would next inquire, comes religion to have been thus prostituted? I will leave others to answer whether it could have been so in a country not practising the worship of idols*. There are, I know, many Hindoos of devout disposition, who strive to worship one Supreme God; and look upon these representations as mere indexes by which to call to mind and adore his several attributes. Such will of course hold the profanation above described in entire abhorrence; and, direful as I consider the effects of this species of worship to be, I would not willingly offend them by harsh expressions. I would urge them, however, to reflect whether results of the nature above described be not the natural consequence of this idol-worship. Though a few superior spirits may, in spite of it, keep themselves pure from ascribing to the Deity gross or evil properties, where will history furnish an instance of the mass of a people having done so? While the Deity is viewed at a distance, and estimated only according to the comprehension we are able to form from his works, moral and physical, (nothing being here said of Revelation,) he must be regarded with a degree of reverence which forbids such imputations; but when familiarized to a vulgar mind by a representation made with hands which he is taught to worship, all, even the

now that terror has been infused into their ranks, be by far the speediest method of exterminating this race; yet there can be no doubt that the holding out this prospect to such as make themselves useful immensely accelerates the object in view. I would further remark, that the extirpation of the Thugs ought to be viewed as a specific object, apart from general measures for the prevention of crime. They are quite a peculiar body, and in as far as I am aware, an infinitely greater curse than the other designations of marauders who infest India; and the mystic bond which unites them once broken, we might reasonably hope that the minister of Satan would not be permitted again to rear such an edifice.

* The circumstance of the fraternity containing nominal Moosulmans affords, I conceive, a confirmation of this opinion: for these exhibit the phenomenon of the followers of the only true God and his prophet, worshipping the goddess Dévée with the same zeal as their Hindoo neighbours; an anomaly which could hardly have taken place, had not that worship and the mysterious influence connected with it been essential to the existence of this confederate body.

worst passions of human nature seek to derive aid and justification from this source. Hence spring the appalling effects which the annals of all idolatrous nations record, and of which the circumstance here adduced affords an instance, I believe, quite peculiar.

To the nation at large it is a grievous stain, that until the adoption of vigorous measures by the British Government, scarce a village proprietor, amil, government darogha, or kotwal in the parts frequented by them, but gave refuge to these murderers for a share of their profits; and to this day they offer every obstacle to their arrest. A sumeendar, in every other point respectable, will, for the few rupees obtained by him, screen this foe to man from the arm of justice; and the rulers even of larger domains are by no means exempt from this charge. An instructive and fervent writer has lately said abundantly, to point out the same fatal source as the cause of the almost universal deadness of feeling in the land, and it were vain here to add more.

One remark further I wish to make, and will intrude no longer on your valuable pages.

I have been frequently much startled at the entire confidence placed by this race upon the goddess whom they serve. After many ages of experience, they firmly believe her to be the author of their profession and their guide: they continue to worship her as a deity worthy of confidence; and perfectly ridicule the idea of having been brought to punishment, had they continued to abide by her rules. This fact, then, should make us careful how we adduce, to *prove* the divine origin of any religion (as I have heard done), the inward experience of heavenly aid; and to lead us to inquire whether Satan likewise be not permitted to employ this hidden influence to tighten the chains of his victims. To estimate the truth of a creed, let us rather inquire, whether or not its tendency be to produce fruits which an all-wise and all-merciful Being would approve. Humility, reverence, and trust in God must, if genuine, be accompanied by that charity which suffereth long, and is kind, and by that tranquillity within which passeth all understanding. These surely are blossoms which all will allow to be evidences of a true religion; and he who can, in true humility, assure himself that a portion of these has been given him, needs not to seek the solace of another creed.

D. M.

III.—On the Prerequisites to Baptism of Heathen Converts.

[In reply to the Query under the signature of "Beta," in p. 347, of the Calcutta Christian Observer.]

In the 11th No. of the Calcutta Christian Observer, the Missionaries were called upon to declare; whether it was their practice to admit any to the ordinance of Baptism, without satisfactory evidence that they had repented of their sins, and sincerely believed in the Lord Jesus Christ. This, in so far as it relates to the baptism of adult heathen converts, is plainly a question of great importance. While we all agree that repentance and faith are implied on the part of the applicant, there is a considerable difference of opinion in regard to the nature, and the quantity of evidence, which is necessary to warrant the minister in administering the ordinance. Silence then might seem to be our best course, for even among ourselves it is felt that we are treading upon delicate ground. But circumstances will not allow us to be silent. The thing itself is near, even at our doors;—the question meets us in every-day experience, and we must always be ready to give to it a practical answer. We think it therefore at once expedient and highly desirable, avoiding as much as possible every ground of offence, to declare concisely our unanimous opinion on this subject. We scarcely presume to hope, or to expect, that the declaration of a few individuals will check a practice, evil in itself, and of most pernicious import to the spiritual welfare of India, neither do we pretend to lay down rules for the guidance of our brethren: our object is chiefly to free ourselves from the charge of rashly admitting improper persons into the bosom of the Church, and to testify that such admission is alike abhorrent to our principles and to our practice.

1. We have already observed that every heathen convert, admitted into the Church of Christ, comes forward with a profession and a vow. He professes "to repent of his sins, to believe in the Lord Jesus Christ with all his heart, and to rely upon him alone for salvation:" he vows, "to renounce the devil, the world, and the flesh; henceforth to walk in newness of life, and altogether to be the Lord's." We believe therefore, on the authority of reason and Scripture, that, in the case of every adult convert, *all* these previous conditions are necessary to render the sacrament *spiritually* valid: else it would be but a sign without a substance, a mockery, and a lying unto the Holy Ghost.

2. We believe that every Christian Minister, before he administer the rite, should have *reasonable* grounds for believing that the convert is sincere in his profession, and purposes for the future; that he has clear views of the Divinity and Atonement of Christ, and the other leading doctrines of the Bible; and that his general character and conduct put him beyond all suspicion of interested or unworthy motives. Any one, who seeks to be baptised from the love of gain or notoriety, from fashion, rashness, sudden enthu-

siasm, or in short from any other cause, than a regard to the interests of his own soul, and an intelligent trust in Christ for salvation, we hold to be guilty of grievous sin; and we cannot but think, that the minister, who in the knowledge, or suspicion of such motives, or even without reasonable assurance of their absence, admits an applicant into the Christian Church, is in some sort partaker with him. At the best he is "doing evil that good may come," from which St. Paul debars us, with a "God forbid;" and acting in express contradiction to the injunction of the same Apostle to Timothy, "Be not partaker of other men's sins." 1 Tim. v. 22.

3. It is obvious, that it is always difficult, and often impossible, "to discern the thoughts and intents of the heart;" and that a hypocrite may break through the most elaborate array of fences, which we can contrive. In the Apostolic times, this was little to be feared: the persecution then raging, and the sacrifices required, made it unlikely, that any should embrace Christianity, unless from conviction. But it is not so in this country. From the deceitful character of the Natives generally, it behoves the minister to be very cautious and circumspect in his dealings with those who apply to him; a caution, but too strongly enjoined by the many sad examples of lapse which we have witnessed. From what other cause is it, that among the Hindoos, the holy name of Christ is blasphemed, and the Church, which he purchased with his own blood, evil spoken of? Would to God, that the infidel and the heathen had not often so much reason for their scoffings. We will not then appoint set times and lay down set questions (though we think that this is often useful;) but we declare it to be our practice and our determination, and we beseech all our brethren to unite with us, to baptise no convert, until we are satisfied in our own consciences, and ready to answer it before God and man, that the person is a Christian in deed, and not in word only.

4. We think with the correspondent of the Observer, that the practice to which he alludes "is lamentably adapted to degrade the character of Christianity in India."

We conclude, by offering up our united prayers for the speedy coming of the KINGDOM OF CHRIST in Spirit and in power.

A. F. LACROIX, *London Missionary Society.*

W. H. PEARCE, *Baptist Missionary Society.*

G. PEARCE, *Baptist Missionary Society.*

T. REICHARDT, *Church of England Missionary.*

W. YATER.

J. HILL.

W. MORSE, *Church Missionary Society.*

T. SANDYS, *Church Missionary Society.*

W. S. MCKAY, *Missionary of the Church of Scotland.*

JOHN D. ELLIS, *Baptist Missionary Society.*

G. GOGERLY, *London Missionary Society.*

J. THOMAS, *Baptist Missionary Society.*

ALEXANDER DUFF, *Church of Scotland.*

[The following remarks in the London Christian Observer, for January, 1833, appear as suitable, as contradictory of the view of the question taken by the Missionaries, that we cannot deny ourselves the pleasure of appending them to the paper. They occur in a review of the Rev. Mr. Hough's *Missionary Vade Mecum* —Ed.]

Mr. Hough resumes the important subject of the Missionary's intercourse with the Natives, with a more immediate view to the circumstances of India. His large experience of the Hindoo character does not lead him to echo the panegyrics of those who have undertaken to show that Christianity is not very necessary for Hindoostan, at least at present, as the people are incomparably good without it. He says:

"The human heart is naturally the same every where, morally corrupt, and often de-
 stitute of words seem to flourish with rank luxuriance within the reach of means best
 adapted to check their growth. From Hindoos, however, you have nothing else reason-
 ably to expect. Their religion and education provide not a solitary antidote for the
 worst passions of the heart. They have no moral principle to guide or restrain them.
 They understand one another so well, that a father will rarely trust his own son in
 pecuniary matters, and I know of no security against their dishonest practices but that
 of constant vigilance over every one in your service." p. 10.

Much has been said of late as to the right line of conduct in admitting converts to baptism. Some Missionaries have thought, that an apparently sincere belief of the general doctrine involved in the baptismal benediction, or even the shorter formula, "if thou believe in the Lord Jesus Christ," was sufficient for baptism; and that the catechumen was to learn the chief points of faith and duty more perfectly afterwards. Others have thought it requisite to insist upon a considerable period of instruction and probation; that the convert might be found to be a convert indeed, before he was received into the visible Church of Christ. This has been the general practice of modern Protestant Missionary Societies; and we think it the most safe, judicious, and scriptural. Mr. Hough defends this view of the question as follows:

"If a Missionary would grow 'rich in faith,' be filled 'with all joy and peace in believ-
 ing,' and 'abound in hope through the power of the Holy Ghost,' he must exercise great
 caution in receiving those who profess to believe the Gospel. He ought to subject them
 to a slow and careful examination, and to extend the period of their probation until a
 reasonable time has been given for any sinister motive that may exist to develop itself.
 He must expect especially to be tried by the dissimulation of persons coming to him
 for instruction, under apparent impressions of the truth, but who at length will evince
 that they were actuated from the first by worldly expectations. He should be prepared
 for the frequent recurrence of such cases in a heathen land. Many an inquirer will
 come day after day, listen attentively to what he hears, avow himself convinced of its
 truth, and seem to promise well; when, just as their teacher is beginning to rejoice over
 them as 'brands plucked from the burning,' he will be disappointed, perhaps grieved at
 heart, by the detection of their real motives. He cannot but feel it very hard indeed
 to preserve a true Missionary spirit under the repetition of such disappointments. But
 let him not be discouraged. He should be particularly on his guard against the feel-
 ing of distrust towards all future inquirers. Such a feeling may naturally be expected
 to arise in his mind, under circumstances so painful, but he should instantly repress it.
 For, although hitherto all may have been hypocrites, yet the next may prove a sincere
 disciple, who would be disheartened by an apparent suspicion in his teacher, and re-
 tarded in his progress. Caution ought never to be confounded with suspicion. To be
 cautious in the admission of candidates for baptism will always be the Missionary's
 duty, but to suspect them without a cause would tend to hurt his own spirit, and to
 chill his love for them and others. While to manifest that suspicion by a repulsive man-
 ner would generally shut the mouth of an humble inquirer, and make his spirit sad.
 However difficult the test may be, yet the Missionary should endeavour to keep his
 mind free from distrust, and his heart warm with affection, that he may be ready to
 receive every one in future with the same kindness and attention which he would have
 shown if he had never been deceived." pp. 114, 115.

IV.—Account of Hindoo Holy Places, called *Peet-Sthan*.

To the Editors of the Calcutta Christian Observer.

SIRS,

In compliance with the wish you have expressed in your pages, to be furnished with communications on the religion, customs, &c. of the Natives, I purpose occasionally forwarding to you papers on these subjects, and have, on the present occasion, the pleasure to send a brief account of that class of sacred places among the Hindoos, called *Peet-sthan* (पितृस्थान), from पितृ a seat or stool, and स्थान a place.

The origin of these holy places, taken from the *Sree Bhagbat*, is as follows :

At a certain sacrificial festivity, where all the gods were present, *Dokkyo*, the son of *Brumha*, was treated disrespectfully by *Sheeb*, his son-in-law, who of all the guests was the only one who did not rise from his seat to do him homage. *Dokkyo*, being much hurt at this contemptuous behaviour, went to consult with his brother *Narod* (the god of discord), as to the best mode of punishing and humbling *Sheeb*. *Narod* advised him to give command to all the gods, that when any of them should celebrate a festival, they should send no invitation to *Sheeb*. The gods, however, fearing the anger of the latter if they thus failed of respect to him, preferred giving no entertainments at all.

Dokkyo became impatient, and resolved upon celebrating a great festival himself, to which he invited all the gods, with the exception of *Sheeb* and his wife *Bhogobotee* (i. e. *Doorga*). The latter, however, though unbid, made her appearance at the feast; but her father *Dokkyo*, in contempt, turned away his face at her approach. She saw, moreover, on looking round, that all the gods were present except her husband. This want of regard to her lord affected the devoted wife to such a degree, that she determined to die; and by the power of *Joog* (intense abstraction of the mind), caused her soul to fly out from the crown of her head.

Sheeb having been informed of this sad event, his wrath was kindled to an unusual pitch. In his rage he tore one of his plaits of hair, which instantly was metamorphosed into a giant called *Beer Bhoddro*, who inquired of *Sheeb* what he could do for him. *Sheeb* desired him to proceed without delay to the palace of *Dokkyo*, to destroy the sacrifice and disturb the feast held there.

Beer Bhoddro lost no time, and on his arrival, first attacked *Dokkyo*, tore off his head with his nails, and subsequently replaced it with a goat's head, which *Dokkyo* wears to this day. He then, most unceremoniously, vented his fury on the celestial guests, beating the one,—kicking another,—plucking the beard of a third,—knocking out the teeth of a fourth, &c. until he had dispersed

them all; and completed his exploits by extinguishing the sacrificial fire, in a way which decency forbids me to mention.

Soorjo Deb (the Hindoo Apollo), among others, lost his teeth in this affray, and has remained toothless ever since; on which account the Hindoos never present him *uncooked* rice in their offerings, as they do to the other gods, since the absence of the organs of mastication would prevent him from enjoying it; but with laudable consideration, they offer him rice boiled in milk, which being sufficiently soft, allows him to partake of it with ease.

After *Beer Bhoddro* had performed his commission, *Sheeb* himself made his appearance, and expressed himself satisfied with the conduct of his delegate; but on observing the corpse of *Doorga*, was overwhelmed with the most poignant grief. He thrust his trident in the dead body, and lifting it in the air, commenced dancing in a most frantic manner. The three worlds were shaken to their foundations, so as to alarm the gods not a little; upon which *Vishnoo* shrewdly guessing that if the object of his grief could be removed out of the sight of the bereaved husband, calmness would be restored to his breast, took a sword in hand, and as *Sheeb* was whirling round the body, he, from the skies, managed to cut off every limb of it one after the other, without being perceived. These different parts, owing to the violent exercise in which *Sheeb* was engaged, were (together with the ornaments the goddess wore) flung to a great distance in sundry districts of the earth. *Sheeb* then relented, and ceased to place the universe in jeopardy.

The parts of *Doorga's* body severed by *Vishnoo*, together with her ornaments, are fifty-one in number; and the places where these happened to drop, are held peculiarly sacred by the Hindoos, and called *Peet-sthan* (पितृस्थान). The merit of worshipping at these holy places is very great, on which account the Natives resort to them more than to any others.

There is at each, an image of *Doorga*, bearing one of her thousand names, and an image of *Sheeb* under the designation of *Bhoirob* (viz. the fear-inspiring). This image of *Sheeb* is considered as the guardian or protector of the place, and is always worshipped at the same time with that of *Doorga*; else the worship of the latter is not complete, and its performer not entitled to any benefit.

One of the most celebrated "*Peet-sthans*" is at *Kalee-Ghaut*, in the vicinity of Calcutta, where the toes of the right foot of the goddess fell. I hope on a future occasion to furnish you with a detailed account of the great temple at that place, its priests, &c. &c.

There is, in the *Tontro* called *Chondro Chouramonee*, a whole chapter devoted to the description of the *Peet-sthan*, and which, on this account, is named *Peet-mala* (पितृमाला). The tabular statement below is an extract from it, which I have endeavoured to render into English as accurately as it was in my power.

Part of Deorge's body.	Place where it fell.	Particular name of the goddess worshipped there.	Particular name of Shesh Bhaish, protector of the shrine.
Crown of the head.	Hingoola.	Kottooree.	Bhram Lochon.
Eyes.	Korbeero.	Moish Mordinea.	Krohdesb.
Nose.	Shoogoodha.	Shoononda.	Trembok.
Throat.	Cashmere.	Moha Maya.	Trishonkeshwar.
Tongue.	Jallamooki.	Umbika.	Oottom.
Breasts.	Jallandhar.	Tripoor Maninee.	Bhishan.
Chest.	Boddinath.	Joy Doorga.	Boddinath.
Knees.	Napaul.	Moha Maya.	Kopali.
Right Hand.	Malob.	Dakkyainee.	Omor.
Navel.	Poorce.	Bimlah.	Jagurnath.
Left cheek.	Gondoki.	Gondoki Chondoo.	Chokkrapani.
Left arm.	Bahoola.	Umbika	Bhirooka.
Elbows.	Oodjoyoni.	Mongol Chondika.	Mongol Kopileshwar.
Right arm.	Chittagong.	Bhowanee.	Chandro Shesh.
Right foot.	Tripoor.	Tripoor Shoondoree.	Tripoorash.
Left foot.	Trisrota.	Bramoree.	Bheirobeshwar.
Vulva.	Assam.	Kamakky.	Mohanondo.
Fingers.	Allahabad.	Lolita.	Bhobo.
Left thigh.	Joyantee.	Joyantee.	Krohmodeshwar.
Great toe of the right foot.	Jogoddya.	Jogoddya.	Khirkontok.
Toes of the right foot.	Kaleo Ghaat.	Kalee.	Nokooleshwar.
Ornament of the head.	Kreet.	Bimlah.	Shomborta.
Earrings.	Benares.	Bishalokkee.	Kalo Bhoish.
Back.	Kannasrom.	Shorbanee.	Nibidha.
Ancles of the right foot.	Delhi.	Sthanoo.	Orthowath.
Wrist	Moharonno.	Shorbanee.	Anondo.
Right cheek bone.	Sree Shoilo.	Moha Lekky.	Shombor Ananda.
Waist.	Kantsee.	Gordhobah.	Booroo.
Hips.	Kalo Madhob.	Kalee.	Oshidanga.
Nose ring.	Rangiri.	Shobanee.	Chondo.
Hair.	Brindaban.	Ooma.	Bhootesh.
Upper teeth.	Shootsee.	Narayonee.	Shonghar.
Lower teeth.	Ponto Shagor.	Borabee.	Moha Roodra.
Palm of the left hand.	Kortoab.	Oporonah.	Banon.
Palm of the right hand.	Sree Porbot.	Shoondoree.	Shoondor Ananda.
Ancles of the left foot.	Bhibhashkoth.	Kopalinee.	Bhimroo.
Belly.	Prubhash Ketta.	Joshobinee.	Bokkro Toonda.
Upper lip.	Bhurob.	Mohadebi.	Lomho Korap.
Eye-brows.	Chittro Koot.	Bramoree.	Prishotango.
Right cheek.	Godabree.	Bisheshonee.	Doshpani.
Left cheek.	Abonti.	Rakinee.	Boteolabb.
Right shoulder.	Rotnaboli.	Koomaree.	Krobdbou.
Bangles of the feet.	Ceylon.	Indrakkee.	Rakkobeshwar.
Left shoulder.	Mitylah.	Ooma.	Mohador.
Forehead.	Lolath.	Kalika	Johgish.
Head.	Kaleepest.	Joy Doorga.	Krohdesb.
Back of the hands.	Jessore.	Jashorashworee.	Chondo.
Lower lip.	Hottahash.	Phooldora.	Bishesh.
Diamond.	Bokkreahor.	Moish Mordinea.	Bokkronath.
Necklace.	Nondipoor.	Nondinee.	Nondikeshwar.
Toes of the left foot.	Bhirat.	Umbika.	Omrita.

You will perhaps blame me for not having used a more solemn style in this communication; but how could such a subject be treated with solemnity, I ask you? It is very gratifying, however,

to notice that many intelligent Hindoos are beginning to perceive the absurdity and monstrosity of the theological creed of which the above forms a part. I most cordially pray that their number may increase, and hope that they will not remain half-way in their inquiry after truth ; but be led to seek wisdom and salvation from *Him* who has said : “ I am the way, the truth and the life : no man cometh unto the Father, but by me.”

L.

V.—*On Prayer.*

“Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies.”—*As. Sh. Pat.*

To the Editor of the Christian Observer.

SIR,

The advantages and necessity of the great duty of prayer, in order to open and form in man the life of heaven, that is the life of heavenly love and wisdom, and to render it operative, are generally confessed and acknowledged by all denominations of Christians. It is also generally allowed, that of all the forms of prayer, which were ever composed, that which is commonly called the Lord's Prayer is by far the most excellent, and best adapted to answer the above happy purposes. Indeed, when it is considered that this form of prayer came from the lips of infinite love and wisdom, and consequently must contain in it the infinite things of such love and wisdom, intended to be communicated to man, according to the state of his application and reception, we cannot wonder that it as far surpasses every human form as the word and wisdom of God is superior to that of man.

But although the advantages and necessity of prayer, together with the particular and distinguished excellence of the Lord's Prayer, be thus generally allowed, it is to be feared that but few comparatively enter into and are partakers of the real benefits and blessings intended to be conveyed by this divine form. One principal reason of this may be the mistaken apprehension, which alas too commonly prevails concerning the true nature and design of prayer, viz. that it is intended to move and incline the Deity to exercise mercy, without effecting a change in the suppliant by which he may be rendered meet to receive mercy. Surely it must be plain to every considerate person, both from the testimony of Scripture, and from the suggestions of enlightened reason, that by prayer rightly performed, a very important effect is to be wrought, and a change takes place in the suppliant, by which he is rendered receptive of the heavenly graces and virtues, and opened in a certain measure to the influences of heaven. Our Lord says, “ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it

shall be opened unto you : for every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened ;" from which it manifestly appears, that all sincere prayer is productive of, and attended with, a real finding, reception of, and opening to the heavenly and holy things prayed for.

J——.

Calcutta, March 26th, 1833.

[We confess, we have given place to the above communication, not so much on account of its own merits, as for the opportunity thereby afforded of appending a passage from a discourse delivered at Edinburgh, on occasion of the late national fast, by one of the most original and eloquent of living men, Dr. Chalmers. The passage is quoted under every possible disadvantage, being extracted from a very meagre and imperfect newspaper report. It refers to a well known infidel objection against the doctrine of a special Providence, and prayer. Though brief, it will best explain itself, since its brevity is amply compensated for by its significance. It is as follows :—Ed.]

"After some preliminary remarks, Dr. Chalmers observed, that there is an infidelity abroad that would expunge the doctrine of a special Providence and the efficacy of prayer. As far as our observation extends, nature has always proceeded in an invariable course, nor have we ever witnessed, as the effect of man's prayer, nature diverge from her usual course ; but we affirm the doctrine of a superintending Providence as wide as the necessities of man. Grant the uniformity of visible nature, and how little does it amount to ! We can discover the first step upward in the chain of causation, and call it the proximate ; or the next, and call it the remote cause ; but there are higher events in the train we try in vain to reach, which will ever lie in deepest concealment from our view ; and the Deity may by a responsive touch at the higher end of the chain of events give efficacy to the prayer of man without the answer being visible to man, which if the intervention were at the lower end of the chain, would render it a miracle to the eye of a man. In this way the reaction to prayer is at a place higher than the observation of philosophy can reach. All that man can see is but the closing footsteps in the series. The domain of philosophy terminates at that which we can reach by human ken. Beyond this may be termed the region of faith. At this place of supernal command, the Deity can direct matters as he will, without altering any of the visible laws of the universe."

VI.—*Queries respecting the Proper Discharge of Ministerial Duties.*

To the Editor of the Christian Observer.

DEAR SIR,

As the chief object of your interesting periodical is the promotion of truth, no discussion at all affecting that glorious cause can, I presume, be considered irrelevant. I would therefore beg to propose a few questions for consideration, on a subject which has often painfully oppressed my mind ; and it has lately occurred to me, that if they can obtain a place in your pages, they may lead to such remarks as will, through the blessing of God, remove a difficulty under which perhaps others also of your readers labour. The insertion of them, and a scriptural answer from any of your correspondents, will particularly oblige,

Your obedient servant,
PHILOLOGOS.

1. Are not the *doctrines* of the Gospel too much kept back by the generality of ministers in the present day?

2. May not the reason for their being withheld be, a fear of offending the taste of the carnal mind?

3. Can a minister say with truth, "I have kept back nothing that was profitable;" and "I am pure from the blood of all; for I have not shunned to declare unto you all the counsel of God;" while the doctrines of election, effectual calling, perseverance, &c. which are written as with a sun-beam, are entirely omitted in his public ministrations?

4. May not the withholding these doctrines be one great cause of the lukewarmness of Christians, as well as of the slow advances made by Christianity among the heathen?

5. May it not be expected that God would bless the preaching of them to the revival of a declining Church?

VII.—*The Record and Church Patronage.*

In the Record Newspaper has appeared an exposure of the abuses of Church Patronage, by "A Clergyman of the Established Church." It is not our object in this place to advocate or condemn the principle of "Patronage" in the abstract. But whether right or wrong in the abstract, it cannot for a moment be doubted that gross practical abuses ought to be corrected:—and corrected they shall be, ere long. The tide of universal reform, or, at least, of universal change, has set in with such impetuosity, that onwards it must roll irresistibly. And whatever *marked objects* may not have been previously withdrawn from its destined course, must be engulfed in its whirling eddies. On this account the advice of "the clergyman" is a sound one, when he recommends all patrons to relinquish their patronage, and vest the appointment of ministers in the majority of the communicants, and to do this without a moment's delay; for now, such a measure "would be received as an act of grace."

"But," continues the writer, "the time is not far distant when it will be extorted by necessity; if the people are true to themselves, it will be abolished in the first session of a reformed Parliament. For this purpose a union should be formed in England and Scotland for the immediate abolition of patronage: petitions should now be prepared for Parliament in every parish in the kingdom; from Scotland I trust 1,000 petitions will be sent in the first week of the first session of the reformed Parliament. I trust that this spirited, enterprising, and intrepid people will shatter the whole system to pieces at the first onset, and that the journals of that country will pour such a flood of light on the public mind as will not leave the advocates of corruption a single lurking place. O Scotia, thou land of thought, thou assertor of liberty, arise from the dust—let England hear the stamp of thy foot—remember the glorious days of the Reformation; I know that when thou art once roused to any great and noble deeds, thou wilt not rest till thou hast gained a complete victory."

ALPHA.

REVIEW.

The Evidences of Christianity, stated in a popular and practical manner.—By Daniel Wilson, D. D. Vicar, now Bishop of Calcutta. In two volumes, second Edition. Sold by Thacker and Co. Booksellers, Calcutta.

We hail, with peculiar pleasure, the arrival in India, of this elegant and portable edition of a most valuable work; and under the blessing of Almighty God, we trust, it will do much toward removing from the minds of many professing Christians that culpable indifference which is manifested toward the evidences of their faith, as well as convince the gainsayer, and lead the wanderer back into the paths of truth, which are paths of pleasantness and peace. It is possible, we conceive, to be a true and sincere Christian, without being conversant with the subjects treated in these volumes: many such, no doubt, there are, whose circumstances and education have precluded them from an acquaintance with the external sources of proof for the truth of those documents on which they ground their belief. But though, to a considerable extent, destitute of this kind of knowledge, they are not entirely without evidence of the truth of Revelation. They have, what on every other subject is considered the highest kind of proof—experimental proof, or the inward teaching of the Holy Spirit, by which they have the “*witness within themselves.*” They feel, and know, from experience, the value of the word of God, the support it affords them in sorrow, the light in darkness, and its purifying influence upon their hearts; and they could as soon doubt the reality of the sun, when he is shining in his strength, as of the truth and divine authority of a volume, from which they derive such consolation and blessings of so inestimable a worth. One singular advantage of this kind of evidence is, that it is level to the capacity of all; to the rich and the poor, the learned and illiterate, the man of slender abilities and to him who has the most acute and comprehensive intellect. But it is a kind of evidence possessed only by believers; and except by the effects which it produces in their temper and conduct, can be of no service to convince others. Though, therefore, it should be admitted, that persons may be true Christians whose faith rests on no other basis than internal conviction, it could scarcely be said, that they can be either intelligent or useful Christians. The experimental evidence which they possess may be sufficient to enable them to endure, unshaken and unmoved, all the persecution which cruelty could inflict, or ingenuity invent. It may render them proof against the shafts of ribaldry, obloquy, and scorn; it may afford them all the consolation which can arise from

the most enlarged and comprehensive view of the external sources of evidence; still it is valuable chiefly to themselves, and cannot directly carry conviction to a second mind; it is a weapon fitted only for defensive warfare; and he who possesses it, and it only, is constantly exposed to defeat in argument, not because he has not truth on his side, but merely because he possesses not, and knows not the use, of proper weapons. In the decline of the Roman Empire, her legions, though become effeminate and cowardly, often triumphed over their stronger, and more courageous, and more manly adversaries, merely because their arms were of better temper, keener on the edge, and stronger in the blade. It is in this manner, that the cause of truth is often betrayed, and infidelity gains an apparent triumph, where a knowledge of the subject might have given it a defeat. Besides, even for ourselves, it is highly desirable to have some proofs, independent of our feelings—proofs which, like the Divine Author of Christianity, shall remain the same yesterday, to-day, and forever. The frame and feelings of the mind are variable, and capricious, depending often on events over which we have no control.—Physical indisposition, external circumstances, the very aspect of the heavens, or temperament of the atmosphere, will produce, in some minds, a kind of eclipse or obscuration—a mental cloud will pass over them, and throw its dark shadow on the soul. It cannot therefore but be deeply deplored that so many Christians are willing to remain ignorant of the other sources of evidence for the divine authenticity of Revelation: for even supposing the internal teaching, to which we have alluded, should be sufficient for themselves; the believer should never forget, that “no man liveth to himself,” at least, so far as he does, he lives beneath the great end of his existence.

The sources of this indifference, to a subject of so vast importance, are various. Until recently there was no single work which contained a concise, and at the same time complete view of the whole argument, internal and external; much less was there such a work written in an easy and popular style. The Author of these volumes observes in his preface, that “being anxious to instruct the young persons of his parish, Islington, he could find no work exactly of the kind he desired, to assist him. He wanted a full and popular view of the whole argument. The excellent summary of Bishop Porteus was too brief and too much in the form of an essay for his purpose.” The work which approaches nearest to this are the letters of Dr. O. Gregory on the Evidences, Doctrines, and Duties of the Christian Religion. This is an able production, clear in its arrangement, cogent in argument, ingenious in illustration, and luminous in style; and probably for the class of readers for whom it was intended is unrivalled in excellence. But as a popular book, it is scarcely level to the ordinary class of readers; and for such persons, had that been the Author’s aim, would,

in some parts, have admitted of a little more amplification. On this point, however, it behoves us to speak with diffidence, for there is scarcely a nicer point to decide in composition than where to amplify, and where to be concise. "The contradictive vices," as Baxter denominates them, "do call for impossibilities for their cure. Their incapacity" says, "It must be a full explication, or I cannot apprehend the sense or truth: their averseness and slothfulness" saith, "It must be short, or I shall be tired with it, or shall not have time to read it." Both these cannot be answered, and yet it is to be feared, some readers are unreasonable enough to expect them to be combined. In the volumes before us, a happy medium is observed in these respects, and every Christian parent and guardian has it now in his power, to put into the hands of young persons, a book on this momentous subject, treated in a style at once lucid, manly, interesting, and easy to be understood; and we may add, and we do it with peculiar pleasure, written in a strain of fervid yet enlightened piety. As a condensed view of the whole system of Evidences, suited to popular and general use, we know nothing equal to them. We do not mean by this, that there are not works on distinct branches of the argument, in which almost every topic, included in these volumes, will be found, treated more fully and in many respects more ably; they are more profound, more elaborate, more original, and more ingenious; some of them have very justly been ranked among the highest and noblest efforts of the human mind; ornaments to the age and country in which they were written, they will probably live as long as the English language lasts. We mention them not for the purpose of instituting any comparison, for between works written with objects so widely dissimilar, comparison would be unfair; but to prevent ourselves from being misunderstood, and likewise that we may not do injustice to this excellent work by leading persons to expect from it what it was not the Author's intention they should find. It was not intended to supersede the more elaborate works already before the public: but to furnish what they do not afford, a condensed, and complete view of the Evidences. In this we conceive the distinguished Author has succeeded: the volumes are copious, without being redundant; condensed, yet not a meagre abstract. That the reader may form an opinion of the extent of ground occupied, we will insert from the first Lecture a brief outline of the whole course.

"In conducting this great argument upon these admissions of natural religion, the first question to be asked is, What is the temper of mind in which such a subject should be studied, and do unbelievers seem in any measure to possess that temper?"

"We may inquire in the next place, What has been the state of mankind in all ages and nations where Christianity has been unknown, and of Christian nations, in proportion as it has been inadequately known and obeyed?"

"We shall then go on to prove the authenticity and credibility of the books of sacred Scripture—that these books were really written and published at the time they profess to be, and contain a trust-worthy narrative entitled to full credit and belief.

"Our books being found to be genuine and credible, we open them to see what they contain, and finding that our Lord and his apostles lay claim to a Divine Authority, as bringing a Revelation from the great and Almighty God, we ask, What credentials they produce of such a claim? This leads us to consider the undeniable and numerous Miracles that were publicly wrought; the astonishing series of Prophecies that has been fulfilled, and is now fulfilling in the world; the first miraculous Propagation of the Gospel; and the prodigious effects it has produced, and is producing upon the welfare of mankind.

"Having thus sufficiently established the Divine authority of the Scriptures, we must pause before we proceed to the internal evidence, in order to inquire whether these books are, properly speaking, inspired, so that every part of them was written under the superintendence of the Holy Spirit, and is an unerring rule of faith and practice. In other words, we must show the inspiration of the Holy Scriptures. This will conclude the first division of the whole work.

"We shall come next to the evidence arising from the internal excellency and efficacy of Christianity; those marks which it presents to every humble inquirer, arising from its own peculiar nature, as distinct from its outward evidences. Here we shall show that to the sincere and devout student, who submits to the Christian doctrine, on the footing of its undoubted credentials, there will arise the strongest confirmation of his faith, from considering the suitableness of Christianity to the obvious state and wants of man as an ignorant and sinful creature—the excellency of all its doctrines—the unspotted purity of its precepts—the inimitable character of its Divine Founder—and its tendency to promote, to the highest degree, the temporal and spiritual happiness of nations and individuals.

"But it may be asked, in the next place, Whether there is any test to which the serious inquirer may bring the practical effects of Christianity in his own case—can he obtain a share in its blessings and make a trial of its promises? This is a practical and most important part of the whole subject. And we shall show that this may be done by submitting to its directions, and making the trial for ourselves of its proffered grace and mercy.

"A consideration of the chief objections of infidels, and a comparison of their lives and deaths, with those of sincere Christians, will furnish a forcible subsidiary argument in favour of our religion, and will turn the very weapons of our adversaries against themselves.

"The faith with which the religion is to be received—the sound system of interpreting its records which such a faith implies—and the universal obligation which lies upon every human being of obeying this Divine doctrine, will close the whole work."

Another source of the indifference to this great subject is, a prevailing practice, though for the most part good in design, most pernicious in its consequences, of treating with marked disapprobation, not unfrequently with fierceness and intemperance of manner, every expression of doubt on the subject of religion. In some society, and we fear we must add in the estimation of some religious teachers, it would be enough seriously to injure a man's character, to ask a solution of certain difficulties connected with Revelation, or to intimate that his mind was not made up on cer-

tain points relative to its authenticity or Divine authority. By this means, inquiry is repressed, investigation is checked, doubts remain unsolved, and many who are awed into a nominal belief, may be said to believe they know not what, nor why. With such sacrifices, we may venture to say, God is *not* well pleased. Persons who treat doubts in this manner are not aware what an advantage, nay triumph they afford to infidelity. The fear evinced is interpreted into a tacit avowal of the weakness and unsoundness of the cause; and many are taught to believe that the reason inquiry is thus scouted upon, is because investigation would be fatal to the interest of Christianity. Of such adherents Religion might adopt the language of the Spanish Proverb, 'May God deliver me from my friends.' We think too, we have observed much that is incensurable, to say the least, in the manner in which some religious persons speak of the use of reason in religion: they seem not to be aware, that until reason be satisfied of the truth of the documents, there is absolutely no room for enlightened belief. That reason is not the test of the truths revealed we firmly maintain, but as firmly, that it is the legitimate province of reason to ascertain the validity of the evidence adduced for the documents containing those truths. Corruption and fraud may dread the light; but Revelation, like all the works of its great Author, will command admiration in proportion as it is known.

Another, and not the least fruitful source of indifference is, the prevalence of a sentiment, falsely called charity; by which all religions,—no less the impure orgies, the frantic and disgusting revelry of idolatry, than the holy, humble aspirations, the benevolent actions of true piety,—are said to be equally acceptable to God, if the worshipper is sincere. Whatever sincerity the votaries of idols may possess, (and we are not about to dispute their claim,) it is difficult, we confess, to believe that the abettors of such a sentiment are themselves so. Is it possible that rational beings can be so lost to the dictates of common sense; is it possible that men of enlightened minds can really believe, that a God of holiness and benevolence can look with complaisance upon lewdness and cruelty? and that actions abhorrent to humanity, and revolting to reason, may be rendered acceptable to the Deity if offered as religious worship?

But the sentiment is found to be convenient; the God who can be pleased with such a religion will not be severe with those who have none. It is also intended to answer another purpose, to bring down Christianity to the level of that which every good man would abhor, and every intelligent man despise. It crucifies Christianity between thieves. Christians cannot too firmly oppose this pernicious, iniquitous, and irrational sentiment: it is an insult to the Deity, a violation of the principles of common sense, and opposed, no less to the unequivocal declarations of the word of God,

han to the whole tenor and design of that scheme of human redemption which is there revealed. If Christianity be true as a system of religion, it is exclusively true; if there is salvation in the name which it reveals, there is no other name by which man can be saved; if life come through believing in the Lord Jesus, death and perdition await those who neglect, despise, or resist his claims. No inconsiderable proof of this is, we conceive, afforded in the very virulence with which its enemies attack the Christian system: for can it have escaped the notice of our readers, that in the opponents of Revelation there is a tincture of bitterness, by no means called for, on the simple principle of its being error; for if it be error, it certainly is very innocent, very benevolent error. We challenge our adversaries to produce from any other source, not derived from Revelation, laws equally just, wise, and good; examples equally benevolent, disinterested, and kind; principles equally productive of order in society, happiness to individuals, or goodwill to man. If therefore it be an error, it deserves at least well of mankind for the blessings it diffuses. But how fierce is the malevolence of its opponents! The *elegant system* of Grecian and Roman mythology, as the disciples of infidelity are pleased to call it, is treated by them, even in its most offensive parts, with all the tenderness and forbearance due to the innocent foibles of an aged parent; but Christianity, with hatred and unmingled contempt. Whence is this distinction? Tried on the principles either of humanity or reason, surely the latter has claims to our regard, to which the former can make no pretensions. The secret lies in its truth. Falsehood may be complimented and despised; palliated and condemned: but truth, like real power, though calumniated, is feared; though maligned, is dreaded. Christianity may take up all such reproaches, and bind them, as an ornament, on her brow: they are the unintentional homage of her adversaries to her veracity; their fears and misgivings of her vital energy, her unconquerable power.

On the ground of merely mental discipline, or intellectual culture, much might be said for the study of the Evidences of Revelation: few things could be mentioned, better adapted to strengthen, improve or enlarge the mind. "It is ever," says Bacon, "a true rule in exercises, that they be framed as near as may be to the life of practice; for otherwise they do prevent the motions and faculties, and not prepare them." In this view the study we are recommending has some decided advantages over even mathematical studies; with most men, it is nearer the life of practice. Almost all the reasoning in the business of life is founded on moral, not mathematical principles. Between these, there are several very marked distinctions, which it is not unimportant to know, more particularly in the study of the Evidences of Christianity, lest we expect to find a kind of proof of which neither this,

nor any other moral subject, is susceptible. The conclusions of mathematical reasoning amount to what is called demonstration; moral evidence, strictly speaking, never does; it arises from probabilities, the amount and quality of which may be such as to make the reverse appear not only improbable, but irrational and absurd. Demonstrative evidence admits of no degrees: moral may advance from that which is barely possible, through every shade and degree of what is probable, up to that which is in the highest degree certain. Demonstrative evidence has little to do with the state of the heart; it may be said almost to compel belief: moral depends greatly upon the state of the mind, whether as averse, or predisposed to the subject. The strongest degree of evidence of which a moral subject is capable may fail to produce conviction in some minds, merely, because the truth itself is opposed to their inclination. "Every one which doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Now this is the kind of evidence which enters into almost all the actions of life; but this is the only evidence which can be adduced for Revelation; the exercise therefore is framed as much as may be to the life of practice; and much, there can be no doubt, would it conduce to mental improvement, were it more generally introduced into systems of education. How suitable an exercise would such a study be for the upper class in schools, on the sabbath afternoon: and we will add, how admirably are these two volumes adapted for that purpose: utility, not ingenuity nor novelty, being the aim of the distinguished Author throughout.

To a cultivated mind we scarcely know of any literary pursuit capable of affording it a higher mental repast than the study of the Evidences of Christianity. In many of the works written on this subject, we meet with the most forcible reasoning, adorned with the most persuasive eloquence, and in the most perspicuous and lucid style. They remind us of the beautiful expression of "the vantage ground of truth, a hill not to be commanded, where the air is always clear and serene."

But the Christian has vastly higher and nobler motives for the study of this subject, than those adduced. In the volume of Inspiration lie his dearest and his brightest hopes; his best and his surest treasure; his chief, his everlasting interest. To him in particular would we recommend these volumes, which with God's blessing, will inform his judgment, enlighten his understanding, give stability to his sentiments, and improvement to his heart.

The order in which the Lectures before us are composed, though not on some accounts the most desirable, has this advantage, that it more readily admits of a close practical appeal to the conscience. Of this, the Author has with much ability availed himself, introducing at the conclusion of each lecture, an admirable practical improvement of the whole.

Poetry.

For the Calcutta Christian Observer.

"WATCHMAN, WHAT OF THE NIGHT?"

[1. "Watchman, what of the night? Watchman, what of the night?"

[2. The watchman said, "The morning cometh, and also the night: if ye will inquire, mine ye; return, come."—Isaiah, xxi. 11, 12.

"Watchman, what of the night?"

"There is midnight darkness round me.

"I see nor sun, nor star,

"But a dull red cloud afar,

"Like the plague's black spirit, glooms

"Over a land of tombs;

"Strange fear in its spell has bound me,—

"And hark! through the darkness, come and go,

"Sounds, like the mutterings of coming woe."

And the watchman cried,

"Away, away! leave friends and home,

"Flee from the wrath to come!"

"Watchman, what of the night?"

"The star of day is waking;

"Fast from its gladdening ray

"Fadeth the gloom away;

"Aye, as its sweet light goes,

"The mercy-fountain flows;—

"My soul, like a torrent breaking

"The Ice-king's chains, leaps wild and high

"In the blessed light of the Gospel sky!"

And the watchman cried,

"Ho, forth with me! lave heart and brow,

"In the living fountain's flow."

"Watchman, what of the night?"

But the watcher's task was ended.

Another feedeth now

The flame on the mountain-brow;

Another wields the sword,

(The death-gift of his Lord,)—

That ne'er in vain descended.

In grief, hope, prayer, had his trumpet blown;—

"Glory to God" was its last proud tone,

As he rose to heaven.

So let us watch, and so lay down

The iron helm for the golden crown!

For the Calcutta Christian Observer.

PARENTS CONVERTED BY THE DEATH OF A CHILD.

"In wrath, thou rememberest mercy."

How shall we praise thee, Jesus! gentlest thou
And meekest! when our earth thy footsteps prest;
With accents mild, with calm and placid brow,
Thou laid'st young infants on thy lowly breast:
And yet thou bearest them: and there no harm
Can reach them, nor disturb their sweet repose;
Thy lambs thou carriest still, and thy right arm
Secures the peace thy love on them bestows.

To us was given one little one! of such,
Thou'st said, "thy Father's kingdom is composed."
We loved the babe; alas, we loved too much—
We idolized.—Thy rod our guilt disclosed.
Our heart-strings all but broke,—grief nigh to death
The hidden vileness of our souls did show,
The giver in the gift forgot, the breath
Resumed in love, the cause of sinful woe;—

The innocent cause! for O, the pleasant child
Could suffer only for his parents' sin.
Thou saw'st the danger, that he might be soil'd
E'en by our love: 'twas thine that took him in,
Into thy fold of chosen ones! and there
He blooms and blossoms in eternal spring.
Father! we bless thee for thy chastening care
Thus out of seeming evil good to bring.

With more than Father's love, we do confess,
Thou'st dealt with him!—and O, to us undone
Thy love unsought, unask'd, has not been less;—
And now we bless thee, Father, Spirit, Son!
And we would live unto thee: having known
(Though late) our Lord, on Him alone we'd hang
Our souls' deep yearnings; for in Him alone
Love, joy may find full scope, nor fear a pang.

We wish not back our lost one. O that we
May meet again,—that, in his stead, be given
To us faith, hope, child-like simplicity,
And humble love! for these inherit heaven.

Missionary and Religious Intelligence.

CALCUTTA.

THE SITE, PROGRESS, AND FIRST ANNUAL EXAMINATION OF THE TAKEE ACADEMY.

To the Editor of the Bengal Hurkaru and Chronicle.

DEAR SIR,

It may be in the remembrance of yourself and many of your readers, that about a twelve month ago, a notice was inserted in the *Hurkaru* respecting the establishment of a new Seminary at Takee. The very favourable remarks then made in your editorial encourage me to believe that you will be rejoiced to hear of the continued prosperity of the Institution. Let me then submit to you the following statement of facts.

Takee, a rich and populous village, situated about 45 miles E. from Calcutta, on the western bank of the Jumnasoh, is the property and principal residence of the Ray Chowdry Bahadur. The present heads of the family, Baboo Kaimanath and Boycontomath Ray, after frequent consultations with the Rev A. Duff, resolved early in January, 1838, to found an Institution at Takee, where instruction should be given in the Persian, Bengalee, and English languages. By a mutual written agreement, the expense of the undertaking were to be defrayed chiefly by the Baboos, and the superintendence of the whole was to be permanently vested in Mr Duff, or his assistants. In June, 1838, Mr. Cliff was appointed head master of the Institution, Mr. Henry his assistant in the English department, and moonshoes and pundits were engaged for the Persian and Bengalee. In the same month active operations were commenced, under the most favourable auspices. The system of teaching adopted is the same as that which has been pursued with so much success in the General Assembly's school, middle Chitpore, Calcutta. During the past year the seminary has been repeatedly visited and the pupils examined by the superintendent, as also by the Rev Mr. McKay and on every occasion, the satisfaction experienced by the examiners was full and unqualified. As the anniversary of the establishment of the seminary approached, Mr Duff devoted several entire days continuously to a private examination of all the classes, and he was delighted to find that, the more thoroughly the boys were interrogated, to the greater advantage did they appear. On Thursday, the 13th instant, the first public annual examination was held in the presence of J. H. Barlow, Esq. and Dr. Temple of Bagundee, W. Sturmdale, Esq. the Rev A. Duff, Baboo Boycontomath Ray, Bhobanoo Ray, Mritungoy Ray, Chowdhury, and many other native gentlemen, together with numbers of the parents and friends of the scholars. These present expressed the highest gratification, or rather astonishment at the rapid and equal progress of the boys in so short a time, and they did not fail to ascribe the result mainly to the excellence of the system of tuition adopted, and the ability and indefatigable zeal of the head master in communicating life, and imparting efficiency to every portion, and harmony and strength to the whole. Prizes were afterwards awarded to the most meritorious in each class. These were delivered to the boys by Mr. Barlow, who accompanied the distribution of them with appropriate remarks. At the conclusion of the labours of the day, every countenance seemed animated and gladdened. And well might joy be diffused through every philanthropic breast. Placed in the centre of a district of vast circumference, which for ages had not been visited by a single ray of light to dispel the gloominess of superstition, or penetrated by a single principle of life to quicken the deadness of enthralled spirits, and beholding a field, the cultivation of which a year ago was matter of doubtful, untried experiment, already sending forth vigorous shoots, well might the proprietors, superintendents, and teachers rejoice at the early appearance of so many germs of promise—and well might they anticipate the happy period when these must grow up into stems that shall send forth branches and blossoms as the sure indication of a future harvest of fruit. The good work has not only begun, but progressed beyond the most sanguine expectation; and if all concerned persevere in the discharge of their respective duties, it must progress, it must reach the desired consummation. Let the Baboo retrench not in their liberality, let the superintendent relax not in his vigilance, let the teachers slacken not in their activity and diligence, let the gentlemen at Bagundee withdraw not the encouragement of an occasional visit as heretofore; and there is no let, no hindrance to a steady and rapid advancement. The names that have already crowned the past will crown the future with still richer triumphs.

It may not now be interesting briefly to review what has been accomplished during the first year of the Institution.

The improvements that have taken place are of two kinds—improvements in temper, and improvements in knowledge. At first the boys were found anxious to learn indeed, but all, except the very young, determined to learn *how* and *when* they pleased. The

consequence of this disposition was great irregularity in attendance, and dissatisfaction with the school arrangements. In fact, few of the boys were aware of the restraint and labor which an education on English principles necessarily imposes on the pupils; and few willingly submitted to the discipline.

The measures taken, however, have proved very successful in removing these obstacles. The older boys of the school freely confess that from experience they know their improvement is best secured by universal submission to their master. They are aware of the exertions which the attainment of a good education will require from themselves, and prepared to make them. This disposition amongst the elders, naturally determines that of the whole school; and thus, it must be admitted, is an important element in the foundation of every school.

A very similar change has also taken place in the parents and friends. They are willing to trust the teachers, and forbear interfering themselves. Many of them watch the improvement of their children with strict attention, and the most lively pleasure; and they consider the founders of the school, and the teachers also, as entitled to their gratitude. Some express anxiety to acquire information, and many deeply regret that their time for learning is past. Thus between parents and children, the school is an object of deep interest to the whole neighbourhood—a centre on which all eyes are fixed.

With the peculiar prejudices of Hindoos, the managers of the seminary have had very little trouble. Care has been taken not to shock them *wantonly*; and when any objection has occurred, the person making it generally discloses, that it results not from his own scruples, but from deference to those of others. Yet no compromise has taken place. The principles of Christian morals have been constantly inculcated, and in some instances with evident effect. The Hindoo vice lying, has certainly been wounded.

Of course in the English department little can have been attempted hitherto in learning, further than the elements of the English language. The boys appear to be thoroughly grounded in these. So far as they have conquered, the conquest is complete; at least the endeavour has been to preclude the necessity of ever retracting a step.

The first two classes are reading the *third* number of the English Instructor, containing reading lessons in the first part, and ancient history in the second. They read them alternately; besides perfectly understanding the lesson, they can spell and parse so well that it is not easy to ask any question on what they have learned that is not answered. These boys in general have learned to write well enough for any situation in life. Many of the boys in the second class are very young, and it is impossible not to admire their ability and industry.

The next two classes learn the second part of the English Instructor, containing easy reading lessons. They know most of the variations of the English nouns, verbs, and pronouns; and they also write; some of them exceedingly well.

The last two classes read the first part of the English Instructor, and write their lessons. They know the variations of the verbs and nouns, and they can spell and pronounce what they have read very correctly.

In addition to the classes now mentioned, all of which commenced the 1st, 2^d, 3^d, in the Institution, there is a small monitorial class; so called, because the boys, having previously begun the study of English in Calcutta, are more advanced, and have been enabled to render some assistance in conducting the junior classes. The boys composing this class acquitted themselves admirably in their examination in Geography, popular Astronomy, ancient History, and English Grammar.

In the Persian school, the usual works are read, and explained by members of great ability, and the proficiency of the boys is in all respects creditable. But as the rumour is abroad, and very generally believed that the Persian will soon be wholly abolished, the pride of being skilled in Persian lore has of late been vastly diminished, and most of the young Persian *literati*, who at first looked with contempt on the *barbarous English*, are now resolved to keep pace with the march of events. Many have altogether, and most have partially abandoned the Persian, and betaken themselves to the more manly and invigorating study of the English language. In the mean time, the conductors of the Institution remain in a measure neutral. If they have not positively prohibited the study, they have taken care to extend to it no special encouragement. And thus in the course of one year, without any sudden wounding of national vanity, and without any violence, has the "sublime, darkness-dispelling language" of the Moslem been hurled down, by the more influence of public opinion as to future expectations, from its lofty pinnacle of dignity and strength, to a lowly basin of comparative despotism and dishonour. No where was the Persian more thoroughly idolized than at Tahee; and yet, in the short space of twelve months, has the idol been seen crumbling into decay, almost without a murmur. A fact like this seems to prove, that if an order of the Governor General in Council were to be proclaimed to the effect, that, at the end

a fixed period, say 5 or 6 years, the Persian would be finally and universally abolished, there would be little real difficulty encountered in making the transition. Persian books would, in the interim, be gradually, and in the end, wholly abandoned; and such a mighty impulse communicated to the acquisition of English as would produce a whole race of *freed men* to become candidates for offices of trust and honour—*freed men* who would be ready to devote the moral and intellectual activities of regenerated natures to the advancement of their country's weal.

In the Bengalee school the state of things is totally different, Bengalee being the vernacular language, much encouragement has been extended to the study of it on the approved plan; and the labour has been attended with corresponding success.

The average number of boys in attendance, as shown by the class lists, since the commencement of the Institution, is as follows:

1st, English Department,.....	150
2nd, Bengalee ditto,	100
3rd, Persian ditto,	50
	<hr/> 300

From this number let about a 1-5th part be deducted for absenteeism on account of sickness, performance of ceremonies, &c. and the remainder will give us the average *daily attendance*.

The following are the boys to whom prizes were awarded in the English department, after the first annual examination:

FIRST CLASS.	
1. Doorgachurn Bose,	2. Khetter Mohun Dutt.
SECOND CLASS.	
1. Horololl Sircar,	4. Mohun Mohun Roy,
2. Jaggernauth Bose,	5. Bunko Babary Roy,
3. Goluck Chander Singhee,	6. Nobin Mohun Roy.
THIRD CLASS.	
1. Issen Chander Roy,	3. Prosonno Chander Roy,
2. Gopal Chander Chukurbetty,	4. Prathab Chander Ghose.
FOURTH CLASS.	
1. Issur Chander Bose,	4. Anundo Mohun Monoomdar,
2. Karnanath Haldar,	5. Peary Mohun Bonnerjee.
3. Anundo Gopal Sandel,	
FIFTH CLASS.	
1. Medoosden Roy,	3. Chander Nauth Roy.
2. Bhabun Mohun Sircar,	4. Fackeer Chund Bose.
SIXTH CLASS.	
1. Tucker Chund Bose,	3. Oma Churn Bose,
2. Moish Chander Monoomdar,	4. Prisenauth Sircar.
MONITORIAL CLASS.	
Prisenauth Roy Chowdry,	Bishomnauth Bose.
Calcutta, June 21st, 1833.	A FRIEND TO NATIVE EDUCATION.

INFANT SCHOOLS.

A meeting of the friends to the principle of Infant Schools took place at the Bishop's Palace on Tuesday morning at 9 o'clock, to take preliminary measures for establishing a Central Institution of that nature in Calcutta. The following Resolutions were then unanimously agreed to:—the Rev. J. Bateman, who drew them up, having been previously requested, at Sir Edward Ryan's suggestion, seconded by Mr. Dealtry, to accept the office of Secretary.

It was resolved,—

1st. That an Institution be formed which shall be called, *The Calcutta Infant School Society*.

2nd. That this Society consist for the present of a Patron, President, Vice-Presidents, Committee of Gentlemen and Secretary; and that when its operations actually commence, a lady patroness and a ladies' committee be requested to lend their aid in furthering the Society's objects.

3rd. That the following gentlemen be requested to fill the different offices here assigned to them, viz.

Patron,
The Governor General.

President,
The Bishop of Calcutta.

Vice-Presidents,

Sir John Franks, | Sir Charles Metcalfe,
 Sir Edward Ryan, | Alex. Ross, Esq.
 The Ven. Archdeacon Corrie.
 The Rev. Dr. Mill, Principal of Bishop's College.

Members.

All Subscribers to the amount of 32 Rs. per annum.
 All Donors to the amount of 300 Rs.

Committee.

Rev. T. Robertson
 Rev. H. Fisher
 Rev. T. Dealtry
 Rev. R. B. Boyes
 Major Hutchinson
 Capt. Marshall
 Lt. Newbolt
 Lt. Birch

Dr. Corbyn
 The Rev. Professor Holmes
 The Rev. Professor Withers
 The Rev. J. Sandys
 The Rev. J. Morse
 Thos. Pakenham, Esq.
 W. W. Bird, Esq.
 R. D. Mangles, Esq.

Rev. A. McPherson
 Rev. Thos. Proctor
 Rev. J. Bateman
 Rev. T. Reichardt
 — Braddon, Esq.
 A. Beattie, Esq.
 and
 J. H. Stocqueler, Esq.

Treasurer,

The Bank of Bengal.

Secretary.

Rev. Josiah Bateman, *pro tem.*

4th. That the object of the Society be two-fold.

1. To bring up children, from the age of two to seven years, in habits of order and obedience, connected, so far as may be possible at so tender an age, with moral and religious instruction.

2. To extend the plan as far as possible by gratuitously instructing in the Central School, Master and Mistresses for other Schools in Calcutta, and in the Out stations.

5. That this original plan embrace the children in the first instance of professed Christians, with a hope that eventually the benefits of it may be extended to the native population.

6. That a Master and Mistress, thoroughly conversant with the whole system, be sought for in England, and that the Secretary be empowered, under the direction of the Right Rev. the President of the Society, to provide suitable persons, to pay for their passage to this country, to offer them a dwelling and a salary, the Master of £200, the Mistress of £150, per annum.

7. That during the interval which must elapse before the arrival of the Master and Mistress, the Committee be empowered to purchase or erect suitable premises for the purposes of the Central School.

8. That a subscription be immediately entered into for defraying these necessary and primary expenses, and for the purchase of the books and machinery essential for the full development of the system; and that the Bishop be requested to apply to Government for their pecuniary aid, or for a grant towards defraying the primary expenses.

Eventually it is hoped that the School in some measure will support itself, as it is intended that each child shall pay one anna per week.

When the discussion of the whole question had terminated, a book was handed round, and subscriptions were instantly raised to the amount of 2,000 Rupees.

DEATH OF THE REV. J. ROBERTSON, OF BENARES.

It is our mournful duty to record the loss, by death, of another labourer in the vineyard of our Lord.—On Saturday, the 15th instant, the Rev. James Robertson of Benares was attacked with spasmodic cholera, of which he died after a few hours of severe suffering. The following is an extract from a letter written by his colleague, the Rev. W. Buyers, communicating the painful intelligence.

It is with feelings of much sorrow that I am called on to write you on the present occasion, to inform you of another loss sustained by our small Missionary band. My fellow-labourer, Mr. Robertson, has been suddenly removed from the scenes of time to another and, I trust, a better state. He was seized on Saturday the 15th ultimo, about two o'clock, P. M. with a violent attack of cholera. No one was with him at the time besides his servants, who from ignorance or carelessness neglected to call in medical aid, and it was not till between seven and eight in the evening, that they brought word to me of his being ill. I hastened immediately to his bungalow, and sent for Dr. Angus, who came without delay to his assistance. But alas! it was too late, for the disease had already gone too far.

He was in the most excruciating pain—the power of speech was almost gone, and his extremities were cold as ice—medicine was administered, and every thing done of which circumstances would admit; but all in vain—after suffering greatly, he expired about midnight. He seemed perfectly sensible to the last, but the dreadful pain he was in and the ability to speak being nearly gone before I saw him, rendered all conversation impossible.

His remains were committed to the dust next evening. A considerable number of his friends and all the Missionaries about Benares attended his funeral, and were deeply affected by the solemn and unexpected event.—May the oft repeated lesson thus again pressed upon our consideration, have its proper influence in preparing us for the realities of the world to come.

Thus I am left alone to carry on our Mission in this great city. Let me have an interest in your prayers and those of my other brethren, that I may be fitted for the important duties of my station.

Mr. Robertson was a Missionary belonging to the London Missionary Society. He arrived in India in October, 1820. He was the Author of the Tract entitled "Comparison of Mahomedanism with Christianity," in Hindoostanee.

MADRAS.

MADRAS RELIGIOUS TRACT SOCIETY.

We have just been favored with a copy of the Fourteenth Report of the above Society, the following extracts from which will give a tolerable idea of the Society's proceedings:—

"During the past year three numbers of the Tamil Magazine have been issued from the press, an abstract of which will be found in the Appendix. This work is principally conducted by the Rev. J. Smith, and the articles are supplied by Tamil scholars residing in all parts of Southern India. The Committee embrace this opportunity of tendering their best thanks to all who have assisted in conducting this valuable little Miscellany. Four new Tracts have also been added to the Society's list of publications: viz.

"1.—*On the Atonement.* This is a Tamil Tract, composed of extracts made by the Rev. E. Crip, from the Dialogues of the venerable Swartz, and is designed to illustrate to the heathen, in a familiar style, the glorious plan developed in the Gospel for the reconciliation of guilty man to his righteously offended Creator.

"2.—*The Hindoo Trind.* This is a re-publication of a Tamil Tract from the Jaffa Society's list, containing a detailed account of the evil dispositions, passions, and notions, which the Hindoos ascribe to their deities; and these are contrasted with the holy perfections of the eternal Jehovah, on which an argument is founded to show, that the gods of the heathen are unworthy of receiving divine honours and adoration.

"3.—*The Excellency of the Bible.* For this Tract the Society is indebted to the Rev. C. Winckler. The evidences on which the authority of a production professing itself to be divinely inspired rests, are clearly unfolded, and the sacred books of the Hindoos are, by the most convincing arguments, exposed as having no claim whatever to such high pretensions.

"4.—*On Drunkenness.* A tract on this subject has long been necessary, as it is to be feared, the awful sin of drunkenness is now prevailing in India to an alarming extent. The Rev. B. Schmid has supplied the desideratum, and the Society will in future be enabled to make a stand against this prevailing vice, by putting in circulation a publication in which the evil consequences of drinking are faithfully detailed.

"In addition to these new publications, the Society's Tamil Tract entitled, "Scripture Extracts," has been rendered into Telougo, and an edition of 2000 copies has been printed. New editions of many of the Society's publications have been printed, both in Tamil and Telougo, and the following statement taken from the Depository's book exhibits the number of tracts received and issued by the Society during the past year.

Tamil Tracts received	65,000
Telougo do.	15,500
English do.	2,225
Hindoostanee do.	5,407
Chinese do.	200
	<hr/>
Total.	88,332
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Tamil Tracts issued	41,005
Telougo do.	11,001
English do.	10,731
French do.	105
Portuguese do.	25

Dutch do.	60
Mahratta do.	315
German do.	83
Chinese do.	13
Total.	64,509

"The Total number of tracts issued from the Depository since the commencement of the Society, in the year 1818, is 606,277."

The following interesting communication from the Rev. C. Rhenius will, we have no doubt, be perused with pleasure.

"PALANCOYAI. On the 2d of this month (December) we celebrated here the 10th Anniversary of our native Tract Society, (in conjunction with Nagercoil,) when it was delightful to see, not only the Christians, but also the Heathen school-masters and Heathen boys, take a cheerful interest in the work of the Society, small and great hastening to contribute their mites, because they love these little books; they feel that without them they would not know what they now do know, their minds would be in awful darkness. Heathen boys collected some annas, and paid them; our converts by abstaining once a week from one of their meals, had during the year brought about 12 Rupees together, Mrs. Schaffter's small girls' school paid about 12 annas, collected in a similar way. I shall here at once mention, that our Tract Society has had during the year an income of somewhat more than 750 Rupees, besides 60 reams of paper from the Parent Society in England, and has published 60,000 Tracts in Tamil, many of which, together with those with which your Society have favoured us, have spread far and wide in this district, and done some execution among the enemy's subjects. Many of them saw the ignorance and wickedness of their old master, and have forsaken him; the Lord Jesus Christ is now their master. Others halt between two opinions; whilst some are faithful to Satan and fight for him.

"In May last about 20 families in a village renounced idolatry, and put themselves under Christian instruction. When they came to me to ask for a catechist, I was surprised to find some of them pretty well acquainted with Christianity, and they declared, that they had received the knowledge of it through the books in our schools, &c.—I sent them a catechist, and they continue to make good progress, though in great fear of the zemindar, who is very angry with them, and would drive them all away from his territory, had he power to do so. He once sent to a messenger whom I sent to him, 'Your redemption is very good, but it must not be in my territory—take away your catechist. A month after he complained, that the economy of that place had been left off that time to hunger and starve, meaning that the people having become Christians had not paid the usual worship and offerings to the idol. Two or three other villages in the neighbourhood have since followed the example of the former, and we have now more catechists than one in that part of the district.

"In August last I had the pleasure to baptize a respectable and clever Soonda man, who has been a Mission school-master these three years. At that time, when he became our school-master, he treated our books lightly, and taught them only for livelihood's sake. By degrees, the truths contained in them struck his mind, he began seriously to love himself as a sinner, and Christ as the Saviour of sinners. He had frequent calls in his heart to give himself up to him entirely, but for a length of time he resisted, chiefly on account of his relations. At last the word of God proved to be stronger than his own heart and all his fears—he could not resist any longer—and most feelingly declared his wish for baptism to Mr. Schaffter, in the presence of all the other school-masters. As we had no doubt of his conversion, his wish was complied with. He now promises to become a useful labourer in the Mission. His humility is striking.

"In September, among others, there came a tall strongly built man, from a village near the mountains, and had a suit of Devil's Devotees' clothes, with their little bells around them, before me, and said, 'I have hitherto served the Devil, but I have got nothing but evil from it. I have heard of the Lord Jesus Christ, Him will I henceforth serve.' In my conversation with him, I found that our little books had been the means of giving him that knowledge,—he gave me indeed correct and decided answers about himself,—and I was glad that another soul was rescued from Satan's oppression. He was lately here again, and seems to go on well.

"Last month two brahmuns, from two villages near the mountains, personally strove to us, came and seriously said, that they had come to hear the Word of God. In our verbatim I had with them, they declared that they had come to the knowledge of it by the little books, now scattered every where, their idolatry and other notions were by no means satisfactory to them, and they greatly desired to know the truth. They sat down along with our Preparands, and listened with much attention to the instruction I gave them. They then took each a number of tracts with a Gospel, and departed."

BRITISH AND FOREIGN BIBLE SOCIETY.

For pleasing information regarding the exertions of this noble Institution in different quarters of the globe, we must refer our readers to the "Quarterly Extracts," appended to our present Number.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

MAY.

- 25. Louis Adolphe Richy, Esq. Judge of Chandernagore, to Miss E. A. Heberard.
- 27. At Muttra, Captain F. Blundell, H. M. 11th Light Dragoons, to Quentilia Sophia, daughter of Lieut.-Col. Kennedy, of the 5th Regiment Bengal Light Cavalry.
- 28. Valentine Champion, Esq. Indigo Planter, to Miss Mary Ann Packett.

JUNE.

- 6. At Barrackpore, W. Baker, Esq. to Miss C. M. Bis, daughter of the late O. L. Bis, Esq. Judge and Magistrate of Serampore.
- At Chinsurah, George M. Archer, Lieut. H. M. 16th Regt. second son of the late Major-General Archer, Grenadier Guards, to Eliza Mary, widow of the late Mathew McMahon, Esq. Bengal Civil Service, and second daughter of Charles McKensie, Esq. of the same service.
- 10. Mr. J. Gray, third son of the late J. Gray, Esq. Register's Office, Edinburgh, to Miss Margaret Beckett, only daughter of the late C. Beckett, Esq. of Liverpool.
- Mr. T. Swift, Mariner, to Miss Marianne Davidson.
- Mr. Marquis DeCruze, to Miss T. Cardoso.
- 12. R. S. Tickell, Lieut. 72nd Regt. N. I. son of Lieut.-Col. Tickell, C. B. Bengal Engineers, to Jessy Eliza, daughter of Lieut.-Col. Bartley, Commanding H. M. 49th Regt.
- 15. J. Cowie, Esq. to Eliza, youngest daughter of the late W. S. Green, Esq.

BIRTHS.

MAY.

- 4. At Sangor, the wife of Sub-Conductor W. Bryan, Ordnance Department, of a son.
- 11. At ditto, the wife of Sergeant J. Fuzzle, Ordnance Department, of a son.
- 12. At Mhow, the wife of Sergeant R. Brooks, Chaplain's Clerk, of a daughter.
- 22. At Etawah, the lady of J. S. Clarke, Esq. C. S. of a son.
- 23. The lady of F. Farnell, Esq. Civil Surgeon, of a daughter.
- At Cawnpore, the lady of H. Newmarch, Esq. of a son.
- 25. At Asinghur, the lady of J. Thomson, Esq. of a son.
- 27. The lady of Rev. W. S. Mackay, of a daughter.
- 28. At Kurnaol, the lady of Lieut. E. M. Blair, 5th Light Cavalry, of a daughter.
- 29. Mrs. P. S. DeRosario, of a son.
- 30. At Dum-Dum, Mrs. Hannah Jones, of a son.

JUNE.

- 4. The lady of Captain D. Burrell, Bengal European Regiment, of a daughter.
- 9. Mrs. J. Harris, of a daughter.
- 10. The lady of R. Swinhoe, Esq. of a son.
- 15. At Mirzapore, the lady of Lieut.-Col. W. W. Davis, 3rd Reg. N. I. of a son.
- 19. The lady of J. Lowe, Esq. of a daughter.
- 21. Mrs. T. Payne, of a daughter.
- At Barrackpore, the lady of Lieut. Hampton, 50th Regt. N. I. of a daughter.
- 24. The lady of J. S. Judge, Esq. of a son.
- Mrs. Louis Joseph Barretto, of a son.
- 25. Mrs. J. Galloway, of a son.

DEATHS.

MAY.

- 13. On the Jumna, near Calpee, Samuel, the youngest son of Conductor William Clarke, aged 1 year, 9 months, and 15 days.
- 20. At Kamoreddy Pett, near Hyderabad, Capt. Bugett, of the Madras European Regiment.

24. At Mirzapore, Emily, the second daughter of W. H. Woodcock, Esq. B. C. S. aged 2 years and 9 months.
25. Mr. J. Wolff, of the Ship Hercules, aged 42 years.
Mr. R. Webb, of the Ship Juliana, aged 28 years.
27. Mr. T. Thompson, second mate of the Hooghly, aged 28 years.
Mrs. Sarah Tynr, widow of the late Mr. A. Tynr, aged 52 years.
28. At Berhampore, Lydia Elizabeth, wife of Capt. J. L. Lavoisne, H. M. Boffa.
- JUNE.**
2. At the General Hospital, after an illness of only 48 hours of Brain Fever, Mr. E. W. Goode, aged 34 years, late a Lieut. in H. M. 14th Regt. of Foot.
3. Mr. J. Cook, Livery Stable-keeper, aged 38 years.
At Dacca, the infant son of Thos. Richardson, Esq. C. S. aged 20 days.
4. At Banilah, Leslie Alexander, the infant son of Lieut. and Brevet Capt. A. Mercer, 70th Regt. N. I. aged 5 months and 28 days.
At Dinn Dinn, Alfred Hutton, the infant son of J. Becher, Esq. Asst. Surgeon.
5. Caroline Sophia, the wife of C. Cowles, Esq. Port Master at Diamond Harbour, aged 33 years.
7. Mrs. F. DeVine, wife of Mr. P. J. DeVine, aged 45 years.
Lieut. R. Birch, H. M. 49th Regiment.
At Sultingunge, of Cholera, J. Buntine, Esq. aged 35 years.
9. Mr. E. Jones, Assistant to W. Storm, Esq. aged 24 years, 11 months, and 12 days.
Mr. A. J. Mendes, Assistant in the Military Department, aged 39 years, 10 months.
10. W. Samuel, son of Mr. J. D'Santos, aged 4 years and 2 months.
11. Miss Matilda Cox, aged 24 years.
- Mrs. Thomas, wife of the Rev. J. Thomas, Baptist Missionary, Howrah.
Mr. G. Dreskell, late an Assistant to Messrs. Mackintosh and Co. at Comyns Paper Manufactory, aged 43 years.
15. At Benares, of Cholera, Rev. J. Robertson, Missionary from the London Missionary Society, aged about 33 years.
16. At Gyah, of Cholera, D. C. McLeod, Esq. Officiating Magistrate at that station, aged 25 years.
Mrs. L. Gregory, aged 28 years.
18. At Bardwan, Frances Alexander, the infant son of the Hon. R. Forbes, aged 10 months.
19. Mr. J. M. Henry, second son of Mr. J. Henry, of the Marine Board, aged 28 years, 6 months, and 20 days.
The infant daughter of J. Lowe, Esq.
21. Catherine Jane, the infant daughter of Mr. Henry Smith, aged 6 months and 21 days.

Shipping Intelligence.

ARRIVALS.

- MAY.**
28. Calcutta, (Swedish,) P. A. Boman, from Stockholm 29th December.
— Harrison, (F.) Bernard, from Marseilles 23rd December.
Passengers per Harrison—B. J. de St. Agnes; B. de Guss; A. da Maria.
- Margaret, W. Johns, from London 12th January.
Passenger per Margaret—Mr. J. R. Lee.
- Welcome, (Brig,) C. Castle, from Greenock 29th December.
- JUNE.**
3. Falcon, (Bark,) D. Ovenstone, from China 11th April and Singapore 11th May.
Passengers—Mrs. Stocker; Capt. Garatin, Engineers; Mr. James Ogilvie.
4. Abgaris, (Bark,) T. S. Rodgers, from Bombay 6th, Cannanore 9th, Tellicherry 12th, and Manipalpatam 29th May.
Passenger—Mr. T. Tapley, country service.
7. Lady Munro, (Bark,) J. Aiken, from Madras 19th, Ennore 24th, Manipalpatam 28th, Coringa 30th May, and Visagapatam 3rd June.

Passengers from Madras—Mrs. Aiken, Mrs. McLeroth and child, Lieut. McLeroth, 38th Regt. King's, Ensign Pope, 27th Regt. M. N. I.

— Bombay, (H. C. S.) J. Killaway, from London 17th January and St. Helena 3rd April.

Passenger—Ensign Hodson, M. N. I.

9. Hindoo, (Bark,) J. Askew, from Liverpool 1st February.

Passenger—Lieut. G. Newton, 13th King's Lt. In.

11. Kellie Castle, (H. C. S.) R. Patullo, from London and Madras.

Passengers from London—Mrs. S. Crichton, Mrs. Newton, Mrs. S. Terranean; Miss E. Crichton; Major Crichton; Mr. C. Newton and Mr. J. Cornfoot, Assistant Surgeons; Mr. R. Hughes, Writer; Mr. H. Terranean, returning to India; Mr. A. Cunningham, Cadet; Ensigns Sinclair and Forbes, H. M. 13th Foot; Ensigns Bauchier and Bernard, 26th do.; Ensign Marele, 31st do. Ensign O. Connell, 38th do. and Ensign Braham, Charter Party Passenger. *From Madras*—J. Scott, Esq. W. Gaffen, Esq. Sergt. Halpin, H. M. 16th Regt. and Mrs. Halpin and four Children.

12. Pompée, (F. Bark,) A. Mallet, from Bordeaux 6th January, Pondicherry (no date), and Madras 6th June.

Passengers from Pondicherry—Mr. G. Hypolite and Son.

16. Magicienne, (H. M. S.) J. H. Plumridge, (place and date not mentioned.)

— Roulon Castle, (Bark,) Wm. Richards, from Sydney 17th March, Madras 24th May, and Ennore 8th June.

Passengers—Mrs. Richards, Miss Richards, Miss Reed; Children, Misses E. Maidman and — Maidman, Master Maidman; Dr. Jacob, Bengal M. S. Lieut. Kemrealy, Bengal Army.

17. Warren Hastings, (H. C. S.) Thos. Sandys, from London 27th January and Madras 12th June.

Passengers—Mr. J. Maberly, Writer; Lieut. Camden Gale, 18th Regt. B. N. I.; Mrs. Annesley and Son, and 80 Recruits.

18. Castle Huntly, (H. C. S.) C. H. Johnstone, from London 28th February, Downs 4th March, and Madras 7th June.

Passengers from London—Mrs. Rowe, Mrs. Hogarth, Capt. J. Rowe, Capt. Hogarth, H. M. 26th Regt. Capt. Moore, Bengal Cavalry, Lieut. Callaghan, H. M. 49th Regt. Lieut. Wetherell, H. M. 44th Regt. Ensign Ramsay, H. M. 49th Regt. Ensign Fitzgerald, H. M. 16th Regt. Mr. Toome, Cavalry Cadet, Mr. Tombs, Infantry Cadet, Capt. J. Beadle, Free Merchant.

— Vansittart, (Ditto,) R. Scott, from London and Madras.

Passengers from London—Mrs. General Smith, Mrs. Cracroft, Mrs. Girdlestone, Mrs. Woodcock; Misses Smith, M. E. Smith, Sutherland, Faithful, Pigou, and Bagshaw; Lieut.-Col. Wyatt, Capt. Girdlestone, 46th Regt. N. I. Lieut. G. MacDonald, B. N., E. C. Woodcock, Esq. Civil Service, Messrs. H. S. Ravenshaw, A. Grote, J. J. Ward, and Thos. R. Lloyd, Writers; Mr. R. J. Bagshaw, Merchant, Mr. C. Hollings, Merchant, Mr. J. Quenborough, Free Mariner, Messrs. F. C. Birch and J. Rogers, Cadets.

22. Endorn, (Bark,) T. McKie, from Leith 26th Dec. Mauritius 4th May, Madras date not mentioned, and Ennore 15th June.

25. Leda, (Bark,) G. Robb, from Cape of Good Hope 28th April and Madras 18th June.

Passenger—Mrs. Robb.

DEPARTURES.

MAY.

29. Derrin Dowlut, R. Smith, for Madras.

31. Phoenix, (Bark,) A. Bane, for Moulmein and Rangoon.

JUNE.

2. Hercules, W. Vaughan, for London.

3. Samuel Brown, (Bark,) G. G. Harding, for Liverpool.

22. Janet, (Brig.) A. Rodger, for London.

23. Lord Amherst, Capt. T. Rees, for Singapore and China.

— L'Elise, (F. Bark,) Ballat, for Bordeaux.

— Cashmere Merchant, (Bark,) T. W. Tingate, for Kyoek Phyoo.

25. Juliana, C. B. Tarbutt, for London.

— Donna Carmelita, C. Gray, for Mauritius.

— Brougham, (Bark,) J. B. Viles, for ditto.

— Young Rover, (Schooner,) G. Baker, for Moulmein.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of May, 1833.

Day of the Month	Maximum Pressure observed at 9h. 15m.				Observations made at Apparent Noon.				Max. Temp. and Direction observed at 2h. 15m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset				Rain, Old & New Gauges.
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of the Surface.	Wind.	Direction.			
1	30.00	81.5	80.0	79.0	W.	S.	30.00	82.3	82.0	81.0	W.	S.	29.95	82.0	81.5	80.5	W.	S.	1.00		
2	30.14	82.4	81.5	80.5	W.	S.	30.14	83.0	82.5	81.5	W.	S.	30.10	82.5	82.0	81.0	W.	S.	1.00		
3	30.24	83.2	82.0	81.0	W.	S.	30.24	83.5	83.0	82.0	W.	S.	30.20	83.0	82.5	81.5	W.	S.	1.00		
4	30.34	84.2	83.0	82.0	W.	S.	30.34	84.0	83.5	82.5	W.	S.	30.30	83.5	83.0	82.0	W.	S.	1.00		
5	30.44	85.0	84.0	83.0	W.	S.	30.44	84.5	84.0	83.0	W.	S.	30.40	84.0	83.5	82.5	W.	S.	1.00		
6	30.54	85.8	85.0	84.0	W.	S.	30.54	85.0	84.5	83.5	W.	S.	30.50	84.5	84.0	83.0	W.	S.	1.00		
7	31.04	86.6	86.0	85.0	W.	S.	31.04	85.5	85.0	84.0	W.	S.	31.00	85.0	84.5	83.5	W.	S.	1.00		
8	31.14	87.4	87.0	86.0	W.	S.	31.14	86.0	85.5	84.5	W.	S.	31.10	85.5	85.0	84.0	W.	S.	1.00		
9	31.24	88.2	88.0	87.0	W.	S.	31.24	86.5	86.0	85.0	W.	S.	31.20	86.0	85.5	84.5	W.	S.	1.00		
10	31.34	89.0	89.0	88.0	W.	S.	31.34	87.0	86.5	85.5	W.	S.	31.30	86.5	86.0	85.0	W.	S.	1.00		
11	31.44	89.8	89.8	89.0	W.	S.	31.44	87.5	87.0	86.0	W.	S.	31.40	87.0	86.5	85.5	W.	S.	1.00		
12	31.54	90.6	90.6	90.0	W.	S.	31.54	88.0	87.5	86.5	W.	S.	31.50	87.5	87.0	86.0	W.	S.	1.00		
13	32.04	91.4	91.4	91.0	W.	S.	32.04	88.5	88.0	87.0	W.	S.	32.00	88.0	87.5	86.5	W.	S.	1.00		
14	32.14	92.2	92.2	92.0	W.	S.	32.14	89.0	88.5	87.5	W.	S.	32.10	88.5	88.0	87.0	W.	S.	1.00		
15	32.24	93.0	93.0	93.0	W.	S.	32.24	89.5	89.0	88.0	W.	S.	32.20	89.0	88.5	87.5	W.	S.	1.00		
16	32.34	93.8	93.8	93.8	W.	S.	32.34	90.0	89.5	88.5	W.	S.	32.30	89.5	89.0	88.0	W.	S.	1.00		
17	32.44	94.6	94.6	94.6	W.	S.	32.44	90.5	90.0	89.0	W.	S.	32.40	90.0	89.5	88.5	W.	S.	1.00		
18	32.54	95.4	95.4	95.4	W.	S.	32.54	91.0	90.5	89.5	W.	S.	32.50	90.5	90.0	89.0	W.	S.	1.00		
19	33.04	96.2	96.2	96.2	W.	S.	33.04	91.5	91.0	90.0	W.	S.	33.00	91.0	90.5	89.5	W.	S.	1.00		
20	33.14	97.0	97.0	97.0	W.	S.	33.14	92.0	91.5	90.5	W.	S.	33.10	91.5	91.0	90.0	W.	S.	1.00		
21	33.24	97.8	97.8	97.8	W.	S.	33.24	92.5	92.0	91.0	W.	S.	33.20	92.0	91.5	90.5	W.	S.	1.00		
22	33.34	98.6	98.6	98.6	W.	S.	33.34	93.0	92.5	91.5	W.	S.	33.30	92.5	92.0	91.0	W.	S.	1.00		
23	33.44	99.4	99.4	99.4	W.	S.	33.44	93.5	93.0	92.0	W.	S.	33.40	93.0	92.5	91.5	W.	S.	1.00		
24	33.54	100.2	100.2	100.2	W.	S.	33.54	94.0	93.5	92.5	W.	S.	33.50	93.5	93.0	92.0	W.	S.	1.00		
25	34.04	101.0	101.0	101.0	W.	S.	34.04	94.5	94.0	93.0	W.	S.	34.00	94.0	93.5	92.5	W.	S.	1.00		
26	34.14	101.8	101.8	101.8	W.	S.	34.14	95.0	94.5	93.5	W.	S.	34.10	94.5	94.0	93.0	W.	S.	1.00		
27	34.24	102.6	102.6	102.6	W.	S.	34.24	95.5	95.0	94.0	W.	S.	34.20	95.0	94.5	93.5	W.	S.	1.00		
28	34.34	103.4	103.4	103.4	W.	S.	34.34	96.0	95.5	94.5	W.	S.	34.30	95.5	95.0	94.0	W.	S.	1.00		
29	34.44	104.2	104.2	104.2	W.	S.	34.44	96.5	96.0	95.0	W.	S.	34.40	96.0	95.5	94.5	W.	S.	1.00		
30	34.54	105.0	105.0	105.0	W.	S.	34.54	97.0	96.5	95.5	W.	S.	34.50	96.5	96.0	95.0	W.	S.	1.00		
31	35.04	105.8	105.8	105.8	W.	S.	35.04	97.5	97.0	96.0	W.	S.	35.00	97.0	96.5	95.5	W.	S.	1.00		

THE
CALCUTTA CHRISTIAN OBSERVER.

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I.—*Illustrations of the general principle that all things, not devoted to God's interests, are by Him regarded as worthless, and will, as such, be utterly destroyed.*

God, in his threatenings against Jerusalem by the mouth of the prophet Jeremiah, made use of these words :

" Take away her battlements ; for they are not the Lord's." Chap. v. 10.

IN strictness, every thing which God has made is his. The works of his hands are his, in respect of rightful property. They are his, also, in that they are under his control. He is not only Creator, but Lord. His are the silver and the gold, and the cattle upon a thousand hills. The earth and the fulness thereof are his. The sea is his, and he made it. " Kingdoms and thrones to God belong ;" for he raises or pulls down their monarchs at his will. Life is his, and death at his disposal. The winds and lightnings, tempests and the pestilence are his, for they come and go at his bidding. Wicked men are his, for he restrains them by his power, and holds them responsible to his judgment ; and the dark things of hell are under his almighty control.

But in another sense, some things within the limits of God's creation, are not his. Among those intelligent beings which he has made for his own use and service, there has come to be a broad division. While the one class of these rational beings are glorifying their Maker, and performing the services for which they were created, with a pure and elevated devotion,—the other class have withdrawn themselves from the service of their Lord ; and have not only withdrawn themselves, but have taken away the good things also of his creating, and are using them for the gratification of their own selfish desires. These rebellious and ungrateful children God refuses any longer to acknowledge as his. " They are not mine." Thus does he every where speak of them in his word : " Ye are not my people ;" " Ye are not of God ;"—but of the saints, " *They shall be mine, saith the Lord, in that day when I make up my jewels.*"

As the Lord refuses to own for his, those intelligent agencies who oppose themselves to his interests, so also those portions of the material world which his enemies have appropriated to themselves, and which are used in opposition to the interests of his kingdom, he speaks of as being not his. Every created thing which is not used in such a way as to glorify him, God disowns. In this sense he says of the battlements of wicked Jerusalem, *They are not the Lord's; take them away.* These words of the prophet, therefore, appear to contain this general sentiment: *that every thing, within God's dominions, which is not devoted to his interests, he regards as useless, and will destroy.*

It will be my object in the following remarks, to inquire, in the first place, why God has adopted, as a rule of his dealings with creatures, the principle, that every thing not devoted to his service is useless and fit only for destruction; in the second place, to notice some of the operations of this principle.

The first reason I offer why God requires supreme devotion to his interests, and punishes with destruction the want of it, is, that such a consecration to him, of all created beings and things, is due. Whenever God makes a requirement, it is because he has a claim. If he demands our services, it is because he has a right to them. And what stronger claim, what higher right need be sought for any where, than that which he who creates has to the thing created? If there is within the whole sphere of being a valid title to property, a title absolute and perfect, it is that which the Creator has to the creature. For what, then, did God create us? For what but that we might honor and serve him? Why did he build these immortal spirits, but that they might love him and thank him, so long as their existence, in this world and the next, continues? Why give us these bodies, framed with such wondrous art, and so admirably adapted to enjoyment, but that they might become temples for the indwelling of his Spirit? Why does he place men in this goodly world, and cause his sun to shine upon them, and his rain to refresh their meadows?—why crown their valleys with the harvest and their mountains with flocks, but that they may hold themselves and all their possessions devoted to his will? The Lord hath made all things for *himself*, says the inspired volume. Ah, what awfully daring spirits those are, who take the things which God has made for his service, and devote them to some other use! Yet this is what all sinners do. They have stolen God's bounties, and are turning them into weapons of opposition to his government. What right has the sinner to live upon this world, of God's own building, if he will not use it for his glory?

A second reason which I offer, why God requires, under the highest penalties, the entire devotion of all his creatures to his interests, is, that his interests coincide with the interests of the whole.

—with the highest possible happiness of the whole,—and are therefore worthy to be supremely regarded. As he is a being of universal benevolence, he frames his laws and conducts his whole administration with the view to promote the good of his creatures. The happiness of the universe which he has made is his interest; it is this upon which he has set his heart. God does not sit upon his throne as a tyrant; the glory with which he encircles himself is not a selfish glory, but is identified with the highest good of his creatures. This is his great object, his great interest. For this he makes laws, and attaches a penalty to their transgression. These laws are necessary for the general happiness. What would be the condition of this world—of all worlds—if there were no such laws in existence; if there were no common centre around which the whole community of moral intelligences should move in harmonious concert; if there were no God to hold them responsible for their deviations from those rules, without which it were impossible for men or angels to live together and be happy? Those who are not devoted to the interests of that being who is the fountain of benevolence, sin not only against God, but against the universe. A conspiracy against him, is a conspiracy against the general good. Those who allow their own selfish desires to interfere with his government, are doing all in their power to break up the order and harmony of the creation, and to bring it into anarchy. They are arraying themselves against every other interest but their own private good. He who sets up self for his idol, is prepared to do any thing for the accomplishment of his object, though it might ruin all beings but himself, and prostrate even the throne of God. Whoever refuses to yield entire submission to his will, is tending towards this point. But for the restraints which are thrown around him, we know not how soon the last trace of loveliness would vanish from his heart,—how soon even the appearance of humanity, and generosity, and nobleness, would leave that abandoned spirit. This is the character of him who is not devoted to the interests of his Maker. This is the character which the Lord declares he has no use for. In God's eye, every selfish being is a useless being. And is it not fit that he should disown him? Is it not fit that the being, whose name is Love, should regard him as a nuisance—a blot upon the face of his creation? Is it not fit that at the appointed time he should give out the sentence of execution, "Take him away,—he is not the Lord's."

We see then the grounds on which the Lord adopts the principle, that whatever is not entirely devoted to his interests, is useless, and worthy only of destruction: let us also notice some of the most striking operations of this principle in the dealings of God with men.

1. We see the operation of this principle in the dealings of God with the wicked in the present world. Wherever there have been instances of notorious wickedness, there God has generally manifested, by some awful dispensation of his providence, his utter abhorrence of sinners and their works. How often, when men have grown bold in sin, has he struck down upon the world some fearful judgment, that has told, in language too plain to be misunderstood, how absolutely worthless he regards every thing not devoted to his use? In the early ages of the world, he gave a signal illustration of this principle, when he brought in a flood of waters upon the earth, to blot out from under heaven every trace of the ungodly, with their houses, and cities, and herds, and flocks, and all the goodly possessions he had given them. When, before that great destruction commenced, his eye looked down upon the world he had built, he beheld it crowned with fertility and beauty, and filled with every abundance which the heart of man could desire. Splendid dwellings, and villages, and cities, were rising on the plains; the cultivated fields were spread out like a garden before the eye; the beasts of the earth were roaming the fields and forest in their strength and gladness; and the fowls of heaven were rejoicing over the beauty of that bright world, when God looked upon it in his wrath. As we cast back our eye upon the world that then was, we are led to inquire, Is all this happiness, this scene of loveliness, this glory of the Lord's creation, to be destroyed? Is it possible that to-morrow he will stretch out his hand upon it, and make it desolate and dreary as the original chaos? Surely, might the sons of men say, here is an amount of wealth, and happiness, and glory, which is worth preserving. But God thought not so. It was nothing to him that the earth was full of life and joy; it was nothing to him that beast and bird were sporting on a thousand hills; it was nothing to him that the valleys were ripe with the harvest, that the vineyards were clustering in their richness, or that the trees were heavy with golden fruit; it was nothing to him that houses and villages, filled with youth, and gladness, and beauty, were planted thick in all the earth—since they were in the hands of his enemies. The world and its glory he regarded as worthless, if it could not be his. So long as it was used to gratify the selfish desires of wicked men, he could not find in it one redeeming quality, to induce him to spare it. So he resolved to spoil all its glory; to set it up as a beacon to warn the coming ages, that every thing not devoted to him he would devote to ruin. And the warning told, in a voice that heaven and earth might hear. When the great destruction came, it was a most awful illustration of the principle upon which God acts in regard to the things that are not his. Earth's guilty inhabitants understood it, as they climbed the tops of the mountains, and the

waves of the Lord chased them ; they saw and felt how fearful a thing it was to be given up of God, as beings for whom he had no further use. The righteous family that floated above the desolate waters understood it; and angels knew what God meant, when he thus disowned the race of men which he had created. Would that sinners in later ages could understand this principle of God's government, and perceive, in season, what will be the end of all those who are not the Lord's.

God gave another fearful illustration of the worthlessness of every thing which has been perverted from his service, when he overthrew the cities of the plain. He cared not for their wealth and splendor, so long as they were abusing the gifts and advantages he had bestowed upon them. If righteousness had been there, then indeed would not these cities have been worthless in the sight of heaven. Had there been even fifty, nay twenty, nay, had there been but ten good men in all Sodom, God would have regarded it as worth preserving. Even the only man, whom the Lord acknowledged as his, must be removed before the fiery desolation could begin. But no sooner had this pious man and his family gone out from amongst the cities, than their use in God's creation was done, and nothing further with them had he to do, but to make them vessels of his wrath ; "and they are set forth as an example, suffering the vengeance of eternal fire." And had it now come to be the case with this earth, that there were no Christians here to sanctify it for the Master's use, we have no reason to suppose it would longer stand. No, the moment the last trace of his government was gone, God would look upon it as a nuisance, and would quickly turn its kingdoms into ruins.

But why need I mention individual instances, in which the operation of this principle has been illustrated by the dealings of God with wicked nations ? All history is full of them. The annals of the world show most distinctly this one point, that where a people abandon God, he will abandon them. If he do not destroy them by any direct interference of his avenging hand, yet such a relationship has he constituted between virtue and prosperity, that in the ordinary course of things, no nation can long escape destruction, which has given itself up to notorious wickedness. The evils attendant upon luxury and idleness, and every kind of vice, are sufficient in their ordinary operation, to ruin, in a short period, the most flourishing and powerful people on earth. In this case, God has only to say, "Ephraim is joined to his idols, let him alone ;" and destruction follows of course.

To individual sinners, also, God often shows how little he regards their selfish interests. When they are just about to lay their hand upon some gilded pleasure—some coveted honors, he brings disappointment, and dashes their hopes in the dust. He shows

them that it is not his will that their unhallowed desires for earthly happiness should be gratified. The interest they so dearly cherish he thwarts by a thousand adverse providences. The honors they love, he despises; their wealth he looks upon as corrupted; and often, when they have advanced to great lengths in sin, he sweeps away their wealth on the wings of eagles; their possessions he lays desolate, and blots out their proud honors. Why does God thus thwart their plans, but because they are despicable in his esteem? Why ruin their possessions and honors, but because he regards them as nothing worth?

But God does not fully exhibit this principle of his government in all his dealings with sinners in the present world, because here is not the state of reward and punishment, but only of probation. God blasts the sinner's prosperity often enough to let him know that he sets no value upon it; but still he gives him prosperity enough to let him fill up his cup of wickedness. Sometimes the enemies of God are seemingly the most highly prospered of any on earth; their wealth rolls in like an ocean, and they flourish like the green bay-tree. Honors wait for them among their fellows, and they have all that heart can wish. They become mighty in power, and the years of their life are many. But this is not, because God values such enjoyments of theirs. It is because he will let them have their fill of worldly prosperity, and show out, in lively colors, the full picture of their depravity. It is because he has assigned this world to them, to see whether they will use it to his glory, or whether they will abuse it, and waste its advantages and blessings upon their own lusts, and turn them into weapons wherewith to overthrow his righteous government. He gives them this little season of enjoyment, because it is to be *all* they will receive throughout the period of eternal ages. Sinners therefore do greatly err, when they suppose they are the objects of God's favor, because they sometimes meet with prosperity. They ought rather to form their judgment from those cases, where God manifestly disregards, and tramples on their worldly interests. These cases give the true idea of the estimation in which he holds them and their possessions. These show distinctly that God values not the gratification of their selfish desires, that he is willing to disappoint them, and that whenever he does not blast all their prospects of earthly good, it is for some other reason than because he loves and esteems them.

2. We see the operation of the same principle in the dealings of God with Christians. Indeed, its operation here, if the Christian will but watch the providences of God, may be more clearly seen than in the case of sinners. For he deals with his children on this express principle, that whatever idols they set up, to fix their affections upon, he will take away from them. This is the discipline

by which he trains them to greater piety in this world, and prepares them for a seat in his kingdom. When the Christian takes his heart off from the interests of the Redeemer's cause, God almost invariably brings him into scenes of disappointment and distress, and takes from him the worldly objects which he held so dear, to show him that he must have nothing in his possession which is unconsecrated. Thus, while passing through this life, he is constantly undergoing a discipline, which, if it were duly observed, would teach him most distinctly how little his master values those things which are devoted merely to the gratifications of earth. He would find, by proper attention to the dealings of Providence, that whenever worldly interests get the uppermost seat in his heart, God adapts his chastisements to the circumstances of the case, in such a manner as to root out those interests, and to lead him to put his trust and his treasure in heaven. We are told in the sacred word, that if we are without chastisements, we are not the Lord's children; for the Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth. The wicked may indeed sometimes be left to go on amid prosperity, and fill up the measure of their cup; but the Lord does not suffer his children to go on so. If then professed Christians find themselves enjoying a high degree of prosperity, while at the same time they are refusing to surrender themselves and all they possess wholly to the Lord—if, when they wander away from him, and set up other interests of their own, they do not find that these interests are torn from them,—if no trouble, no disappointment, no chastising stroke from the Father's hand comes upon them, in consequence of such disobedience, then they have great reason to fear that God does not own them. Both sinners, and every thing which is in their control, God regards as useless; but in respect to Christians, only those things of theirs does he regard as useless, which they have neglected to consecrate to his service. These idols he will indeed take away; but themselves he looks not upon as he does upon sinners—he regards them as his; and sooner would he see heaven and earth pass away, than he would see one of them perish. But while he saves them, it is as by fire. It is not till they are stripped of every interest of their own, and their whole soul and spirit intent upon his work, that he considers them the proper recipients of unmingled blessedness.

While in this world, Christians are under constant temptations to set up for themselves interests that are in opposition to the interests of their Lord; to hold in their hands wealth, and talents, and advantages, that are undevoted. And how miserably do they resist these temptations! Oh, it is a solemn truth, that Christians oftentimes hold in their hands enough that is not the Lord's, to sink them forever, if God were not infinitely gracious. Need we inquire how they do this, and when?

They do it, when they look abroad on their possessions, without remembering that the Lord gave them, and without wishing to hold them at his disposal, and to expend them in his service. For what does God give his children wealth? Simply that it may be used for his glory, and the advancement of his cause. When the Christian forgets that he is only a steward, responsible for the improvement he makes of every thing entrusted to his care, then he is resisting the claims of God upon him. When wealth rolls in upon his hands, and he has none to bestow for the promotion of benevolent objects, then he resists the claims which God has upon that wealth. When he sees a world perishing for the light of life, and hears from benighted regions the calls of those who are sinking into the eternal hell, and knows that without preachers, and bibles, and tracts, their damnation is almost certain; when he hears these calls and regards them not, and refuses to do his part in fulfilling the great command, "Go, teach all nations," and leaves the Heathen to go on to ruin; then does he most fearfully resist the claims of God. When he expends the good things which have been given him for purposes of luxury and extravagance; when he appropriates more to the personal use of himself and his family than is necessary for their convenient support; then he resists the claims of God. Whenever he takes a shilling from his pocket, and forgets to say, "This is the Lord's money, and what would he have me do with it?" in every such case he is forgetful of God's claim, and is in danger of misapplying his bounty. Whenever, too, in the accumulation of property, the Christian does it more for the sake of using it himself than for the sake of putting it into the treasury of the Lord, then he is manifestly guilty of a high disregard to the claims of God. Christians ought to engage in the business of life, and put forth their energies for the accumulation of property, for the express object of devoting it to the Lord, with as much assiduity as the worldling engages in his business for the sake of laying up an estate. The wants of the Church at the present day peculiarly demand the efforts of such Christians; men who shall engage in trade or other pursuits of life, from motives of pure benevolence; who shall make all their wealth and influence, and every thing they have and are, bear upon the extension of the kingdom of Christ. Were this feeling to prevail, it would not be many centuries before a light would be poured in upon every heathen island and upon every idolatrous temple, that should penetrate the thickest darknesses of the empire of Satan, that should shed on this redeemed world a glory it never yet beheld.

If Christians will not thus devote themselves and all they have to the interests of their Lord, how can they expect any thing else than that God will take away the good things which he has given them,—that he will send a blight upon their harvests, or the light-

ming upon their cattle, or let loose the fire upon their houses, or visit them and their families with sickness? He does send these afflictions upon them; and for this very reason, may we not suppose it is frequently that they are not suitably devoted to him? Would that Christians more frequently regarded such dispensations of Providence as a warning to them, not to set up for themselves earthly interests at the expense of their Master's cause. While they will not heed these admonitions, they must receive afflictions at the hand of their Lord. They pervert his gifts, and he takes them away. On the other hand, when they make such use of these gifts as he requires, he continues to increase their means of doing good, and gives them as much as they have grace to improve. He puts into their hands just as much influence as he sees that it is safe for them to wield.

Have we, the creatures of God, any thing about us which is not His? Do we constantly inquire how he would have us expend our wealth,—to what objects he would have us appropriate it? Are the various talents which he has entrusted us with, all put in requisition for the promotion of his interests on earth? Is every influence which we exert upon our fellow men a sanctified influence? Are we ourselves wholly given up, soul and body, to the obedience of Christ? Oh, it is a fearful thing for a Christian to possess any thing which is not devoted, any thing which God refuses to own for his. It is, too, a most ungrateful thing for those whom Christ has purchased with his own blood; whom he has redeemed from hell that they might live for ever in glory; how ungrateful is it for them to appropriate the least portion of their Lord's bounty to their own personal gratification, separate from his will. The professed disciple of Christ, who feels that he is his own, that his talents, and influence, and property are his own, has great reason to fear that God will one day say to him, *You are not mine!*

3. But the most perfect, as well as most awful illustration of the principle which we are considering, will be seen in the punishments of the world to come. When God shall assemble all the spirits which he has created around the throne of his judgment, and inquire who among them are devoted to his interests, and who among them have forsaken his service, then will he show how little he cares for them that care not for him. Then the sinner, who before had considered himself of high value and importance, will find how utterly insignificant and worthless God regards him; he will find himself a wretched being, for whom his Lord has no further use but to tread him beneath his feet, and exhibit him as a spectacle of his indignation and wrath. Oh, it will be a fearful thing, through the long ages of eternity, for a soul to be unconsecra-

ted to the interests of the Mighty One. While passing through life, sinners have little fear in saying every day, by their conduct, that they are not the Lord's. But when he himself shall speak out, and tell them they are not his, but are given over, henceforth to belong to Satan, the master whom they have chosen, oh, then they will fear. Then, in the hour of their distress, God will bid men and angels come and look on, and see upon what principle he deals with his incorrigibly rebellious subjects;—and the smoke of their torment, as it ascends up for ever and ever, will tell in the ears of all heaven, the fearfulness of being disowned by the omnipotent God.

Perhaps there are some of my readers who are not the Lord's. Dying sinner, how do you expect to stand in the day when God shall undertake to deal with you? What will you answer, when he shall inquire why you did not devote the life he gave you to his glory? This day of reckoning between you and your God will come. You may put it off,—you may forget it,—you may shut your ear against every warning:—but that day will come. It is even now drawing nigh upon you. Yes, dying sinner, it will come before you think of it. Why not, then, make your calculations to meet it? If you have thus far spent your whole life in disobedience of God, why live so any longer? Why not come now, as a poor sinner, and fling yourself down before the footstool of mercy, and say to God, that you will be his, from henceforth, and forever? You may become an heir of glory, this very day, if you will.

But if, my impenitent readers, you are determined to live for yourselves, and pursue your own darling interests, yet remember, I pray you, that a few days more, and God will dash those darling interests for ever. Carry this thought with you, while passing through the gay scenes of this life, that for an hour of pleasure you may reap immortal wo. And if you can carry this thought with you, and still enjoy your guilty pleasures, go on. And when you and I stand before God,—and when this universe stands before God,—and you begin to say, Lord, Lord,—then shall you hear a voice from the eternal throne, saying, They are not mine; and it shall be added, as the gates of destruction open, Take them away!

B.

II.—*New version of Job, 28th Chap.*

Job xxviii. 3—12. This passage has been often interpreted as referring to the Deity, and such a view of it has given occasion for the complaint that it is “inextricably perplexed and mysterious.” But let it be regarded as representing the deep skill and ingenuity of *man*, which, though they enable him to proceed to a surprising extent in his physiological researches, are yet totally incapable of guiding him to the most important of all sciences, that of wisdom; and then the whole chapter will be perfectly clear and strikingly animated.

It is no uncommon thing in Hebrew for a verb to be used without a noun: e. g. in verse 23 of the preceding chapter, *נפשו* (man, people, or, as in French, *on*) shall clap. In the 1st verse of this chapter also we have the verb *נפשו* (men, or they) *purify*, without a nominative expressed: so in the third verse, *נפשו* deriv.

of *נפשו* to cut through or into; whence the Arabic *قضى* cutting and *قضى* boring.

But without indulging in criticisms, perhaps at the expence of my reader's patience, I would give the following as a translation of the whole chapter.

Job xxviii.

1. Verily for silver there is a mine,
And a vein for the gold which they purify.
2. Iron is extracted from the earth,
And the rock poureth forth copper.
3. Man delveth into the regions of obscurity,
And examineth, to the utmost limit,
The stones of darkness and the death-shade.
4. From the matrix he breaketh up the veins,
Which, though nothing thought of whilst under the foot,
Are drawn forth and made current in the world.
5. The earth of itself bringeth forth food;
But under it there windeth a fiery region.
6. Among its precious stones the sapphire has a place,
And the gold ores belong to it.
7. There is a path unknown to any fowl,
And on which no vulture's eye hath glared:
8. Which the rapacious beast hath not trodden,
Nor the dingy lion passed along.
9. Man, appropriating the sparry ore,
Subverteth the mountains at their foundations.
10. In the rocks he cutteth out water-courses;
And his eye discovereth every precious substance.
11. He restraineth the currents from oozing,
And maketh the sullen gloom to become radiance.
12. But where shall wisdom be found?
And where is the place of understanding?
13. Man is ignorant of its course;
Hence it cannot be found in the land of the living.

14. The abyss saith, It is not in me ;
And the sea saith, It is not with me.
15. Fine gold shall not be bartered for it,
Nor silver weighed in valuation of it.
16. It is not to be appreciated with the ingot of Ophir,
With the precious onyx or the sapphire.
17. Neither can gold nor the pellucid gem be its equivalent,
Nor jewels of the finest gold, its exchange.
18. Mention cannot be made of coral or of pearls ;
For the attraction of wisdom is beyond rubies,
19. The chrysolite of Ethiopia cannot be compared with it,
Nor with pure gold can it be estimated.
20. Whence then cometh wisdom ?
And where is the place of understanding ?
21. Since it is concealed from the eyes of every living one,
And hidden from the fowls of heaven.
22. Destruction and death say,
We, with our ears, have heard tidings of it.
23. God hath established its course,
And he knoweth its place.
24. For to the limits of the earth his perception extendeth,
And underneath the entire heaven he is observant ;
25. That he may adjust for the wind a balance,
And appoint for the ocean a line of demarkation.
26. When he marked out a course for the rain,
And a way for the electric fluid ;
27. Then did he notice and record it ;
He made it* intelligent and minutely perceptive ;
28. And unto man he said, Behold,
The fear of the Lord, that is wisdom ;
And to escape from evil is understanding.

BENARES, }
April 20th, 1833. }

H.

[There cannot be a doubt as to the appropriation of v. 3—12. Most of our larger Bibles obviate all misapprehension by supplying this significant heading: "1. Job sheweth that although man can search into nature, he yet is the wisdom of God's ways beyond his reach." There cannot be a doubt also, that the version of the whole chapter now furnished is an improvement.

There is a melancholy interest attached to this little piece. It is almost the last which the excellent author ever wrote. Faithful to his Redeemer in life, he could in death exclaim with the Patriarch on whose sayings he so deeply meditated:—

"I know that my Redeemer is living,
And that at the last day
He will arise (in judgment) upon dust (mankind):
And after my skin be mangled thus,
Yet even from my flesh, shall I see God:
Whom I shall see, for me, (on my side,)
And mine eyes shall behold him not estranged;
Though my reins be now consumed within me."

Job xix. 25—27.

Let us then add with Moses: "Oh that men were wise, that they understood this, and would consider their latter end!"—Ex.]

* Five MSS. and three Eds. read *wisdom*.

III.—*Exhortation to Charity, by the Rev. T. Hall, of Leghorn.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The accompanying Exhortation to Charity was delivered after a sermon preached at the British Chapel in Leghorn, on Easter Sunday, the 11th April, 1784, by the Rev. Thomas Hall*. Should you consider it an excellent specimen of true Catholic benevolence and composition, quite adapted to the present trying period, I trust that you will permit it to occupy a corner in your valuable periodical.

I am, Gentlemen,

Your obedient servant,

Chincurah, April 25th, 1833.

A SUBSCRIBER.

Exhortation to Charity, after a Sermon preached by the Rev. Thos. Hall, on Easter Sunday, 11th April, 1784.

Here would I take my leave of you, if I were not conscious you would indulge me in the following reflections.

At this season, when we have all so much reason to rejoice, that in our blessed Saviour's resurrection from the dead, death has lost his sting, and the grave its victory; let us not be so far forgetful of our duty, as to overlook our poor fellow travellers who are on the road with us, and bound to the same place: since we have assumed the sacred name of Christians, let it never be in the power of an enemy to say, that we profess a religion full of benevolence and charity, and that dead to the spirit of it, our hearts are estranged to every tender sentiment, and insensible to the wants and miseries of the poor:—charity is the sweetest flower in the garland of Christian virtues, and the man, who hath never worn it at his breast, may blush to want the brightest characteristic of a disciple of the merciful Jesus. I would not be thought an advocate for the wandering beggar, and yet of that sort too, there may be some objects deserving much charitable pity: but I would remind you, my brethren, that whilst your houses are decorated, and your tables spread with plenty, that there are many poor families, some of which have once seen happier days—but by misfortunes and distresses are now drooping beneath the complicated load of wretchedness and want, in some poor uncomfortable garret open to every chilly blast, who have nothing to depend on, but the bounty of heaven, against the inclemencies and distresses which surround them, and would receive with gratitude even the crumbs which fall from your tables. O! ye who know what it is to make generous allowances for the infirmities of men like yourselves, forgive these the pride, the *modest* pride, which forbids them to unveil their necessities to every eye, and to solicit that mercy which they so much stand in need of; and though differing with us in

* He departed this life on the 12th April, 1824, having ministered as Chaplain of the British Community at Leghorn, during a period of 41 years.

our modes of faith, let us lay all prejudice aside, and generously hear the complaints of the afflicted of every religion. Let us spare the grey-headed father of a family the pain of relating the circumstantial story of his woe; how crossed in every virtuous endeavour to secure a subsistence in the world, worn down by sickness, melancholy with disappointments, and shunned by the faithful friend in whom he trusted; nature is at length giving way, and nothing now remains to him but to steal behind the scene, and leave the stage to more successful characters. Oh! spare his blushes and his tears, and save a whole family from destruction, by staying the single prop on which all its hopes depend. Approach him with the delicacy which his situation requires:—cherish his dejected spirit; prevent even the asking eye, and if heaven hath allowed thee the means, enable him by thy liberality to rise superior to his misfortunes. The blessings of an ingenuous heart, thus ready to perish, shall follow you through life; and your own reflection at the close of it afford you a better consolation, than if you had spent whole years in attempting to adjust those modes and doctrines of faith, about which the sentiments of men will differ *so long as they are men*. But would you see the reverse of the medal,—enter for a moment yon miserable habitation! behold there a widow upon whom the creditor hath come, weeping over her helpless offspring, and bemoaning the day when she first became a mother. The cries of her famishing little ones plant daggers in her soul. See in that disfigured countenance the struggle between despair and the principles of a religious education! Hark! she is just making her appeal to Heaven for the integrity of her heart. ‘Oh my God, look down in pity upon me, the unhappy work of thine hands. Thou gavest me children, and behold they cry for bread which I have not in my power to bestow. I have been visited with sickness, yet have I not murmured at thy will; I have been poor, yet have these hands ministered to our necessities; and thou sawest me resigned under all the changes of thy providence! But my orphans; my orphans—their innocent sufferings wring my spirit. Alas! my almighty Creator, the bruised reed is almost broken, the partner of my cares thou hast taken from me, and all the miseries of widowhood and famine have spread themselves in array against me.’ What heart must not be melted at distress like this! Fly to its relief, ye opulent and happy ones;—and bear to be reminded, that whilst you are enjoying the blessings of this life, that there are many such scenes, with others equally calamitous, which present themselves at all times, in all large towns; and it is most certainly your duty to endeavour to relieve all such as fall within the compass of your knowledge. Undoubtedly the virtuous poor of our own society have the first claim to our favour; but when a poor fellow-creature is struggling with every species of wretchedness, it is not time to

inquire, whether his distresses are the fruit of his own vices and indiscretions, or whether they have been inflicted by the tyranny of others; 'tis enough that he is a man, and that he needs our assistance. Would you then convince the world, O Christians! that you have embraced the religion of your Saviour *upon principle*, produce your sign,—evidence the same compassionate disposition, which he evidenced, and by this, shall all men know, that ye are his disciples, because, “Ye have love one to another.” You will always have the conscious approbation of your own hearts. Peace will be your portion through this vale of vanity, and when the curtain drops, you will behold face to face, that Jesus whose doctrines and precepts you had thus studied to adorn.

IV.—*On the Hindoo notion of the Soul being a Part of God.*

The following remarks on the Hindoo notion of the soul being a part of God, were written in a letter by the late Rev. W. Bampton, in reply to a query on that subject.

1. The souls that are said to be parts of God are certainly separated from the other part, or else we should hear nothing of absorption.
2. Hence it is possible that these people's thing, called God, may be split up in this way till there may not be a wreck of God remaining.
3. But as the Shasters contain directions for absorption, it must according to them be taken for granted, that a part of the thing, they call God, remains unembodied or unconnected with matter.
4. But a part is not the whole. Hence that which remains is not God; at best it can only be part of him.
5. If there be no God, there is no obligation to serve God; and if only part of a God, he has no right to more than a part of our services.
6. All other beings that have any thing of God in them, are entitled to a part of our services, and that part should bear an exact proportion to the degree of deity possessed by each, and that degree must of course be determined before we can know what we ought to do.
7. And then again, as every man is himself a part of God, he ought to serve himself in a degree proportioned to his own share of deity, let it please or displease other beings as it may.
8. The very circumstance of God's being divisible and really divided shows that he is changeable.
9. And as he is changeable, no one can tell how much he may change. He may become very weak, and then who would fear him? He may become very cruel, and then who would love him? He may become very ignorant and very foolish, and then who would honour him? He may become very deceitful, and then who could trust him? He may become very wicked, and then all complacency in him would be wrong.
10. Unless there be some way of determining that he has a preponderancy of good qualities, he may perhaps now be unworthy of any regard.
11. According to this way of speaking, all God's attributes must in themselves be finite; for when a part is taken from the whole, the remainder must be less than the whole, and then, as every man has a modicum, the remainder without it must want so much of being infinite, that is, the re-

mainder has its limits. Hence it is certain that God might be more powerful than he is, and more wise than he is, and more holy than he is, and more true than he is, and more gracious.

12. That part of the Hindoo *Brumha* which is the life of vegetables and animals is only a property of matter ; but, if it be God, it has the attributes of God, and it would be proper to say vegetable life's wisdom, and vegetable life's kindness, and vegetable life's holiness, which would certainly sound very strange ; and if this is denied, it then follows that their God is a compound being, a part of which possess the above attributes, and a part does not possess them.

13. Again, man sins in compliance with his own will : but the will is a power of the soul, and the soul is part of the Hindoo god ; hence a part of the Hindoo god sins.

14. And if the Hindoo god has prohibited sin, he acts inconsistent with himself.

15. The Hindoo God is evidently mutable, and great alterations might take place in him : and, as the consequences of new emanations, a large creation of wise men might possibly reduce his wisdom to so low an ebb that he might be quite a fool, and consequently he might be pitied or laughed at, if his power were but reduced proportionably. But if it were not, a powerful fool would be a dangerous governor of the universe, especially if he parted with his mercy as with his wisdom ; but a large creation of elephants would seem likely to exhaust his power, and whatever else he retained, he might perhaps be left too weak to keep up his authority. Large emanations of holiness might leave him very wicked, and in this way, as has been shown before, he might be left unworthy of the regard which is commonly thought due to the Supreme Being : and even now, unless there is assurance that such a state of things will never occur, it would be very unsafe to trust him.

16. We often find one man plotting against another man, but it is the soul that plots ; hence, according to the Hindoo notion, we have one part of God plotting against another part of God.

17. The doctrine of emanation is far from seeming to be necessary, as I can give knowledge to my pupil, or additional strength to my horse, without becoming less knowing and strong myself.

18. If we could communicate in this way, and only in this way, we should feel it an imperfection, we would rather remain as we are.

Thus I might run on with a number of other absurd consequences of this doctrine, but I have filled my paper, and conclude.

[To parts of the above reasoning it might be objected, that it is absurd to talk of infinity being increased or lessened, and truly the objection would be a valid one, were it chargeable on the reasoner. But let the subject be thoroughly canvassed, and it may be found that the advocates and not the opponent of the Hindoo system must be held answerable for the incongruity. The Author justly seems to argue, that the notion of absorption would be unintelligible if it did not imply a previous separation of essence— or denote that a portion of Deity had been disjoined and individuated. And the propriety of this reference is vindicated by the illustrative simile constantly employed by the *Pundits*. The relation of the soul to Deity (*Brumha*) they compare to the relation that subsists between a quantity of ocean-water, separated and inclosed for a season in a vessel, and the great ocean itself. Here, plainly the isolated water is a portion of the ocean; and by a stretch of imagination we may conceive the quantities of separated water to be so multiplied as ultimately to exhaust the ocean, however apparently inexhaustible. So, in like manner, though the Hindoos readily acknowledge the Deity to be boundless or infinite in essence and attributes, yet *their* system of absorption necessarily supposes, or rather teaches, that portions of this essence may be broken off and individuated. Doubtless this hypothesis involves many glaring inconsistencies ; but for these the Hindoos alone are responsible and not their controversial opponents. The latter have only to point out the absurd consequences, and press them home as insuperable objections to the general system.—Ed.]

V.—*Rules to be observed in translating the Scriptures.*

To the Editor of the Calcutta Christian Observer.

SIR,

When I look abroad in the world, and behold the glorious things which are now accomplished, I am often constrained to sing, "Blessed are my eyes for what they see, and blessed are my ears for what they hear; many kings and prophets and righteous men of old desired to see and hear these things, and were not permitted."

Among the blessed things which are now accomplishing, the translation of the Bible into the various languages of the earth, appears among the foremost in point of importance.

As far as I am acquainted with modern oriental versions of the Scriptures, either by personal knowledge, or by information obtained by others, none more than I would glory in the labours of the Serampore brethren, of Morrison, Martyn, Milne, and others: most gladly would I bear their shoes: and therefore you, Mr. Editor, will not suppose that any disparagement of their holy labours, is intended by the remarks I now send you.

Although much is accomplished, I believe much remains to be done to many, if not most, of our modern oriental versions, in order to render them more *perspicuous* to the generality of readers, and particularly to the poor and illiterate, with whom Missionaries have most to do. Probably all the versions are sufficiently intelligible to the better informed class of readers, to lead the simple inquirer to the cross of Jesus Christ. But it may be that few of them are so simple and perspicuous as they might be, so that it might be said, "He may run that readeth."

The general faithfulness of these versions to the original, is a fact to which we could produce hundreds of witnesses, if need be; and it is to be feared, that the charge of unfaithfulness has originated (at least too often) in an unhappy state of heart, rather than in any superior degree of learning in those who make the charge. Indeed, it is this very faithfulness which has had a tendency to render versions less perspicuous than they otherwise would have been: so intent have the translators been on producing faithful versions, that in a multitude of instances, they have rendered the Hebrew and Greek idioms, not by *corresponding idioms* in other languages, but by *corresponding words*.

To specify one single instance—selected not for its importance, but for the familiar illustration it affords. In Matt. xiii. 52, we have the phrase *ἄνθρωπος οἰκοκύριος*, which is literally rendered in our authorized translation "a man that is an householder," but would more properly be rendered "an householder," because this last expression in our language, most exactly corresponds to the

phrase ~~αὐτὸς ὁ αὐτὸς~~ in the Greek: nothing is gained by inserting the words "a man that is"—nothing is lost by the omission—I do not mean to say that these words in the English translation, take much from the perspicuity: but in the language which more particularly engages my attention, I think it does; and in other cases of a similar nature the sense is greatly obscured, while the translation itself is word for word according to the original.

Full well I know the principle of the Bible Society, the only principle upon which it can publish translations: but this principle, however good in itself, has certainly proved unduly a snare to many: for faithfulness (I humbly suggest) consists in exact *correspondence*, rather than in exact *similarity*; indeed, to be plain, that similarity which would make what is perspicuous in the original obscure in the version, is unfaithfulness: and if this simple idea were kept in view, I presume translators would be less shackled in their work.

We hear of some who have made one, two, three, or more versions of the Bible; and no doubt there are some most gigantic minds equal to the Herculean labour, and in their presence we are constrained to feel ourselves as grasshoppers; but (and again I speak with diffidence) perhaps some of our translators would have acted more wisely, had they set themselves shorter tasks. No doubt it is very desirable to have translations of the complete Scriptures, but it is more desirable that the labour and toil employed upon the whole, should be spent upon a part, if thereby that part would be brought within the comprehension of a greater number of readers.

But as it is, the complete Scriptures have been rendered into very many languages, and now is the time when they should be closely examined, book by book and part by part, in order to secure their greater perspicuity; and in order to this I conceive that no Missionary should set it down as a settled thing, that the Scriptures are translated into the language in which he labours, and that there is nothing left for him to do: every Missionary ought (I do not say to become a translator, but) to do all he can to improve the existing version, to mark unintelligible passages (found to be so in his intercourse with the people), and to make memoranda of amendments and alterations.

From these remarks we come to these particular results:—

1st.—That every Missionary ought to make his acquaintance with a language, bear as much as possible upon the improvement of the version in that language.

2nd.—That it would be well for each Missionary to propose to himself a certain portion, which may engage his more peculiar attention, (say a single Gospel, or an Epistle, or the Psalms; and this to

be revised, not in any given time, not in one year or five, but the revision to go on from time to time as other duties may permit: and when this single portion is most completely revised, though it should occupy even 10 years, it will be time enough to propose another portion.

8rd.—That the revision be conducted upon three principal rules, viz.

I. Perspicuity and simplicity.

II. Closeness to the original, as far as is consistent with perspicuity.

III. Classical purity of language, as far as is consistent with closeness to the original and perspicuity, ever remembering that we labour principally among the poor and illiterate.

I wished to have placed No. II. first: for we must most strenuously plead for all possible closeness to the original; but what is closeness to the original without perspicuity? No doubt many from its vast importance would place it first, but perspicuity seems to me to be worthy of precedence.

We need not enlarge further upon the necessity of perspicuity; no translation of so simple a book as the Bible can be good, without a very large measure of perspicuity.

Much less need we say about fidelity to the original; it were far more profitable to point out the liberty which a translator possesses of departing in some instances from the *exact letter* of the original, in order to attain to the *exact meaning*.

Upon rule III. we offer one or two remarks; for it is desirable to attain to purity of diction, if it can be done without sacrificing the other two. The finery of Castalio's version, and the crabbed barbarisms of Arius Montanus, are alike to be censured; or if there be a preference, surely it is not in favour of the latter. But to illustrate the need of purity of diction, i. e. so far as is consistent with perspicuity and fidelity, we take the first passage that has presented itself on opening the Bible, Matt. xvii. 1. "After days six, taketh Jesus Peter, and James, and John, brother, and bringeth them to a mountain high apart." Every one sees here a want of purity of diction; and yet the Greek is pure enough of which this is an exact translation, and our authorized English translation of it is no doubt a fair one, and the translators paid considerable attention to purity of expression. Now I am the very last man in the world, even to hint, that our oriental translators have not aimed at purity of expression; days of intense application, and nights of severe toil, all bear testimony to the strenuous endeavours to attain to it; but the simple idea I intend to suggest is this, (and it is an idea continually suggested by the perusal of an eminent oriental version,) that after all that our honored fathers and

brethren have accomplished, we shall find many passages obscure by reason of ungrammatical and unidiomatical expressions.

I had intended to adduce a few instances out of many ungrammatical and unidiomatical places in the oriental version with which I am more familiar, but I find it awkward without quoting the version and consequently alluding to the translators. As my only aim is to aid our holy cause, if I can do so by my humble effort, I must enter my caveat against the supposition that I would depreciate a single effort, either great or small. Let me unloose the latchet of my brethren's shoes, and I will reckon it my privilege.

It only remains to sum up the whole.

1st. Much is done.

2nd. What is done, will bear revision.

3rd. Every Missionary should do something in this revision.

4th. In this revision let the objects be, perspicuity, faithfulness, and purity of diction.

I am, Sir,

Your's very truly,

Wm. Scott

VI.—Chapter of Varieties, No. II.

The H. E. I. Company's Liberality.—A work has lately appeared at home, entitled, "The Political, Commercial, and Financial Condition of the Anglo-Eastern Empire, in 1832;" by the Author of "The Past and Present State of the Tea Trade of England, and of the Continents of Europe and America, &c." This volume is said to contain much information that is *new*, conveyed in a strain, which though somewhat too triumphant and overbearing, is calculated to attract and interest many readers. Among the *new* things brought to light in this work, we presume we may reckon the items of expenditure particularized in the following extract :

"It was stipulated at the last renewal of the charter that 10,000*l.* should be annually devoted from the surplus territorial revenue of India to the purpose of education; by the following extract from a parliamentary return in 1832, (No. 7,) it will be seen, that the Company have doubled and in some years trebled (more than sextupled?) the amount laid down in the act, although there was no surplus revenue in India.

1824,.....	£21,884	1828,.....	£33,841
1825,.....	66,563	1829,.....	38,076
1826,.....	27,412	1830,.....	44,330
1827,.....	45,313		

"As an instance of the efforts making for the diffusion of intelligence throughout the British dominions, I may quote the testimony before Parliament of the Hon. Holt Mackenzie, who states that since the renewal of the last charter, the Bengal Government have established a college at Calcutta for the Hindoos, and reformed very much the old Moslem College;

that colleges have been established at Delhi and Agra, for both Hindoos and Moslems; the Hindoo College at Benares has been reformed; at the several institutions it has been the object of Government to extend the study of the English language, and good books have been supplied, &c.; that seminaries have been established in different parts of the country, and schools established by individuals, have been aided by Government."

This report is at first view quite staggering: it reaches us under the official garb of a "parliamentary return:" and contrary to commonly circulated rumours, it seems to prove that instead of being stingy or penurious, the Anglo-Indian Government is one of the most liberal and enlightened of Governments. Unwilling, as some would busily clamour, to contribute to the cause of Native Education, it was called on by the Imperial Parliament to devote to that good purpose one lac of rupees, annually:—and in order to quash every criminating charge, it resolved, as would appear from the above extract, to exceed the peremptory demand, and appropriate many times the amount to the advancement of the object, to which it was said to be hostile. From all this the conclusion would seem to be, that those who so loudly spoke of illiberality and evil intentions ought to blush, and hide their heads in shame. Still, there is something in the matter which we do not profess distinctly to comprehend. Whence have so many lacs been issued for the encouragement of Education, and where applied? We know that wealthy Natives have left, for the founding of schools, &c. large bequests, such as at Chinsurah and Agra, amounting altogether to probably not less than ten lacs of rupees, the appropriation of which has fallen into the hands of the Bengal Government. In the above enumeration, then, are we to include the interest arising from these accumulated bequests? Or, are we to trace the whole to the Hon'ble Company's Treasury? The latter we find it, in our ignorance, somewhat difficult to do. On referring to the official report of the Committee of Public Instruction for 1831, we find the only appropriations additional to the fixed annual grant of one lac, to be the following:

Calcutta Madriasa,	30,000
Ditto Sanscrit College,	25,000
Benares College,	20,000
Agra College,	16,000
	<hr/>
	91,000

This sum, together with the fixed grant, would indicate an annual expenditure of nearly two lacs, being almost double the amount demanded by the British Parliament. But whence all the other lacs, and for what expended? Were they allotted exclusively to the building of Colleges? Do they include any grants made by the Presidencies of Madras and Bombay? We wish some correspondent, who may be more intimately acquainted with the sub-

ject than we pretend to be, would undertake to throw light upon it. In current opinion, the Government scarcely gets credit for the annual disbursement of one lac. But if instead of one, two be really spent in the cause of education, it is but right that the fact should be published. Still more, if instead of two,—three, four, and six have at times been expended, the fact should be universally known and acknowledged to the credit of Government.

The extraordinary Proposal of a learned and wealthy Brahmun.—Some years ago the very idea of conversion to Christianity was scouted by the higher ranks and more influential classes of Natives. The religion of their fathers was to endure for ever; and the attempts to introduce another and a purer faith were treated with shouts of ridicule rather than with serious resistance. That a system sprung from a boundless antiquity, and institutions which countless ages had consecrated, should yield to the encroachments of a foreign creed, and exhibit incipient symptoms of decay, was deemed the height of impossibility. And jeers and banters without number were instantly poured forth on those, who professed to discern in this fancied security the very elements of a speedy downfall. During the last few years, the spell of unchangeableness has been broken. Christianity has begun to make such marked and decided inroads on Hindooism, as to have extorted acknowledgments from some, and aroused others to a sense of the necessity of guarding the fences of what was so long deemed impregnable. Changes and rumours of changes around us are ever echoed in our ears; and surmises and reports ever and anon reach us from a distance, which seem to indicate that the fields are every where ripening for the harvest. Amongst those of the latter description we account as *ominous*, though not in all respects satisfactory, the following statements, extracted from a letter received from a friend stationed in one of the Upper Provinces:

“There is another very important matter which I beg to bring to your notice, and to hope for its accomplishment through your instrumentality. A Hindoo gentleman, who held until a short time back a respectable situation in the Government service, has intentions of becoming converted to the Christian faith. All the Rajas and chieftains of * * * are in the habit of visiting him, and of paying great deference to his opinions, and he is consequently a very influential person. He is a Brahmun by caste, and a Pundit. His words are, ‘He is persuaded there has not been another person so truly free from sin, and so innocent as Christ; and his doctrines inculcate truths, and enforce virtues, to a degree of which history furnishes no parallel. He feels therefore convinced, that he must have been something above the common race of mankind, an emanation from the Deity. I am,’ says he, ‘anxious to be instructed in the ways prescribed by him, and will endeavour to the utmost of my abilities to convince my deluded countrymen of their error, I am certain to be able to convert all the chieftains, and then the common people will of course conform to the religion of their rulers.’

“His plan for the accomplishment of the object in his view is, to commence, with the opening of a school for the tuition of youth. He recommends that;

an English and a Sanscrit branch be simultaneously commenced. He is possessed of some money. There is a fine pukka house, built by him, which he wishes to give up for the use of the school, and will erect other accommodations for the use of the teachers, &c. A fine tank is attached to the premises. The assistance he requires is that a European well versed in religion be sent up, and he will supply the Pundits from Kasee. The pecuniary assistance he demands is the payment of these for 18 months, or two years, after which he says he will be able to provide for them. He is an old man, and has I believe no children of his own, and says he has not long to live, and he is therefore the more anxious for the speedy accomplishment of his plan. A reference to the ancient Sanscrit writings, he says, will convince Hindoos, that Christ is superior to all human beings, and that there has been no Avatar like him.

"He only lately made me acquainted with his sentiments, and I have therefore had no time to probe him sufficiently; but he appears anxious, although very superstitious. I can however perceive, that in this he may have ambitious views, the great name of accomplishing a grand object; but I believe he would soon be made to perceive that by persevering in his intended purpose he would gain a much grander end. I have not mentioned his name, as he has positively begged of me I should not make it public until it was decided; as otherwise, should he not be able to succeed, he would certainly be injured among his countrymen; and by his intention being prematurely promulgated, his ultimate views would undoubtedly be frustrated, and all intercourse with him interdicted."

The case of Brijonauth Ghose.—For the sake of distant subscribers we must briefly rehearse the nature of this case. Brijonauth Ghose, son of Rammohun Ghose, about half a year ago was admitted a pupil in the Church Missionary English School at Mirzapore, Amherst Street. The boy, after a few months' attendance, began to declaim against Hindooism, and express himself favourably towards Christianity. His friends became alarmed, and after various threatenings to no purpose, he was confined in his father's house, in the suburbs of Calcutta. He continued however to acquaint Krishna Mohun Banerjee, the master of the school at Mirzapore, with the particulars of his confinement and ill treatment. Measures were then resorted to for his rescue; and ultimately he was provided for at the house of Mr. Sandys, the resident Missionary at Mirzapore. While here, he was repeatedly visited by his father and other friends, who endeavoured in vain to persuade him to relinquish his heresy and his abode. The father then applied to the Magistrate of the 24-Pargannahs, who directed him to the Chief Magistrate of Calcutta. But as the case involved civil and not criminal law, the Magistrate declined interfering. Finally, the persevering father applied for what he called protection and redress to the Supreme Court. On the 12th instant a writ of Habeas Corpus was issued by the acting Chief Justice against Krishna Mohun Banerjee, calling upon him to produce the body of Brijonauth Ghose. An affidavit in answer to the writ was returned, declaring that the boy was not in the custody of Krishna Mohun. He, however, of his own free will appeared at

court, and after hearing council on both sides, he was ordered to be delivered up to the custody of his father, on the ground that he was not of age—being only “14 years or thereabouts.” “The poor fellow,” says the Hurkaru, “was then seized hold of by his father, who could not get him out of the court without considerable exertion. The little fellow cried most bitterly, repeated his appeals to the judges, seized hold of the barristers’ table, and was dragged inch by inch out of the court, amidst the sympathy of some and the triumph of others.”

There cannot be a doubt that the boy acted throughout by his own free consent: there cannot be a doubt that persuasion and argument alone were employed in alienating his mind from the degrading superstition of his forefathers: there cannot be a doubt that the assertion, that the boy was *lured* away from his friends for the purpose of conversion, was most unguarded and most unwarrantable. *If* the boy had really been *lured away* for such a purpose, all sincere Christians would have execrated the measure. Cunning contrivance, or ensnaring bribes in such a case would call forth universal indignation. Let skilful strategy be confined to the policies of the cabinet and the manœuvres of the camp; in the sacred work of conversion, it were hateful beyond all endurance. The Missionaries have been recently called upon to express their sentiments on this subject. We have made inquiries and are now prepared to state that, to a man, the Missionaries in Calcutta regard all tricks, artifices, and sly contrivances in promoting the spread of the Gospel, with unqualified abhorrence.

Still they are not quite so smitten with the plague of modern charity as to adopt the latitudinarian advice of certain infidel writers in our Calcutta papers, and teach no religious principles in their schools. They treat such advice as the veriest cant. They regard it as the oracular deliverance of the organs of a class, that ever seems more zealous for the pretended rights of man than for the inalienable prerogatives of the great Creator. They know that there are higher interests at stake in the pilgrimage of life than those embraced by cold, calculating, worldly economists. They are resolved, therefore, to “obey God rather than man;” and to surrender the decisions of their own mind to the pompous dicta of no self-elected judge. They are prepared to meet with and set at nought, as they deserve, the displeasure of apostates, the sneers of scorners, and the lugubrious warnings of the affectedly grave. In a word, they are determined, through “good report and through bad,” to persevere in the path of duty which revelation suggests, reason sanctions, conscience approves, piety hallows, and success recommends.

Respecting the decree of the Supreme Court, the sentiments of the John Bull coincide so entirely with our own, that we cannot do better than extract them. . . .

"We will not yield to the *Barhori* in our respect for the rights and privileges of the Natives, nor in our anxiety for the just exercise of the law in defence of their civil and religious usages. But we will cheerfully resign to him the task of supporting prejudices at the risk of checking the progress of intelligence, and of perpetuating absurdity in opposition to the spread of Christianity, though we cannot but believe that such a course is alien to his liberal inclinations. The decision of the Supreme Court, in the case of *Brijnauth Ghose*, an infant, is defended by our cotemporary, on the ground of its conformity to a particular clause in Art. 21, Geo. III. cap. 70. We have already said that we have no doubt the interpretation put by the Court upon that clause is the correct one;—but what has this to do with the merits of the whole proceeding?—Strict law, we all know, is sometimes the greatest injustice. A latitude of interpretation will occasionally bring within the operation of a particular act, cases and parties never contemplated on its original formation, thus inflicting severe injury with the very instruments intended solely for good and useful purposes. And who will be bold enough to say, that the case we have alluded to, is not such a case? The lad, *Brijnauth Ghose*, was to all intents and purposes competent to direct his own conduct, and to determine whether he would reside with a father attached to the religion of his ancestors, or follow at the risk of paternal wrath, a persuasion which he had learnt to think more consonant to reason, and holding out a stronger hope of spiritual welfare. But without being asked his sentiments upon the subject, he is, under the operation of the law, dragged from the scene of his tranquil and congenial studies, and, because his years have not galloped on as rapidly as his intellect, consigned to the custody of a bigotted and ignorant father! To our minds this does seem a flagrant act of injustice, to the youth individually, and the cause of education and conversion generally. We have said, and we repeat it—we are no friends to compulsory conversion, (if indeed there be such a thing,) nor do we lightly hold the protection of the authority of parents over their children. But here is no case of 'compulsory conversion,'—the compulsion is all on the other side, and the right of the parent to the body of the son is appealed to as sanctioning the outrage. Where is the evidence of the boy's inability to select his own friends? Where the proof that he personally desired the interference of the Supreme Court? In his years, says the law. The legislature, in its wisdom, has proportioned the human understanding to the age of the human body, and such a thing as precocity of intellect has been deemed a fiction unworthy of consideration."

Another matter of great importance to the Hindoo community has been brought to light by the late decision of the Supreme Court. It would seem that the *Dhormo Shobha* has assumed an authority superior to that of the *Shastars*, and by so doing, has virtually superseded the necessity of referring to them in future for guidance and direction.

We have been informed that at the last meeting of the *Dhormo Shobha*, the father of the youth represented that he was under age, and that his transgression of the rules of caste was perfectly against his (the father's) knowledge and consent; and he therefore solicited that himself and family might not be considered as having lost caste by his son's transgression. His plea was admitted; and it was resolved, that the Pundits belonging to all the *dols* (or parties) attached to the Society, should be instructed to visit him, whenever invited, as though nothing had happened, without his

offering any atonement as prescribed by the Shasters. When Krishna Mohun renounced caste on becoming a Christian, and his mother and brother represented their case to the Dhormo Shobha, they allowed the family to be restored to caste only on condition of their performing an atonement fully equal to their circumstances, and in consequence she had to give to each of the Pundits who belonged to the Society from 1 to 3 rupees each, besides other articles, estimated in all at about 400 rupees. Gopee's family expended a handsome sum in an atonement, though its members are not yet fully received into caste; and indeed, in every other case of conversion to Christianity, we believe, an atonement very heavy in proportion to the ability of the party has been demanded and given. The present recent decision of the Dhormo Shobha, although very just and proper in itself, is so evidently contrary to the requirements of the Shasters, that it completely nullifies their authority; and is such a relaxation from the former policy of the Hindoo sealots, that it indicates the apprehension they entertain that it is now necessary to make the *return* to caste as easy as possible, lest those who by accident or design have lost it, not thinking it worth while to pay the amount which has hitherto been deemed necessary to regain it, should determine to content themselves without its acquisition. Let not the careless or the designing any more talk of the unchangeableness of Hindooism. It has now been changed by a solemn act of the conclave of Hindoo "Pope and Cardinals" assembled in the Hindoo "Vatican" or Dhormo Shobha. Let the fact be proclaimed in the hearing of all the Hindoos: and henceforward, withdrawing their reverence for the sacred Shasters, let them bow down at the feet of the Dhormo Shobha. They may rest assured of a hearty welcome, if they come loaded with superstition and with gold.

Mr. Dealtry's Ordination Sermon.—This discourse, as might be expected from the character of the author, is characterized by great plainness, warmth, and faithfulness. But it so happens that the broad statements of Christian truth are occasionally interrupted by strong assertions, expressive of the author's peculiar views on the subject of Church Government. These he had an undoubted right to introduce, if he thought proper; only, as one who conscientiously desires to accomplish the greatest amount of good, he should have remembered that this single circumstance must have a tendency to contract the circulation of the discourse, and so greatly abridge its usefulness. For the same reason, we are also expressly prevented by our "fundamental rules" from entering into any critical details, or from delivering a decisive opinion, or from indulging in unqualified approbation.

To the authors of sermons in Calcutta, we earnestly recommend a perusal of the following remarks, probably from the pen of Mr. Bulwer, which appeared in a late number of the "New Monthly."

"In a former number we noticed "the Pulpit;" the publication before us ("The Preacher") is of a similar character. The sermons are taken in shorthand from the mouth of the preacher as they are delivered; but, as we understand, are submitted afterwards to his inspection, and are published with his knowledge and approbation. Churchmen and Dissenters meet in these pages on one common ground; and we are struck with the general agreement among them on all the great points of doctrinal Christianity. For our part, we wonder where the difference between them lies, and we look in vain for the confirmation of the Popish censure upon Protestants—that they have almost as many differing sects as congregations. We see variety, but no difference, in the sense of the word which implies discussion and opposition of views. They are all Christians, maintaining for the most part the same creed; and we should be glad to learn why they cannot officiate in each other's pulpits, and live together as one fold under one shepherd?—If this volume affords, as we imagine it does, a fair average of the kind of Christian teaching dispensed from our metropolitan pulpits, then have we abundant reason to congratulate all parties on the rapid advances which they are making in the science of true religion. We hope the practice will follow; and especially that charity, the bond of perfectness, will be cultivated, to the exclusion, not only of sectarian bitterness, but of unbrotherly feeling."

*Macritchie's Meteorological Register, kept at Bancoorah**.—In the last number of the Edinburgh New Philosophical Journal, conducted by Professor Jameson, we find inserted, "Meteorological Tables, deduced from a Register of the weather, kept at Bancoorah, in the East Indies, during the years 1827 and 1828, by Mr. G. Macritchie." Bancoorah is situated about 100 miles W. N. W. from Calcutta, on the great Benares road. From Calcutta to Burdwan, a distance of 50 miles, the country is remarkably level; and it is from this last place that the country ascends in a gradual elevation to Bancoorah, a distance of 50 miles, above which place the ascent is much more rapid and the country becomes hilly. About Bancoorah, the country is covered with low woods, the soil is gravelly, with a clayey sand on the surface. Pieces of trap and also of quartz rock, containing a large portion of mica, are brought down from the hills by the floods of the river Dalkissah, and become imbedded in the soil; but about Bancoorah itself, with the exception of two or three masses of quartz jutting above the surface, there is no rock or stone of any consequence. About 30 miles N. E. there is a considerable bed of coal and freestone. The place is elevated above the sea 215 feet, and is generally accounted to be the healthiest station in that part of India. Mr. M. concluded, that April is the driest month, and July that in which there is the most moisture—that the coldest month is January, and the hottest May—that the healthiest season is during the con-

* Though this subject does not strictly fall within the limits we have prescribed to ourselves, yet it is one of such universal interest, and the facts stated of a nature so thoroughly local, that our readers may well excuse us for supplying this analysis of Mr. M.'s Journal.

tinuance of the steady N. W. hot wind, when perspiration is copiously produced and speedily evaporated; and the most insalubrious season, during the months of September and October, when the great evaporation that takes place gives an intolerable closeness to the air. He remarked, that in the cold weather, the atmosphere is less dry than the clearness of the sky would indicate, from the heavy dew that falls during the night being evaporated by the succeeding day's sun, and remaining in a state of vapour, to condense again after his setting. The greatest range of the thermometer which he observed in the room was from 60° to 98°, and the greatest difference during the day never exceeded 9°, and that only following a severe storm. He never saw the barometer lower than 29.250, nor higher than 30.200; and a variation of 2 lines between the two observations was always looked upon as remarkable, and never happened but in very wet weather. The temperature of the external air in the cold season has been observed so low as 56° or 50° at sun rise: but this coolness only took place after a fall of rain. The heavy dews that fall during the night, at this season, in clear weather, give a chilliness to the succeeding unclouded mornings more sensible to the feelings than a much lower degree of cold in more northern climates. The weather becomes warm in February. The hot winds commence about the beginning or middle of March. The heat increases in sultry oppression, until the presence of the rains in the 1st or 2nd week of June abates its violence. The heat of the night exceeds that of the day in closeness for nine months in the year; and the most pleasant part of the 24 hours is an hour or two before sun rise. The rainy season generally sets in with heavy rain from the eastward, attended by severe thunder and lightning; and usually takes its leave with a flood from the east, in a similar style to its commencement. *Solar* and *Lunar halos* are very frequent when the atmosphere becomes hazy and slightly overcast. *Lunar rainbows* are not uncommon in stormy showery weather. *Parhelia*, with bright spots on and around the halos, are of general occurrence in the marestails and mackerel formation, which the clouds so often assume in India. *Eclipses* do not materially influence the weather.

The years 1827 and 1828, Mr. M. considers to have been extremes—the one in respect of rain and the other of drought. He therefore concludes that the medium of the two may be estimated as the weather commonly to be looked for at the place where he was stationed. Passing by his Tables, shewing the general direction of the winds, the number of days in which each prevailed, and the phenomena of the weather, we here insert the yearly average of Temperature and atmospherical Pressure, and the quantity of rain fallen during the forementioned years, as exhibited by the Tables.

	Temperature at 10 A. M.	Temperature at noon	Temperature at 10 P. M.	Atmos. pressure at noon.	Fall of rain in inches.
Average,..... 1887	78.46	79.56	79.39	29.874	54.928
..... 1828	79.89	79.19	79.06	29.762	35.515
Medium for the two } years,	78.92	79.87	78.72	29.715	44.871

Church Patronage in Scotland.—Every fragment of the Church Universal ought to rejoice at any symptom of reformation that may manifest itself in other sections, however widely scattered. We at least do unfeignedly rejoice. How can ultimate unanimity be attained, but by extirpating the causes of difference? Why then should men fondly hug acknowledged errors in their bosoms; or warmly clasp palpable abuses and corruptions in their embraces? What though deformities be preserved and perpetuated for ages? Shall they blight all that is fair and seemly, as with mildew, forever? Impossible. The lustre of truth alone can shine through eternal ages. Then, let us have in time, and without delay, that which will only continue to increase in beauty, as the cycles of eternity revolve. As symptomatic of approaching better days, we gladly extract the following notice.

"A meeting was held, in the Library of the House of Commons, of Scotch members, between forty and fifty in number, (being all in town,) to consider the subject of Church Patronage in Scotland. Mr. Sinclair, the member for Caithness, in the chair. Mr. Sinclair made a neat address on the object of the meeting, and proposed the appointment of a Select Committee to be moved for. Mr. Horatio Ross seconded the motion, and politely gave up the lead to Mr. Sinclair.

"Mr. Andrew Johnstone asked the Lord Advocate, whether or no the Government proposed to deal with the subject. The Lord Advocate said, that Government were aware of the evils complained of; that the subject had lately occupied their attention, and that they had a measure in contemplation, but perhaps not legislative, in reference to their own patronages, which might set a good example to others, and which might be promulgated in a few weeks. Besides, he had good reason to believe, that the call would be made efficient in the ensuing General Assembly, so that a fair prospect was held out of the evils of patronage being diminished. He objected to a Special Committee—1st, as it would involve questions wherein recent settlements might be adduced, and thereby place present incumbents in an invidious position; and 2nd, it might lead to conflicting opinions, which might rather injure than benefit the cause.

"This statement being very favourably received by the meeting, Mr. Johnstone said, that the statement of the learned Lord was calculated very much to disappoint the expectations of himself and many friends, who took a deep interest in this question; but that as it seemed to be the opinion of the meeting, that nothing further should be done till the proposition of ministers should be declared, he would not make any motion in the mean time, although he went much farther than the appointment of a committee, and was ready to move for leave to bring in a bill. He added, that a memorial had been presented on the subject to Lord Melville.

"The presentations since ministers had come into office, he said, had been in several instances most unsatisfactory; and as to the call, he expected nothing at the hands of the General Assembly, considering their division of 120 to 80 on that question last year; and even supposing that the Assembly did do something regarding the call, that ought never to satisfy the country so long as the rights of patronage were suffered to exist.

"After some farther conversation, the meeting broke up: and the subject will come before Parliament again, only when the different anti-patronage petitions now in progress are presented to their house."

While statesmen are thus contemplating changes, which must prove, at once, beneficial and acceptable to the great mass of the people of Scotland; it is not a little cheering to find that the people themselves are not forgetful of their duty.

At a meeting of the Anti-patronage Society, held at Aberdeen, October 30th, 1832, it was formally announced, that several patrons had resolved to give as a welcome boon, what ere long must be extorted by the right arm of power. Mr. Bridges mentioned the cases of—

Thurso, where Sir John Sinclair and Mr. George Sinclair gave the election to heads of families, and these last made a unanimous and excellent choice.

Kirkwall, the magistrates of which proceeded in a similar way.

Hamilton, the Duke of Hamilton.

Paisley, the magistrates.

Dundee, where it has been resolved by the magistrates, that *all future* appointments shall be by the choice of the Church people.

Aberdeen, the same.

Others were expected soon to follow the excellent example. Petitions without number were preparing: the voice of the people seemed about to be made known in a tone of decision that reminds us of better days. The call was made from the south: it has been heard: it shall be answered. The reformers and founders of the Church of Scotland were "the boldest champions for the rights of their country, when the coronets of her Barons, and the might of her sturdiest yeomen quailed before the blast of tyranny: for the rights of their country and the holier cause of their God, they contended amid the fastnesses of their native hills, until their blood watered the plant of Scotia's liberty, and their dying testimony bequeathed to others their Zion, whose future triumphs cheered their hours of suffering." And it seems to us, as if the mighty genius of this land of liberty, this sanctuary of freedom, which long lumbered, has again awakened out of sleep. If it has; advance it shall, despite of stormy strife, and unrelenting persecution: advance it shall, till lordly domination quake, and the high places of corruption totter: advance it shall, till the liberties of the people, encircling the ark of the covenant, shall be enshrined in unsullied purity, and challenge an appeal to the thrilling voice that ever rises unto heaven from the graves of Scotia's martyred children.

The Observance of the Sabbath Medically considered.—Most of our readers are aware, that some time ago a Select Committee of the House of Commons was appointed to examine into the existing state of the laws or statutes relative to the Sabbath—as well as into the prevailing practice in regard to the observance or non-observance of the sacred day of rest. The Committee drew up, as the result of their laborious examination, a report eminently characterized by solemnity of feeling, soundness of judgment, and comprehensiveness of view. Our limits alone preclude the insertion of it. But we cannot refrain from giving a place to the following interesting remarks, extracted from the evidence of J. H. Frere, M. D.

“ You have practised as a physician for many years?—Yes.

“ State the number of years?—Between thirty and forty years.

“ Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest, during that time?—I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuses. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense, it is a holy rest, providing for the future state.—As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body, under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because if this once be lost, his healing office is at an end. If I show you from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see from the analogy, that “the Sabbath was made for man,” as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation, every day of his life; and the first general law of nature by which God, (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by this bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately felt as it is in the brute: but in the long run he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that in the bountiful provision of Providence, for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept, partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted

to be a duty, and the premature destruction of it, a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath, as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy: but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of Revelation, and consequently shew that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, set one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find, in the principles of his doctrine and law, and in the practice of them, the only and perfect science which prolongs the present and perfects the future life.

Power of Habit.—In the life of Sir David Baird, who had the misfortune of being taken prisoner, and confined in chains for several years by the tyrants Hyder Ali and Tippoo, a physical fact, curious, but natural, is recorded. Although the irons of the prisoners were knocked off, it was a long time before they recovered the use of their limbs, though liberated, so as to walk with perfect freedom. "Never," says the writer of this journal, "was the inveterate power of habit more forcibly displayed than on this occasion; we could never get the idea of being in fetters out of our heads. No effort of our minds, no act of volition could, for several days, overcome the habit of making the short and constrained steps to which we had been so long accustomed. Our crippled manner of walking was a subject of laughter to ourselves as well as to others."

Ought not the singular power of long-established habit to account for certain apparent anomalies and inconsistencies in the character and conduct of those who have long been chained with the shackles of superstition, or enthralled under the yoke of ungodliness; and who have suddenly been delivered from the degrading bondage, and set at large for the enjoyment of light and liberty?—Need we wonder much that some of the most fondly cherished habits of thought, speech, and action should still more or less cleave unto them—and not only so, but cleave unto them *for a time*, in spite of every effort to shake them off? And should not this suggest unto us the propriety of making ample allowances for new converts from heathenism?

REVIEW.

An Exposure of the Hindoo Religion. By the Rev. J. Wilson,
of the Scottish Mission, Bombay.

An inquiry into the origin and claims of Christianity is rapidly spreading among the inhabitants of India. The dead calm that has prevailed through so many ages is now disturbed; and the minds of many are agitated with intensely interesting inquiries. It could not be expected, that waters so long in a state of stagnation could be moved even superficially, without exciting disgust in the minds of those who have always been accustomed to the purest streams. Such, however, may comfort themselves with the reflection, that what is now so offensive to them will, after the agitation has ceased, subside; and then, instead of the stagnant lake, will be seen peace flowing as a river, and righteousness as the waves of the sea. We are not surprised to find the supporters of idolatry, when their system is attacked, exerting all their power to invent and apply arguments in its defence; we are rather astonished that they have lain so long dormant, and satisfied themselves by sneering at the advocates of truth, as the Samaritans did at the Jews, saying, 'What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?' One extreme commonly leads to another. Now, as if to make atonement for their past negligence, they suffer their zeal to carry them to the wildest excesses in defence of their deities; they venture to apologise for all their atrocities, and in their support to confound all distinctions between vice and virtue. Before examining the reply given by Mr. Wilson, to 'The Verification of the Hindoo Religion,' it will be necessary briefly to state the circumstances which led to the controversy.

It appears that Mr. Wilson had been in the habit of discussing with a learned Native the claims of the Christian religion. In the beginning of February, 1831, he received a note from the said Native, stating that a friend of his had lately arrived at the Bombay Presidency, who conceived that he could answer all the objections that had been brought against the Hindoo religion, and was desirous of an interview. Mr. W. complied with his wish, and during the interview, it was agreed that the claims of Christianity and Hindooism should be publicly discussed. The debate was attended by a great number of Brahmuns and respectable Natives, and continued through six successive evenings. It referred principally to the character of the Divine Being, the means of salvation, the principles of morals, and the allotment of rewards and punishments. The

doctrines of Christianity and their claim to attention were simply stated; and many objections were urged against the reigning superstitions of India. Mora Bhatta Dandakara, the apologist for idolatry, and the prime mover of the discussion, received much aid from several of his friends; while Mr. Wilson enjoyed the assistance of a converted Brahmun, who had before publicly disputed with a defender of the Purana. Good order was preserved during the discussion, which was carried on till the Brahmuns requested a cessation of hostilities. It was the intention of Mora Bhatta to publish an account of the debate, but owing to the difficulty of preserving fidelity, arising from his not having taken notes, he was induced to desist, and to resort to another expedient, namely, that of publishing in Maratha, a pamphlet denominated, 'A Verification of the Hindoo Religion.' To this pamphlet, the work under consideration, called 'An Exposure of the Hindoo Religion,' is a reply.

In this reply, Mr. Wilson has divided his subject into four parts. As the existence of a Deity is considered the foundation of all religion, he begins with the gods; he then proceeds to idolatry, or the worship of the images of the gods; he then considers that the Bible alone is the true standard of faith, and that in embracing it no evil consequences will follow, but the opposite.

It is asserted by the Hindoo apologist, that his cause has suffered greatly from the diminishment of learning among the Hindoos. Mr. W. therefore, before entering on the great subject of discussion, justly remarks:—

"I am not singular in the opinion, however, that the spread of true learning in India will prove the ruin of the Brahmanical faith. The discoveries of science, and the revelations of the Puranas, are completely opposed to one another. Let a few examples be taken into consideration. The earth, which is globular, is described in the Puranas as possessed of the shape of a lotus, and as nearly level. From science, it is learned that the earth is suspended in space according to the will of God; but it is described in some Puranas as resting on the back of a tortoise, and in others as resting on the serpent *Ananta*. Its circumference is measured by about 12,434 *krosas*; but its diameter, according to the Puranas, extends to 800,000,000 *yojanas**. The earth is about 47,000,000 *krosas* distant from the sun, and it is said in the Puranas to be merely 100,000 *yojanas* distant. The earth is only about 130,000 *krosas* distant from the moon, and yet it is described in the Puranas as 800,000 *yojanas* distant. It is impossible to enumerate the contradictions of this kind, and the absurd fictions contained in the Puranas about the egg of Brahma and other matters of a like nature. The Veda even contains blunders as great as those alluded to,—as, for instance, it says that rain comes from the moon. Varily in the word of God, no such errors could ever occur."

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* A *krosas* is here reckoned as two miles, and a *yojana* as four *krosas*.

"These three imaginary gods are represented, in many places, as foolish, as weak, as mean, as proud, as envious, and as disputatious. They fight with one another like evil men, and ravenous beasts. They resort to the spread of atheism, and other evil expedients, in order to support their thrones. They abandon shame, and exhibit themselves as lascivious adulterers,—as deceivers, liars, thieves, and drunkards. Few sins in short can be mentioned, which they have not committed."

These are hard sayings, but substantiated as they are by proofs from their own writings, they cannot be contradicted. The Brahmins are here driven to a dreadful dilemma, from which they can find no escape. The attempt to obviate the difficulty, by maintaining that the deeds accounted vices among men are virtues among the gods, is so palpably absurd, that any ingenuous mind would rather renounce a system requiring such reasoning, than expose itself to the contempt of all virtuous minds by the adoption of such an alternative. Indeed, Mr. W. clearly proves, that all the arguments that have been or can be advanced in favour of such theology can not have the weight of a feather with any man who acknowledges a distinction between moral good and evil.

The objections, urged against the Hindoo triad, are shewn not to apply to the persons in the Christian trinity.

"The doctrine of the Trinity, contained in the Christian Scriptures, as Mars Bhatta seems to be aware, destroys not the unity of God; and, from the manner in which it is exhibited, the divine glory is exhibited. The Father, Son, and Holy Spirit, who are to be found in Him who is the only living and true God, have the same attributes, the same power, the same will, and the same glory. They never contend, like Hindu gods, about their respective greatness. They never form, like the Hindu gods, separate purposes. They never endeavour to thwart one another in their several works. They have existed from all eternity in the relations in which they are at present. The Son is so denominated, not because of derived existence, for he is without beginning; but because he is of the same nature with the Father, because he is the object of the Father's love, and because he displays the Father's glory."

But it is not enough to shew the errors of a false system, it is necessary to prove that there is something superior to supply its place. Mr. W. therefore enters at length into the difference between the incarnation of Christ and those of Rama and Krishna. This difference he points out very clearly—in the objects which they came to accomplish; in the conduct which they exhibited; and in the benefits which they conferred; and then shews the superiority of that evidence which we have for believing the accounts given of the Redeemer. There is one argument in this part which we think should have been a little guarded and explained. It is stated—

"The purpose of the Rama Avatara is said to have been the destruction of the giant *Râsons*, but this object must appear altogether trifling and inadequate. God, who is infinitely powerful, could accomplish it without becoming incarnate; for he who gives life, can take it away at his pleasure.

doctrines of Christianity and their claim to attention were amply stated; and many objections were urged against the reigning superstitions of India. Mora Bhatta Dandakara, the apologist for idolatry, and the prime mover of the discussion, received much aid from several of his friends; while Mr. Wilson enjoyed the assistance of a converted Brahmun, who had before publicly disputed with a defender of the Puranas. Good order was preserved during the discussion, which was carried on till the Brahmuns requested a cessation of hostilities. It was the intention of Mora Bhatta to publish an account of the debate, but owing to the difficulty of preserving fidelity, arising from his not having taken notes, he was induced to desist, and to resort to another expedient, namely, that of publishing in Maratha, a pamphlet denominated, 'A Verification of the Hindoo Religion.' To this pamphlet, the work under consideration, called 'An Exposure of the Hindoo Religion,' is a reply.

In this reply, Mr. Wilson has divided his subject into four parts. As the existence of a Deity is considered the foundation of all religion, he begins with the gods; he then proceeds to idolatry, or the worship of the images of the gods; he then considers that the Bible alone is the true standard of faith, and that in embracing it no evil consequences will follow, but the opposite.

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“The purpose of the Rama Avatara is said to have been the destruction of the giant Ravana, but this object must appear altogether trifling and inadequate. God, who is infinitely powerful, could accomplish it without becoming incarnate; for he who gives life, can take it away at his pleasure.

The purpose of the Krishna Avatāra is said to have been the destruction of the giant Kansa and others. This object is similar to that of the Rāma Avatāra, and could have been accomplished without an incarnation."

This is correct, but it is a sword which cuts both ways: for it might be said, that there was no need of the incarnation of Jesus Christ to destroy the works of the devil, as it was in the power of the Deity to have destroyed him. With this exception, we think Mr. W. has clearly proved that the gods of the heathen are no gods—that there is no rational excuse for worshipping them,—and that the incarnation of Christ for the redemption of a lost world is the only one worthy the attention of men.

The next subject is the worshipping of images, which is defended by the Hindoo apologist in a subtle but unsatisfactory manner. Those Hindoos, who have sagacity enough to see that a block of wood or a stone cannot be the living God, say they do not regard it as such, but simply as a help by which to raise their thoughts to the great God. It is nevertheless true, as Mr. W. remarks, that though there are some who do not believe the idols to be gods, yet this is far from being the case with the majority.

"There are some Hindus who believe that the idols are no gods; but there are millions of them who believe the images to be God. They are to be found in every village, and in every town; in every Kasba, and in every Suba; of every caste, and of every station; of every sex, and of every age. They call the images gods; and they treat them as such. They are instructed by the Brahmans to act in this manner; and they have no feeling of shame in connexion with their conduct. In some places, and on some occasions, they fan the images, that they may enjoy cool air; they clothe them, that they may not suffer by the cold; they place them beneath curtains, that they may not be annoyed by the mosquitoes and flies; they besmear them with red-lead, &c., that they may be pleased with their own beauty; they put them to sleep, that they may obtain rest; and they go to ask them for the interpretations of dreams and omens."

The manner in which the common people are led to believe that their idols are really gods is this: they are taught by the Brahmans to believe that there is an irresistible power in the rite of consecration; and that the consecrating prayer pronounced over the image does really bring the Deity into it, though he is invisible to mortal eyes. This idea the late Brijomohon has ably exposed in his powerful appeal against idolatry. He observes,

"Both you and we see clearly, that the properties of stone, earth, and wood which the image had before the *Prānapratishtha*, it retains also afterwards; that, as the flies and mosquitoes were before playing on it from head to foot, so they do also afterwards; that, as previously to the performance of the *Prānapratishtha*, the image would break to pieces, if it fell on the ground, so it would also afterwards; and that, as before it had not the power of eating, sleeping, and moving, so it is also destitute of this power afterwards. How then can it be proved that the image is animated by God? We see that the worshippers of images are continually afraid, lest their hands or feet should perchance be broken. If they were perfectly sure, that the images are animated by the gods, which

they respectively represent, they would not, till the present day, be so anxious about their preservation. With respect to what you said about the power of renowned images to punish those who injure them, we should readily believe this, if they punished the rats, cockroaches, and other creatures who spoil their colour, or make holes into their body ; or if they drove off and punished the flies, when they want to place themselves upon them after they have been sitting upon unclean things. But however this may be, what power images possess, or do not possess, may easily be put to the test : give them only into our hands ; and you will soon see which of us can punish the other."

After shewing how useless, delusive, absurd, and incapable of defence all idol-worship is, Mr. W. concludes this part of his work with some most apposite and striking quotations from the sacred Scriptures. We cannot resist the inclination we feel to quote the following passage, under the hope that it will meet the eye of some of our Hindoo readers.

"They that make a graven image are all of them vanity ; and their delectable things shall not profit ; and they are their own witnesses : they see not, nor know ; that they may be ashamed. Who hath formed a god or molten a graven image that is profitable for nothing ? Behold, all his fellows shall be ashamed ; and the workmen, they are of men : let them all be gathered together, let them stand up ; yet they shall fear, and they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms : yea, he is hungry, and his strength faileth ; he drinketh no water, and is faint. The carpenter stretcheth out his rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of man ; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth (or chooseth) for himself among the trees of the forest : he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn : for he will take thereof, and warm himself ; yea, he kindleth it and baketh bread ; yea, he maketh a god, and worshippeth it ; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire ; with part thereof he eateth flesh ; he roasteth roast, and is satisfied : yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire ; and the residue thereof he maketh a god, even his graven image : he falleth down unto it, and saith, Deliver me : for thou art my God. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire ; yea, also I have baked bread upon the coals thereof : I have roasted flesh, and eaten it ; and shall I make the residue thereof an abomination, shall I fall down to the stock of a tree ? He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand ?"

On the third subject, the *rule of faith*, or *Shashtra* given by God, Mr. Wilson has been very concise, the whole occupying only about six pages. We regret that he should have satisfied himself with a few general remarks on this very important topic, instead of entering at some length into the external and internal evidences of Christianity. There is a small Bengalee tract, published by the Calcutta Christian Tract and Book Society, entitled, 'What Shashtra

ought to be regarded,' which contains some satisfactory proofs that the Bible is the only book that ought to be regarded in matters of religion. We wish those arguments or some of a similar nature had occurred to the mind of Mr. Wilson, when writing, as we think they would have rendered this part of his book more interesting and useful.

In the fourth and last part of his performance, Mr. W. has met the objections started by the Hindoos against Christianity, on account of the consequences in which it will involve them. They say they shall become like Portuguese or like many Englishmen, who are evidently destitute of all regard to religion. This is a powerful objection, perhaps the very strongest the heathen can make against us, that many who call themselves Christians are by no means superior in moral conduct to themselves;—yea, some of them, in particular instances, much their inferiors, indulging in vices of which many idolators are ashamed. They must know, however, that such persons are merely Christians in name; and that there is nothing in their Bible which sanctions such conduct; that they are bound by the precepts of that book to live soberly, righteously, and godly in this present world; and if they do not, their condemnation will be greater than that of the heathen. How rapid would be the progress of Christianity in the East, if all who have assumed its name lived according to its precepts!

The mischiefs arising from the employment of improper agents and means in the propagation of religion are strikingly displayed in the moral condition of most of the Portuguese converts in the south of India. These ought ever to be held up as a beacon, to guard all societies against the adoption of such means as have been used by the Portuguese. Mr. W. says of them:—

“The Portuguese, in many instances, used violence, which can only produce hypocrites. They gave to the Hindus the name of Christians, before they gave them Christian instruction, or before they witnessed in them an obedience to Christian precepts. They have kept them in ignorance of the Christian *Shastras*. They have allowed them to retain many of their evil heathenish customs. They have not expelled multitudes of them from their communion, when their immoral conduct became known to them. They have directed them almost in every particular contrary to the Scriptures: and they have shewn that they were connected with that system, which in the Bible is declared to be Anti-Christian.”

Many of the Natives object to Christianity, under the idea that if they embrace it, they must eat flesh, &c. like Europeans;—but they ought to know that nothing of the kind is required of them. The same rules of eating, drinking, and dress which they have regarded from their youth, they may still follow. ‘Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse.’

Having obviated the objections urged by the Brahmuns, Mr. W. proceeds to state what will indeed be the results of embracing the Gospel : and demonstrates that they will be of the most beneficial kind. The following is the condensed view which he has given of the blessings arising from a cordial reception of Christianity.

" I shall briefly state the consequences of a cordial and sincere embracement of the religion of Jesus. These are of unspeakable moment, and they respect both this life and that which is to come. The persons who perceive the holiness, justice, and extent of God's law ; the odiousness and danger of sin ; and their own responsibility, depravity, and guilt ; and who betake themselves to Jesus Christ as a refuge, put their trust in his righteousness, and rely on his grace, receive the pardon of all the iniquities which they have committed. They thus obtain the divine favour, which could not be procured by their own actions, which at the best are in many respects opposed to the commandments of God, and which, in all cases, fall short of his requisitions. God pours out the influences of the Holy Spirit upon them ; and, by his agency, and the instrumentality of divine truth, they forsake that which is evil and cleave to that which is good, obtain deliverance from the power and predominance of evil lusts and passions, and gradually become holy in heart, speech, and behaviour. The peace of God dwelleth within them ; and they view the Creator as their father and their friend. In the time of their trouble and distress, they look to him for support and comfort ; and for the sake of the Saviour, he imparts it to them in rich abundance. At the hour of death they are not forsaken ; for he who loved them at the first loves them unto the end. When their souls take their departure from the body, they are conducted into the heaven of bliss. In that happy region, they associate with the redeemed from among men, and the angels of God ; behold the glory of the Lord and Saviour, contemplate the divine excellency, and engage in the divine praise and service. Their bodies shall at the end of the world be redeemed from the dust by the power of Him by whom they are reduced to corruption. They shall be publicly declared righteous ; and while those who have died in their sins without a Saviour, are subjected to the curse of a holy God, and consigned to eternal woe, they shall be blessed and glorified. Their felicity shall continue to increase ; and, as their Saviour's merit can never be exhausted, their happiness shall last throughout the ages of eternity."

Such blessings Mr. W. proves can never be derived from any system of idolatry. He points out the inefficacy of all the means recommended in the Hindoo Shastras, for the purpose of obtaining salvation ; the unavailing nature of all the aid that can be imparted by the gods or the Brahmuns ; and the worse than uselessness of all those rites, which instead of elevating degrade the moral character of the worshipper ; and then concludes with a powerful address.

" I earnestly call upon every person, who entertains the slightest regard to his Creator, or the feeblest desire for his own welfare, or that of his friends, in this life or in that which is to come, immediately to forsake it. It is to those who embrace it, and adhere to it, the road to death and everlasting destruction. It robs, as we have seen, the Divine Being of every excellence. It obscures our notions of his existence, reproaches all his attributes, attributes to him the vilest passions, and ascribes to him the worst actions. It extinguishes in the mind the veneration, and gratitude, and love which ought ever to be exercised toward him. It changes his glory

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into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. It depraves the reason and judgment of those who are its votaries; fills their imagination with impure thoughts; and permits them, in many cases, to practise sin with impunity. It shuts their eyes to the view of their moral misery, and deceives them with false and unworthy hopes of salvation."

As a controversialist we must do Mr. W. the justice to observe, that he has treated his opponent with all due respect; has written in a serious, candid, and rational manner; has substantiated his objections to Hindooism by quotations from the Shastras; and has shown that Christianity has infinitely the advantage, both as it regards the life that now is, as well as that which is to come. We can therefore confidently recommend the work to all who are interested in the subversion of Hindooism.

There are many daring and profane statements, made by his opponent, of which Mr. W. has taken little or no notice; we suppose, from the conviction that the bare perusal of them will sink them into deeper degradation than the most elaborate answer. That we may not however be accused of misrepresenting the defenders of idolatry, we shall here quote one or two of these declarations:

"Krishna's committing theft with the cowherds, and playing the adulterer with their wives,—Shiva's spreading death and destruction by his curses, and behaving indecently with Parwati,—Bramha's looking on his own daughter with the eye of a paramour, and making a most filthy disclosure of his lust,—Rama's crying out, 'Sítá, Sítá,' and embracing the trees in a fit of frenzy,—Parashara's cohabiting with a fisherman's daughter;—such abominable transactions as these, too bad to be even mentioned—Are these, you will say, what you adduce and place on a level with the good acts of Christ?"—"These deeds, when narrowly considered, are even far better than those virtuous actions of Christ's that you mention." "They are incomparably better and far more replete with merit than the actions of Jesus Christ."

Such assertions may lead to the conclusion, that idolatry not only pollutes the heart, but sadly impairs the intellect. Little do the defenders of idolatry think that, by thus confounding all distinctions between right and wrong, and making vice superior to virtue, they are striking a fatal blow at the very root of that system which they advocate. For every one must surely see, that that system is fit only for infernal spirits, which maintains that it is better to violate than to obey the commands of God. Yet such are the awfully profane declarations of the individual at Bombay, who has come forward to defend idolatry against the attacks of the Scottish Missionaries.

OBITUARY NOTICE OF MISS MARIA DOUGLASS.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Should you conceive the following Obituary Notice of Miss Maria Douglass, who died on the 11th of June last, aged 16 years, to be of sufficient interest to warrant its publication, it is quite at your service. It is extracted from an account drawn up by a relative, and read by the Rev. Mr. Yates, on whose ministry she attended, after a sermon lately preached by him, on the occasion of her death, at the Circular Road Chapel.

Your's obediently,

MILFORD

MARIA DOUGLASS lost her mother, I believe, in her infancy, when she was but three years and four months of age; since which time she has been almost entirely under the care of her grand-mother, Mrs. G. Maria improved wonderfully, considering the limited means of instruction she enjoyed. As religion is the chief concern to attend to, her grandmother ever pressed upon Maria's mind the advantages resulting from it: and the issue of her efforts ought to be an encouragement to relatives to take every seasonable opportunity of instilling into the minds of children the seeds of piety at an early age.

Mrs. G. seems to think Maria's conversion began about nine years ago, when she was about seven years of age. At this period, Mrs. G. used to go by water to her son's factory, when she always took the children with her; and whenever they arrived at any place, she used to tell her granddaughter to return thanks for their protection as far as their way. She being a child, the first thing she did on getting on shore was not to return thanks, but like a little lambkin to skip and bound for joy, that she was once more on shore. For this Mrs. G. gently chid her twice; but on the third occasion, the child said, she had not as hitherto forgotten to return thanksgiving, because she had before prayed that she might not again do so.

During her long continued sickness, as long as she could walk, she used at stated times to go into my room, and pray alone; and during that period, twice read through Doddridge's Rise and Progress, and Christ's famous Titles, besides reading other books.

A few days before her death, she called her sister, put her arms round her neck, kissed her, and told her not to cry, that she was going to die; that Miss J. who was then in the house, would be a sister to her, and love her as she herself did. She then called her younger brother, kissed him, and told him to read his Bible. She then called her elder brother (younger than herself), and said, 'Don't cry, I am going to Christ. Kiss me, and love grand-mother as I have, and be always obedient to her. Read your Bible. Keep Jesus in your mind, and you will be as happy as

I am at present.' So saying, she kissed him, and repeated the following lines:

'For me my elder brethren stay,
And Angels beck on me away,
And Jesus bids me come.'

She then told her brother, that he must sing this Hymn and read a chapter to her that evening, after the Doctor was gone.

She was very anxious for her brother Robert's future welfare; he having been brought up with her under Mrs. G.'s care from their infancy; and told some of their friends to look after and love him as they had loved her. She spoke with great propriety to almost all around, putting every one into tears. While she was thus giving a word of exhortation to her brothers and others, Mrs. G. who was at that time in the adjoining room, drew near, when Maria said to her, 'I am not going to die now, (that was ten days before her death,) but I shall linger and die by degrees. But don't cry. You will follow me soon.' On her grand-mother observing, she could not but mourn, she replied, 'Yes, but we should not mourn as those who have no hope.' She then told me and a friend standing near to comfort her grand-mother.

The next day, being the last Saturday but one before her death, she asked her step-mother to sing that Hymn—

'When I can read my title clear,
To mansions in the skies;'

and

'Jesus, I love thy charming name.'

About three days before her death, her father asked her if she was willing to die. She replied, 'Yes, Papa, I am quite willing, I have not the least fear. I know I shall be happy.'

The day before her death, in reply to Mrs. G.'s question, she said, that the promises all crowded upon her mind; and then, speaking to herself, said, 'Lord! how long?'

On one occasion, seeing her grand-mother in tears, she said, 'Why do you cry?' Mrs. G. replied, 'To see her in such pain, and suffering so much. Maria then said, 'Jesus can make a dying pillow sweet.' Mrs. G. observed, 'Then you find it so; on which Maria replied in the affirmative. She did indeed appear in body to suffer much; but her long continued sickness

she seemed to bear with great patience and fortitude.

Last Sabbath night, a little before twelve o'clock, she seemed to be in a dying state. Mrs. G. then said, Do you find Jesus precious? The natural answer to such a question, if I may so say, when a person could hardly speak, would be, Yes; but in the hour of death, (how do I say? nay, it was in the very moment of death,) she replied, "Jesus my life, my love, (and looking up to Heaven, she added,) my all," and immediately, without a sigh, groan, or struggle, expired.

I have read of happy deaths, but reading and seeing are two different things. Who could have told Maria, that Jesus would make a dying pillow sweet? She might have been told so, but could only know it from experience. Who could have taken away the fear of death, and told her she should be happy? Would it not appear, under all the circumstances of the case, that she was during her sickness greatly taught of God? She was indeed a tender, lovely flower, and now, no doubt, flourishes where all the plants of glory bloom.

June 15th, 1833.

J. G.

Poetry.

For the Calcutta Christian Observer.

THE PROPHET JONAH.

Through mighty Nineveh
Behold the Prophet go :
His weeds of sackcloth grey,
His words, the words of woe :—
" Woe to the minaret !
" Woe to the tow'r and hall !
" Ere forty suns are set
" Proud Nineveh shall fall."

The palace walls are high—
Ten thousand guards are round ;
Yet pierc'd that wailing cry
The inmost chamber's bound.
The Monarch in his pride
Wax'd pale upon his throne—
He turn'd to every side,
But comforter was none.

His pomp he straight laid down,
He bow'd before the Lord ;
His head with ashes strewn,
Remission he implor'd.
His subjects with him wove
The penitential pray'r —
" Unworthy of thy love,
" Yet spare, Jehovah, spare."

Then ceas'd the Lord to frown—
The Prophet's task was o'er :
Peace beam'd benignly down
Where menac'd wrath before.
The Seer it pleas'd not now
Jehovah should relent ;
Gloom gather'd on his brow—
He murmur'd discontent :—

" Oh ! why should Justice fail
" Her insults to avenge ?
" Or why th' Immutable
" His purpose lightly change ?
" God's nerveless arm and aim
" The ungodly will defy ;
" And peal the false Seer's name
" In laughter to the sky."

Indignant at the thought
The city's dust he spurn'd : .
Without the walls a spot
Of shade his eye discern'd ;
Then laid him down—the Lord
Forgave his phrenzied grief ;
And o'er him raised a gourd,
Most fair in fruit and leaf.
With morn the east wind blew—
Decay was at its core ;
The day was still but new—
The gourd's brief life was o'er.
Uncheck'd the sunbeam's fire—
Unscreen'd the Prophet's head—
"Twixt mingled grief and ire,
" "Twere better die," he said.
" Frail mortal ! proud as frail,"
Thus spake th' eternal King ;
" Shalt thou a weed bewail
" Insensate, worthless thing ?
" And shall not God, the Lord,
" Th' immortal myriads spare
" Who contritely implor'd
" His grace with tears and pray'r ?"
" That gourd no dew of thine,
" No glowing sunbeam fed ;
" To bid it spring was mine,
" Or rank it with the dead.
" Work thy capricious will
" With aught that is thine own :
" The task to save or kill
" Jehovah's is alone.
" Were grace to those who spare
" Death to the pitiless,
" Th' unchanging doom, which ne'er
" Admits recal, redress—
" By the stern human creed
" Were God a man like thee—
" Oh, where should be thy mood ?
" Oh, what should be thy plea ?"

T. O. D.

Missionary and Religious Intelligence.**CALCUTTA PRESIDENCY.**

RUTH JATRA, POORNE.

[From a Correspondent.]

THE Ruth Jatra, which is celebrated at Poonne every year, commenced on the 19th of June, with all the uproar and bustle attendant on a Hindoo festival. The Jatra, which usually takes place at the end of June, and sometimes even so late as the middle of July, was this year celebrated unusually early; on account of which, and the probability there was of the rainy season not commencing so soon, it was likely there would be a much larger assembly of people than what took place during the former year. The roads leading to Juggurnath, for some days previous to the Jatra, were thickly strewn with pilgrims, anxious to get a sight of Maha Probbho (Juggurnath). Some were seen moving gently on, riding in native carriages of all descriptions, and others on tattoos of all dimensions, but by far the greater part of these worshippers of the far-famed idol of Poonne were humble pedestrians, of all ages and descriptions, who after many a long cosh through sand and sun were bending their footsteps to what they were taught to consider the presence of Deity, the place of salvation.

At about three o'clock, on the 19th, Juggurnath, Subuddra, and Bulbuddra, the three idols, who were drawn in the cars prepared for their reception, were taken from their habitations. This is a part of the ceremony not much calculated to impress the European beholder with much veneration for this imagined divinity: the noise, the confusion, swearing, shuffling, and sometimes fighting, which usually attend his godship's first appearance for the year, assume the most ludicrous, and at the same time, disgusting appearance that can well be conceived of by the mind of man—any thing but what appears to us to be proper for a religious ceremony. The idols, after being placed upon the raths, remain for a time till towards evening, when an immense multitude of men commence dragging the raths, amidst a horrid din of native music and shouting from the vast concourse of people present. The cars are immense masses of wood, clumsily put together, united by immense ropes for the purpose of drawing. On the sides were carved various figures, supposed to represent different Hindoo deities and different parts of Hindoo Mythology. These were of the most unfinished description, painted over with paint of different colours. The cars are lofty, and in every part crowded by people, apparently of the respectable classes, who consider it no small honour to ride with Juggurnath. Not less than hundreds of these people were thus riding upon each of the raths. The plainness of the lower part of these machines is amply made up by the magnificence of the canopies, which were composed of English broad cloth. Juggurnath's canopy was yellow, and tinselled with gold and silver; that of Bulbuddra was purple and scarlet, each tinselled with gold and silver, but not so splendid as the first. Round the body of the canopies were Indian silks, with various figures.

The ropes by which the whole are drawn are as big as the cables of our ships of war; they are perhaps from a hundred to a hundred and fifty yards in length. The writer only gives a rough guess; for an exact admeasurement in the midst of such an uproar, is seldom thought of by any person. Some thousands of men, of the former caste, are retained for the purpose of drawing these famed divinities in their stately cars, if not to the edification yet much to the amusement of the vast assembled multitudes. These people are rewarded for their pious exertions with pieces of land, rent and taxes free, or at very reduced rates. This was contradicted rather smartly by a Calcutta Journal last year, but for public information it may be now said, that on the spot every one says it is so, and nobody says it is not so. It may therefore be presumed, that the statement stands on some tolerable foundation, notwithstanding the gratuitous denial referred to. How far the close connection of a Christian Government, with the filthy and vile pollutions of Poonne idolatry, is just, or even moral, I shall leave others to judge; the object of these lines is simply to narrate a few of the precious scenes at the Jatra.

Whilst one of the raths was moving slowly along, a stream of people, resembling a current going in an opposite direction, were seen running, each person car-

rying a green bough to meet the other ear, which soon began to follow in the same way. All the idols are taken to a small temple, about a coss distant, where they are taken down, and after remaining nine days, they return again to the greater temple, and are again lodged in the former habitation. Amongst the people, we saw several elephants, surmounted by European ladies and gentlemen. The Hindoos seem much flattered by these attentions of the *sates-het* coming to give their salutes to Juggurnath, and when they are told that this is all curiosity, they say: Why should they often come, if it be not to Puja kurrea, and Durahon kurrea, (to worship and obtain a sight of the image?)

Amongst the multitudes, two European Missionaries and some active assistants were seen at different periods of the Jatra, distributing tracts and the Scriptures, and denouncing idolatry. They as being opposed to the reigning superstition were looked upon with less favourable eyes, and received in many places but a moderate reception. The people usually received the books with much eagerness, but many were remarked making but a sorry use of them. Several were torn up in the presence of the Missionaries with manifest scorn and contempt. It is however to be hoped, that many of these silent messengers of salvation will be read, and that they may be blessed to the readers, is the ardent wish and prayer of him who writes these lines—that instead of Juggurnath, they may worship Him who is the sinner's friend, the hope of salvation. There were but few cases of Cholera, perhaps not more than from fifty to a hundred. The vultures and dogs found but little prey during the first days of the Jatra. It is horribly disgusting to see these filthy creatures gnawing mangled bodies scattered over the sand; it operates powerfully upon the nerves. At the best of times Pooree at the Jatra is a stinking and filthy place, but it is so more or less in proportion to the mortality and number of people present. The writer heard from the Missionaries who were there at the Jatra of 1823, so famous for the destruction of life, that one of the tanks at the entrance of the town was completely stuffed with bodies dead of Cholera; and such was the horrid stench from the putrid carcasses, that it was almost insufferable. The weather during the first four days of this Jatra was dry, which enabled most of the people to leave the town. This is the reason for the diminished number of deaths amongst the pilgrims. Very many of these deluded people will, however, be overtaken by the disease, before they reach home, and many, very many will fall to rise no more, till the solemn hour of judgment shall awake the sleeping nation. The addresses delivered from the cars to an assembly of about 100,000 were represented as the most filthy and polluted, such as none can write or read, whose mind is not earthly, sensual, and devilish. The language is delivered in the presence of the Deity! How debased must a people be, where such language could be delivered with impunity; to say nothing of the religious ceremony—and how liberal or rather how indifferent alike to decency and morality must they be, who can deliberately plead for supporting such an enormous mass of abomination. The pilgrim tax is said to amount this year to about forty or fifty thousand rupes; this, if correctly stated, is a small sum. About the second day of the Jatra, an opulent Hindoo gave 700 rupes for the benefit of those who were waiting at the gate, unable to pay the tax. The number thus waiting and thus admitted was about 10,000, who were in the environs of the town. This munificent gift, well applied, might have been of the greatest use; it will give the man indeed a name amongst his people, and this perhaps was the motive; for of what use could be a sight of these blocks of wood or this visit to a filthy place like Pooree!!!

Rather an interesting looking young Bengalee, speaking good English, who had been four years in the Hindoo College, appeared amongst the people; he seemed anxious to say a word for Juggurnath; he commenced disputing with an Oryah Missionary, and seemed determined to plead for Hindooism, as it was. The manner of the young man was rather suspicious; for upon being pressed to answer the question, whether that idol was the creator of the world, he laughed heartily and ran off. He abused Ram Mohun Roy, and praised Mr. DeRosier; he said that he had read the Bible and other English books; he appeared to be far gone in infidelity, but what he was it is not easy to say; this is certain, he was not much the better, for what he had learnt at College. May this idolatry soon have an end, and here in this place of pollution may His name and worship be acknowledged, "who gave himself for us, to redeem from all iniquity, and to purify unto himself a peculiar people zealous of good works."

BOMBAY PRESIDENCY.

REPORT OF THE COMMITTEE OF THE BOMBAY SEAMAN'S FRIEND ASSOCIATION, FOR THE YEAR 1832.

The Committee rejoice to state that the attendance of the officers and men belonging to the Indian Navy, at Divine worship in the Floating Church, continues to be considerable, and that latterly there has been a small increase in the number of seamen who form the crews of Free Traders visiting the Port of Bombay.

A European, engaged by the Committee, boards every vessel on her entering the port, and offers to send boats every Sunday at the expense of the Society, for the conveyance of the crew to Church. The offer is, however, too often disregarded, though kindly received, and the practice of giving the men leave to go on shore on Sabbath, and of discharging and taking in cargo on that sacred day, continues to be (with a few Christian and honourable exceptions) the greatest hindrance to the labours of the Society.

Twenty-one vessels arriving from Great Britain and the United States have been visited in the harbour during the past year by members of the Committee, twenty-one of which were furnished with one of the Society's lending Libraries, and 17 Bibles were sold to Seamen on board, beside a few others from a Box kept in the Floating Church, for that purpose. The reception given by the officers and crew of the vessels visited, has uniformly been polite and satisfactory.

A few of the Society's printed Addresses are delivered personally to the Boatswain or other petty officers, for distribution among the men, and a notice is given, that a Reading Library is placed on board by the Association, for their use, with the permission of the Captain. The Committee are encouraged to hope that these Libraries have been beneficial to many of the seamen, and they have much pleasure in inserting the following testimony extracted from a private note from the Captain of a vessel lately in the harbour:—"The box of Books afforded the ship's company much instruction and amusement. I used to distribute them every Sabbath after Church to all who felt disposed, and very few indeed were those who did not apply for them. I think they are of great service on board."

The contents of one of the Society's Book-cases is appended; and as the cost of such (the Books included) averages scarcely 20 Rupees, the Committee are inclined to hope there can be but one opinion as to the usefulness of increasing their lending Libraries, which they earnestly trust they shall be enabled to do, to a considerable extent, in the course of the ensuing year.

The Committee return their sincere thanks to the Friends of the Society who have contributed to their funds. An acknowledgment of various sums received in 1832 being made in a statement of the receipts and expenditure subjoined to this report, they beg also to acknowledge a handsome donation of Religious Books, suitable for their lending Libraries, from Rev. J. Wilson and Rev. C. Stour, and Captain Mollesworth, as well as fifty Bibles in the French language from the Edinburgh Bible Society.

As the balance in the Treasurer's hands is reduced to Rs. 343 1 50, the greater part of which has since been paid for Books for the lending Libraries received from England, and the Committee have authorized the Rev. D. O. Allen to send from America a further supply, to the extent of 3 or 400 Rupees, of such Books as are published at a cheap rate in America, and a balance is still due to the Merchant Seamen's Bible Society in London, further donations are respectfully solicited.

In conclusion, the Committee would remark, that although the sale of Scriptures to the Seamen has been small, and the attendance at Divine Worship below their hopes, yet the willing reception of the Libraries, and the character of the Books, encourage them to believe, that the Word of Eternal Life, which it is the aim of the Association to impart, has been received by many through the instrumentality of the Society; and they solicit the earnest prayers of all its friends to that God who can alone crown their efforts with future and enlarged success.

SCOTCH MISSION, BOMBAY.

The following account of the operations of the Scotch Mission in the Bombay Presidency, extracted from the *Oriental Spectator*, will be read with interest by all concerned in the salvation of the Heathen.

REPORT OF THE BOMBAY STATION OF THE SCOTTISH MISSION FOR 1832.

The following extracts are from a letter addressed by Mr. Wilson to Mr. Laurie, the Secretary of the Auxiliary Society in Bombay.

In discharging the duties of my office, I endeavour, as far as circumstances will permit, to direct my attention to all classes of the native community; and Hindûs, Mussulmâns, Pâris, Jains, Jews, Roman Catholics, and Converts, share in my Ministry. I address them both at stated places and times, and at occasional and varied meetings,

and it, has been instituted. It is conducted under my own eye, on the Mission Premises, and is taught by a Hindé and an Indo Briton. I anticipate much good from it. It is attended by a considerable number of respectable young men, and it is to be hoped that, conducted on Christian principles, it will exercise a happy influence over them.

Five Female Schools have lately been united and formed into a Central School by Mrs. Wilam. She expects that this arrangement will promote the greater efficiency of the mission. The children are under a more direct Christian control than formerly, and the time which was devoted to their separate visitation is now more advantageously employed in promoting discipline and communicating instruction. Difficulties have been experienced, but it is hoped that they will diminish.

The Second School on the Mission Premises is supported by local contributions raised by a Committee of Ladies, who kindly take the management of it. It is devoted to Destitute Native Girls, who are supported by Christian bounty; and it promises to be useful in redeeming some of them from misery and destruction.

Some of the Native Gentlemen, who have seen the Girls of the different Schools go through their exercises, have expressed their approbation.

Connected with the English School, a Library of useful and entertaining Books, in religion, science, and history, is in the course of being formed. There are 15 native subscribers to it at present, who eagerly peruse many of its volumes. Most of them are in the habit of meeting with a few friends for conference on Geography, Astronomy, &c. They profit more by this mode of instruction at present, than by formal lectures. The Lithographic press of the Mission is now in Bombay. Editions of the following works have been printed at it since its arrival from Hurree.

500 Extracts from Tracts,	36 pages.
500 Translation of English Instructor, No. I.	35 "
500 Translation of English Instructor, No. II.	150 "
2,000 Elementary Catechism,	33 "
1,000 Bombay School Collection, Part 1st.	40 "

The Elementary Catechism, was lately transferred by me to the Tract Society, and the edition here mentioned is published at the expense of that institution.

During a part of the past year, I laboured under very considerable indisposition; and with a view to the improvement of my health, and the general proclamation of the Gospel, I set out in the beginning of November last on a long tour. I was joined at Poona by Mr. Mitchell, to whom I was indebted for valuable aid during the monsoon. We have enjoyed many precious opportunities of preaching, and circulating portions of the Scriptures, and tracts, in many towns and villages, in the territories of the Honourable Company, Bhundin, Holker, and the Nimn. Amongst other places, we have visited and laboured in Poona, Alandi, where there is the principal shrine of the god Jannaba, Ahmedabad N. W. of Godnadh, Parner, Wamburi, Jangnam, Sonai, Hirara, Prawara, Hingam, Toka, Shapur, Ellora, Rosa, Aurungabad, Jilgaum, Jalad, Puthan, Ahmednagar, &c. &c. At several of these places unusual attention was excited; and we trust, that, by the divine blessing, the knowledge which has been communicated may prove a rich blessing to its possessors.

REPORT OF THE HURREE STATION OF THE SCOTTISH MISSION.

Mr. Mitchell commences the report of the Konkan Mission by noticing the death of his excellent and much lamented partner, and the departure of Mr. Cooper, to Scotland.

By these distressing occurrences, he observes, I am left a solitary individual in the Mission. May the Lord send help out of Zion, and raise up in His own good time, a multitude of labourers!

Preaching.—The illness of Mr. Cooper, and the care of my motherless children, he observes, were a great barrier to my labours during the first six months of the year. I could seldom go from Hurree except to attend to the monthly examination of the Schools, from which I was under the necessity of returning as soon as possible. I indeed made one tour for preaching the word of life as far as Chipla. At that place and Parashuram I spent a few days, and circulated upwards of a thousand books and tracts. Had it not been for the great kindness of Mrs. Malcolm, Mr. Cooper's mother-in-law, who on these occasions took all my children under her care, and who constantly had my youngest child and her nurse with her, I could not even have accomplished what I did. I would have been under the necessity of abandoning all the Schools except two or three in the neighbourhood of Hurree, and of preaching in that, and the immediately surrounding villages only. The Schools were, however, in the hope of Mr. Cooper's recovery all kept up, and the Gospel was on occasion of their visitation

preached in most of what was reckoned the Hurnee district. I had also the pleasure of being able to preach in English once a fortnight at Dhâpoll, there being now no chaplain at that station, which I have continued to do when at home up to the present time. I have also during the year last, when at Hurnee, worship in English twice a day on Sabbath, and when at Dhâpoll once a day, for each of the men and officers of the European invalids at the station as are inclined to attend. During the year when I have been able to attend to them, the inmates of the Hurnee Poor's Asylum have had the Scriptures daily read and expounded to them.

On Mr. Cooper's leaving Hurnee, I accompanied him to Bombay, with my children, in order to make arrangements for their being sent home to my relations in Scotland by this, to them, most desirable opportunity. After they had sailed, when I should have otherwise returned to the Konkan, I was requested by the Corresponding Committee to remain for some time in Bombay to aid Mr. Wilson, who was then unable to attend to the various duties of the Mission in that city on account of indisposition. I consequently remained there till about the middle of September, engaged in the various departments of Missionary duty. I had far greater opportunities of preaching to the natives than I could possibly have had in the Konkan, during that period of the S. W. monsoon; the violence of the rains would have shut me up almost entirely in Hurnee, where the population is small, and not at all inclined to attend to religious matters. In fact, in the Konkan, unless a missionary is in circumstances that permit him to move about from village to village, he can be of very little use. He is in a great measure lost to the cause in which he is engaged. Small villages are evidently not the situations that should be selected by Missionary Societies in order to commence operations in a country like this—there are a thousand means of usefulness enjoyed in large cities not there possessed.

I then returned to the Konkan, and was again engaged in visiting the Schools and preaching, as formerly mentioned, till about the beginning of October, when I returned to Bombay for a short time, and among other duties, preached the Annual Sermon for the Auxiliary Society.

After having again examined the Schools in the Konkan, I joined Mr. Wilson at Poona on the 17th November, in order to unite with him in a preaching tour in the Deccan, and which is not yet completed. We first attended a jatra at Alandi, where we met with large audiences, and distributed a considerable number of books. From thence we proceeded leisurely towards Aurangabad, preaching the Gospel in a district of country very populous, and not formerly visited by any missionary. Our reception and audiences were on the whole very encouraging. From Aurangabad, we proceeded to Junnar, where we also preached the Word and distributed books. We have already circulated on this tour about seven thousand tracts and portions of Scripture.

Schools.—The ten (10) Schools connected with the Mission are now in the following places :—

2 in	Hurnee.
2 "	Kolahi.
1 "	Anjarlen.
1 "	Murad.
1 "	Jalgaum.
1 "	Dhâpoll.
1 "	Gumoa.
1 "	Baraundi.

It would be desirable to have these schools, or any schools that may be kept up in the Konkan, speedily put under a more vigorous system of oversight and inspection than I as a Missionary am able to keep up, as one and all of the teachers, except one Portuguese, are still addicted to idolatry, and are in short professed Hindûs.

Printing.—The lithographic press belonging to the Society was removed to Bombay in the month of May last, as it was conceived that it could be employed there to a much greater advantage. Before its removal there had been printed at it,

3,000 of the Elementary Catechism.

2,000 of the Great Iniquity.

2,000 of the Inquiry concerning the True Way.

The last two are among the publications of the Bombay Tract Society, but as we could not obtain supplies of them, as that Society was not in a condition to print them for us, and as our own press was unemployed, we threw off the above numbers at the expense of the Mission, the paper being supplied by the Tract Society.

Converts.—There have been no admissions into the Church from among the heathen during the year. One Hindû and Portuguese, however, have been for some time past applying for admission into the Christian Society, and have consequently been taken under particular instruction, and it is hoped that at no distant period their wish may be complied with. A child of one of the native members, admitted to the Church by Mr. Stevenson at Poona last year, was baptized by me on this tour. He is in the sur-

vice of a gentleman at Janina, who speaks well of his character. He is in the habit of reading the Scriptures, and performing other parts of worship, on Sabbath, in a meeting of five or six individuals, professed Christians, from the southern parts of India—one of these individuals, who is a Hindé, applied to us for baptism, but as we were not satisfied with his attainments, we could not receive him.

Asylum.—There have been, during the year, about fifty individuals in this institution, who have been fed, clothed, and regularly instructed in Christianity. Many of them have acquired a considerable knowledge of its truths. They are all aged or diseased persons, except a few children, who are there on account of their parents, and who attend one of the Society's Schools in Hurree. The Asylum, though under the care of the Mission, is not at all supported from its funds, but from contributions for that express purpose from friends of the cause.

REPORT OF THE POONA STATION OF THE SCOTTISH MISSION.

In giving you the Report of the Poona Station, for the year that has closed, writes Mr. Nesbit, I naturally advert, in the first place, to the departure of Mr. Stevenson for Calcutta in the beginning of October. He had suffered so long from a disordered state of the liver, that a few months' coasting was thought indispensable towards an effectual restoration of health.

His departure has obliged me considerably to abridge the operations formerly conducted at the station. The Tuesday evening lecture has been discontinued, together with one English, and one Maráthi service on the Sabbath. I have still two services in English, and one in Maráthi, on that day, and continue to give the usual lecture on Thursday evening.

During the former part of the year, Mr. Stevenson and I were accustomed daily to preach the Gospel to the *Heathen* and *Muhammedan* population, and distribute tracts among them, either in the city of Poona, itself, or in the large native town connected with the British cantonments. Besides the daily instruction of our servants, we visited the Camp Asylum twice, and the City Asylum once a week. Owing to indisposition and other circumstances, this part of our operations has not been regularly attended to since the month of July or August.

A native woman, who afterwards became the wife of a European soldier, was introduced by Mr. Stevenson into the church by baptism. Other women, who had received instruction from him, were baptized by the chaplain of the station.

None of the converts have, as far as I know, exhibited a conduct that betrays their profession; and some of them, I am happy to say, distinctly "adore the doctrine of God their Saviour."

A few *East Indians* continue to attend my ministrations on Sabbath, and on the evening of Thursday. Those of them, who are members of our church, appear to walk as becomes their profession. The general desire to hear the Gospel, which was manifested by this class of professing Christians some time ago, seems now to be quenched.

Among the *European soldiers*, on the other hand, a considerable awakening has lately taken place. In the months of November and December, I was visited by several new inquirers. Two were admitted to the Lord's Supper, which was administered on the 11th of the former month, and almost all the rest I had an difficulty in recognizing as members of the church. The greater part of these men appear to have been wrung to a consideration of their personal salvation by the silent suggestions of the Spirit, not while they were reading or hearing the truth, but while they were carelessly following their usual employment, or eagerly pursuing their sinful practices.

Of *Europeans of the higher classes*, who have attended Mr. Stevenson's ministrations and my own, some, it is believed, have derived from them essential and lasting benefit. The number of those admitted to the enjoyment of the full privileges of the church is gradually increasing.

The circumstances of the Mission Church at Poona seemed to my brethren and myself to require the formation of a regular Session for the duties connected with it. Lieut. H. Shortreed and David A. Eisdale, Esq. therefore, were ordained to the office of the ruling Elder, on Sabbath, the 26th of November, according to the rules and forms of the Church of Scotland.

In addition to more regular operations, several tours have been performed in the course of the year.

The most remarkable of these was one which Mr. Stevenson and myself made to *Mohigum* in the months of January and February. We took Ahmednuggur, and several other important towns and villages in our way, and had daily opportunities of preaching the Gospel to large assemblies of natives, and distributing among them portions of

* This fact is illustrative of the riches and sovereignty of Divine Grace; but it forms no argument whatever for indulging in sin or delaying repentance. Tim. i. 19-20.

Scripture and valuable tracts. Our tour occupied five weeks; and on three of the Sabbaths we were absent from Poona, we were happy to enjoy favourable opportunities of preaching the Gospel to our own countrymen.

In the end of April I visited *Khandala*, where Mr. Wilson had come for the benefit of his health. I resided there nearly a month, and enjoyed many opportunities of preaching the Gospel to the inhabitants of that village and of those in the neighbourhood.

I have just finished a tour to *Akalot*, which I commenced in the beginning of December. It presents the same general character as the one made to *Malignam*. Mr. Stevenson had followed the same route in his itinerant labours nearly two years before. The people could scarcely believe that there was another man in the world possessing the same character, and pursuing the same work as he. Most of them, therefore, set it down as indisputable, that their former and present visitant were one and the same person. I discovered the traces of my predecessor in various ways. While I was discoursing of the need in which we stand of a Saviour, and of the character and work of the Saviour that we needed, some of my audience would whisper to each other—"He's speaking of Jesus Christ." On trying whether some of the boys could read the books I was about to give them, I found that they could not only read, but almost repeat them. While I have been engaged in the distribution of tracts, one of the surrounding company has cried out—"Let me have the *Vetal Panchvishi*, or *Panchapakhyan*, or *Vidar Nati*, but I don't want any of those books that speak of nothing but Jesus Christ." As my stanzas were shorter than those of Mr. Stevenson, I had many opportunities of preaching the Gospel where the sound of it had never before been heard. The people in general listened with interest, and with apparent joy and admiration.

The Brahmins were eager to possess themselves of a tract entitled—"The contents of the *Bhagavat Gita*;"—and, as a proficiency in Sanskrit was made a condition on which they were to receive it, they were forward to repeat, if not to explain, to me as many verses as possible.

When at *Akalot* I had an interview with the young Raja, and conversed with him a considerable time in *Murthi*. He is a promising boy; and under good management, may grow up to be a blessing to his subjects, and to his countrymen at large. He seems to know the dignity of truth, and to be aware by whom it is observed, and by whom it is not. He made some remarks on this subject in the course of conversation, which must have been sufficiently galling to many that heard him.

There have been for some time six schools under the superintendence of the Mission at this station. One of these is supported by private liberality; the rest are kept up at the expense of the Society. In one of these schools the boys and girls seem to be equally divided, and in one or two others a few girls occasionally attend.

Mr. Stevenson had for some time an English School in the Mission House taught by a pious Serjeant named Marshall, connected with the Wesleyan Communion.

Mr. Stevenson, in connexion with some Christian friends, set on foot another English School in Poona, in the month of September. The highest class was taught by himself, and read the New Testament with him, the middle classes were taught by a Native Christian, and read elementary books, replete with religious instruction; and the first classes were instructed by Serjeant Marshall in the lowest rudiments of the language.

One or two friends united with me in keeping up the school, till the removal of one and all of us from Poona, about the middle of December, left it to the sole assisted superintendence of an East Indian, who had kindly volunteered his services.

The native girls, who attend our school, were under the superintendence of Mrs. Stevenson, before her departure for Calcutta, and several boys and girls, children of British soldiers, formed a class of Sabbath Evening Scholars, to whose religious education she devoted a part of her time. They now enjoy the instructions of another pious lady residing in Poona.

SIAM AND CHINA.

JOURNAL OF A RESIDENCE IN SIAM, AND OF A VOYAGE ALONG THE COAST OF CHINA TO MANTCHOU TARTARY, BY THE REV. CHARLES GUTELAFF.

(Continued from page 147.)

Our sailors were natives of this (Sookab) district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of Sookab, but had to anchor in the harbour of Nau-son (or Namoh), whilst passage boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for, is rice; their domestic accounts are regulated by the quantity of rice consumed; their meals, according to the number of bowls of it boiled, and their exertions, according to the quantity wanted. Every substitute for this delicious food is considered mongro, and indicative of the greatest wretchedness. When they

* This work is sold at eight annas, stitched.

cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat thus, and finding me slow to give them an answer, they exclaimed, "O, the sterile regions of barbarians, which produce not the necessities of life! Strange, that the inhabitants have not, long ago, died of hunger!" I endeavoured to show them that we had substitutes for rice, which were equal if not superior to it. Not all to no purpose; and they still maintained, that it is only rice which can properly sustain the life of a human being.

When most of the sailors had left the junk, I was led to reflect on their miserable condition. Almost entirely destitute of clothes and money, they return home, and in a few days hurry away, again to encounter new dangers, and new perils. But, however wretched their present condition may be, their prospects for eternity are far more deplorable. He repudiates in this life, they tremble to enter into eternity, of which they have very confused ideas. They defy God, who rules over the seas, they curse their parents who gave them life; they are enemies to each other, and seem entirely regardless of the future; they glory in their shame, and do not startle when convicted of being the servants of Satan.

It was the 17th of July, when we anchored in the harbour of Namoh. The island from which this harbour takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. $36^{\circ} 35' N$, long. $116^{\circ} 39' E$. It is a military station; it has a fort, and is a place of considerable trade, which is carried on between the people of Fuhkeen and Canton. The harbour is spacious and deep, but the entrance is difficult and dangerous.

The entrance of the Soukah river is very shallow; but numerous small craft, principally from Ting-hae, are seen here. The duties, as well as the permit to enter the river, are very high, but the people know how to elude the mandarins, as the mandarins do, the Emperor. Ting-hae is a large place, tolerably well built, and inhabited, principally, by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means, to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint, and the disgusting scenes which ensued might well have entitled our vessel to the name of Sodom. Parents prostituted their daughters; husbands, their wives, brothers, their sisters,—and thus they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, stupified by carnality, seemed willing to give up sight and every thing they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they became a prey to reckless remorse, and gloomy despair. As their vicious partners were opium smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided, and the retailers of these articles, were soon present to lend a helping hand. Thus all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to re-emburse their loss, either by deceit or force. Observing my trunks well secured it was surmised by the sailors, that they contained silver and gold, and a conspiracy was formed to creave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favour of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were opium smokers, the leader was an old sailor, and nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without creaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded. Some individuals willingly followed my advice. A young man, who had repeatedly heard the Gospel, and anxiously inquired about his eternal destiny, was reclaimed, and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very numerous, they generally thought me to be a pilot or mate, and behaved very politely. In the long conversations I held with them, they seemed attentive, and not entirely ignorant of the doctrine of Christianity; and they frequently asked as a proof of its power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away every thing around him. To these visitors I dis-

tributed the word of life; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates, whom, as he himself was hastening to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavour to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order;—his vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to themselves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy, and strong, and able to work, they complained of want of employment, and scarcity of the means of subsistence*. Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbour. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for further expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms; but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbour in company with us.

On July 30th, we passed Amoy, the principal emporium of Fuhkeen province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail, with joy, any opportunity of opening a trade with Europeans, and would doubtless, improve upon that of Canton.

(To be Continued.)

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

JULY.

MARRIAGES

8. At Khatteley Factory, Kishnagur, Theophilus Lloyd, Esq. of Dovracle, Commercilly, to Miss Catherine Anne, daughter of G. Boyd, Esq. of Khatteley, Kishnagur.

15. Lieut. F. Seaton, 66th Regt. N. I. to Eliza, second daughter of Capt. D. Ross, Marine Surveyor General.

JUNE.

BIRTHS.

20. The lady of R. Barlow, Esq. of a son.

— At Barruh Factory, Tirhoot, Mrs. W. Hickey, of a daughter.

JULY.

1. At the Mint House, Benares, the lady of R. Hugh Saell, Esq. C. S. of a son and heir.

— The lady of Leonard Morse Cooper, Esq. Capt. 11th Light Dragoons, of a daughter.

8. The lady of Capt. W. B. Girdlestone, 46th Regt. N. I. of a son.

9. Mrs. S. G. Ayiet, of a son and heir.

11. Lady Russel, widow of the late Chief Justice of Bengal, of a daughter.

12. The lady of W. Thompson, Esq. of a son.

16. At Soorah, the wife of James Black, of the Pilot Service, of a daughter.

18. Mrs. H. Smith, of a son still-born.

— Mrs. Moffat, wife of Mr. J. Moffat, Asst. H. C. Mint, of a son.

21. Mrs. Henderson, of a daughter.

28. The lady of the Rev. James Hill, Union Chapel, of a daughter.

* In the department of the Chow-chow-foo, to which these remarks apply, as also in the neighbouring province of Fuhkeen, and in the adjoining department of Hwuy-chow-foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of peasants also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

JUNE.

DEATHS.

22. At Gornuckpore Parsonage, Thos. Edwin, infant son of the Rev. M. Wilkinson.
 24. At Cawnpore, Susan, the infant daughter of Capt. G. J. Bower, H. M. 40th Regt., aged 5 months and 27 days.
 26. Captain Hugh MacLatchee, H. M. 95th Regt.
 28. Mrs. Margaret Sophia Reid, relict of the late Capt. Hugh Athine Reid, of the country service, aged 59 years.
 — At Delhi, Charles Houdder, Conductor of Ordnance.

JULY.

2. At Mirzapore, the infant daughter of Lieut. Col. W. W. Davis, aged 17 days.
 — At Chirrapoonjee, Capt. J. S. Pitts, Bengal European Regiment, aged 38 years.
 4. At Sultanpore, Benares, Lieut. Edmund Stuart, H. M. 44th Regt.
 7. At Ghaseepore, Lieut.-Col. Henry Hantry, of the 3rd Regt. of Light Cavalry.
 9. At Ghaseepore, Charlotte, wife of Lieut. Martin, H. M. 38th Regiment, aged 24 years.
 10. At Benares, W. A. Brooke, Esq. Senior Member of the Bengal Civil Service, Agent to the Governor General, &c.
 11. At Bogwoogolah, Georgiana Caroline Adelaide, infant daughter of Mr. and Mrs. Charles Rose, aged 14 months.
 14. Miss Mary MacArthur, aged 22 years.

Shipping Intelligence.

JUNE.

ARRIVALS.

26. *Leda*, (Bark,) George Robb, from Cape of Good Hope 28rd April, and Madras 18th June.
Passenger :—Mrs. Robb.
 27. *Agnes*, (Bark,) J. Thomas, from Port Jackson 17th Feb., Java and Singapore no date, and Penang 5th June.
Passengers from Sydney :—Mr. R. H. Scott, late Commander of the Schooner *Byron*; Mr. W. Green, 1st Officer of ditto; Mr. T. Fisher, Mariner. *From Penang* :—Sear. Fr. Jozé and Rebeiro De Carvello, Catholic Missionary.
 28. *America*, (Amr.) A. Eldridge, from Boston 27th March.
 — *Buckinghamshire*, (H. C. S.) C. Shea, from London, (no date).
Passengers :—Mrs. C. Fullerton, Mrs. C. Learmouth, Mrs. J. McKillop, and Mrs. C. Gibbons; Misses Fullerton, Eliza Learmouth, A. F. Woollet, Eliza Gibbons, S. Dawson, and Eleanor McKillop; Jno. Fullerton, Esq. Geo. McKillop, Esq.; Capt. Gibbons, H. M. 46th Regt. Mr. D. Gibbons, Mr. Thomas Vokes, Mr. E. Vokes, Mr. C. J. Birch, Free Merchants, and Master J. McKillop.
 — Allerton, E. Gill, from Liverpool 21st February.
 — William, (Bark,) Hamley, from Greenock 13th do.
Passengers :—Mrs. Erskin and child, Mr. Wm. McNaught, and R. Erskin, Engineers.
 28. *Patriot King*, J. Clarke, from Liverpool 17th March.
 29. *Renown*, G. MacLeod, from Greenock 16th February.
 30. *Gentoo*, (Bark,) J. Black, from do. 28th December and Bombay 7th June.
Passenger from Bombay :—Lieut. R. Lowe.
- JULY.
2. David Clarke, R. Rayne, from Rangoon 8th June.
Passengers :—Mrs. Pittar, P. Pittar, Esq. Merchant, from Singapore; Capt. Tozer and nine Lascars, from Rangoon, Commander and part of the crew of the late Brig *John Foster*, of Calcutta, wrecked to the westward of Rangoon Bar on the 21st ultimo.
 — Exporter, (Bark,) R. Anwyde, from the Mauritius 18th May, Covelong (no date), and Madras 26th June.
Passengers from the Mauritius :—D. McCornish, M. D. Dr. Nash, Assistant Surgeon, Mr. Parker, Cadet, B. I. and Mr. M. Clemart.
 3. *Indian Oak*, E. Worthington, from Covelong 26th June.
 4. Larkins, W. Campbell, from London 20th March and Madras 27th June.
 5. Imogen, J. Richardson, from Liverpool 12th March.
Passengers :—Mrs. Gillet and child.
Orontea, W. Canney, from London 7th January and Ennore 27th June.
Passenger :—Mr. F. S. Mathews, Surgeon, B. C.
 — Arab, (Bark,) J. S. Spaikes, from London 1st Feb., Portsmouth (no date), and Madras 28th June.
Passengers :—Mrs. Hodges and an infant, Mrs. A. Campbell, Miss W. Hodges, Miss E. Walker, Capt. G. W. Hodges, Bengal Cavalry, Surgeon Rec, H. M. 28th Regt.

Rev. J. Campbell, Missionary, Mr. A. Reid, Sub-Conductor, Mr. Ruggier, and Mr. Phoszewski.

Passengers from London :—Mrs. Mary Burnes, Mrs. Julia Edwards, Mrs. Mary Hartshow, Mrs. E. Aitchinson, Mrs. D. Cox, Misses E. C. Carr, Emily J. Carr, L. M. Denys, M. Hannah, E. Sweedland, Sarah Edwards, and L. Edwards; R. Cox, child; W. W. Ford, Esq. and J. G. Burnes, H. C. S.; Capt. J. H. Johnstone, Lieut. H. N. Viga, H. M. 13th Regt.; Mr. R. Edward; Master Money; Messrs. R. Johnson, Mark Jones, W. Tytler, W. Aitchinson, and Thos. Hartshow, Super. Engineers; Messrs. J. Mathews, H. Parks, T. Briant, G. Lepper, W. Sprago, R. Kemp, and J. Cox, Eugn. Drivers.

— Bahamian, J. Pearce, from Liverpool 23rd Feb., and Mauritius 6th June.

Passenger :—G. C. Bourgington.

7. Fifeshire, (Barque,) C. Wilson, from Madras 1st, and Ennore 3rd July.

9. Adelaide, (Bark,) A. Steel, from Moulmein 23rd June.

Passengers :—Mrs. Barnes, Capt. Barnes, H. M. 41st Regt. and Mr. Smith, Mariner.

10. Will Watch, (Bark,) Wm. Barrington, from Singapore 1st, Malacca 3rd, and Penang 16th, June.

Passengers from Singapore :—Mrs. Philips, A. Reid, Esq. B. C. S., R. Chambers, Esq., E. R. Pillmæ, Esq.

11. Ripley, (Brig,) D. Lloyd, from Liverpool 22nd Feb., Madras (no date), and Visagapatam 6th July.

13. Research, (Bark,) Ogilvie, from London 23rd February, Isle of Wight 4th March, and Madras 5th Instant.

Passengers :—Mrs. Donnithorne and two children: Captain Roe and two children, Lieut. Donnithorne, H. M. 44th Regt.; Mr. J. Wolkie, Surgeon; Mr. W. D. Menzies, Free Mariner; Mr. J. Mackintosh, Free Merchant, and Mr. W. G. Chiene.

14. Onyx, (Schooner,) W. Chambers, from London 16th January, Cape of Good Hope 19th May, and Port Louis 14th June.

15. Yare, (Brig,) H. H. Fawcett, from London 30th December, Cape and Isle of France (no date), and Madras 7th July.

Passengers :—Mrs. Fawcett. *From the Isle of France* :—Mr. J. R. Cox.

— Velocifere, A. Rouden, from Bourbon (no date), and Mauritius 31st May.

Passenger :—Mr. J. B. Don.

16. Mercury, (Bark,) C. Bell, from China and Singapore (no date).

17. Maves, (Brig,) W. Sperner, from Akyab 6th July.

— Tapley, Tapley, from Liverpool 9th March.

— Cervantes, (Brig,) R. Hughes, from the Cape of Good Hope 28th May.

Passengers :—Lady D'Oyly, Miss McLeod, and Charles D'Oyly, Civil Service.

19. Judith, (Bark,) W. Ager, from Mauritius 1st June, Madras (no date), and Ennore 12th July.

— Sylph, (Bark,) R. Wallace, from China 28th May, and Singapore 29th June.

Passengers :—A. Robertson, Esq. and J. S. Clarke, Esq.

— Galatea, (Brig,) W. Tyrat, from Bristol 15th January, Cape of Good Hope 18th May, Isle of France 10th June, and Covelong 12th July.

— Virginia, (Bark,) J. Hallock, from Bombay 4th July.

Passengers :—Capt. Whatley and Mr. E. Donnel.

JUNE.

25. Juliana, C. B. Tarbutt, for London.

Passengers :—Madam Holsenbergh and 2 children, Mrs. C. Palmer, Mrs. Sharpe and 2 children, 2 Miss Hoggs, C. Palmer, Esq. Mr. Sharpe, Dr. Wylie, Lieutenants Fether and Grant, 40th Regt. and Lieut. Darvell, N. I.

— Dona Carmelita, C. Gray, for the Mauritius.

— Brougham, (Bark,) J. B. Viles, for ditto.

20. Swallow, (Bark,) W. Adam, for Rangoon.

— Caledonia (do.) A. Symer, for Penang and Singapore.

JULY.

8. Alexander, G. Jones, for the Mauritius.

— Harrison, (F.) F. Bernard, for Marseilles.

10. Lady Hayes, (Bark,) T. Hector, for China.

11. Gaillardon, Wallen, for the Mauritius.

12. Elizabeth, W. Hill, for Liverpool.

17. Pompée, (F. Bark,) A. Mallet, for Bordeaux.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 1833.

Day of the Month.	Temperature read at Noon.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Midnight.					Rain, New Gauge.	Rain, Old Gauge.	
	Observed Height of Barom.	Temp. of the Mercury.	Of the Air.	Of an Eamp. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Eamp. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Eamp. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Eamp. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Eamp. Surface.	Wind. Direction.	Of an Eamp. Surface.	Temp. of the Mercury.	Of the Air.	Of an Eamp. Surface.	Wind. Direction.			
1	30.000	80.4	85.5	84.5	a.	719	80.	85.5	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
2	30.000	80.2	85.3	84.5	a.	720	80.	85.3	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
3	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
4	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
5	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
6	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
7	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
8	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
9	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
10	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
11	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
12	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
13	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
14	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
15	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
16	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
17	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
18	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
19	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
20	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
21	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
22	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
23	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
24	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
25	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
26	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
27	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
28	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
29	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00
30	30.000	80.3	85.4	84.5	a.	720	80.3	85.4	87.5	a.	30.000	80.5	84.5	86.7	a.	30.000	81.4	87.2	89.2	91.5	a.	30.000	80.5	84.3	86.4	a.	30.000	80.4	84.3	86.4	a.	0.00	0.00

THE
CALCUTTA CHRISTIAN OBSERVER.

September, 1833.

I.—*Account of the Temple at Kalee-Ghaut, in the vicinity of Calcutta.*

[With an Engraving of the Temple.]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I beg herewith, agreeably to my promise, to forward to you an account of the temple at Kalee-Ghaut. It is probably known to most of your readers as the principal place of resort for Hindoo worshippers in Bengal. It is situated about three miles to the south of Calcutta, and at a short distance only from Tolly's Nullah. The road leading to it branches off from the Barripore road, immediately at the end of the suburb of Bhowanipore. The approach to the temple is very unlike to what a European visitor would naturally expect: it is mean and filthy in the extreme. The entrance is through a low, ruinous archway, which introduces the visitor into a miserable-looking court-yard, containing a few temples consecrated to Gonesh and Radha Krishno, and a lofty *Oshotto* tree (*Ficus religiosa*), under the shade of which are generally a number of Sunnyasees and Fakeers of different descriptions performing their devotions; though not quite with such a degree of abstraction as to prevent them from wishfully looking up to the passers by, in hope of a mite of their worldly goods.

A second archway, as ill looking as the former, leads to the precincts of the temple, which form a pretty large enclosure. The temple itself is on the north side. It is rather of larger dimensions, both as to height and spaciousness, than most buildings of the sort in Bengal, though not to be compared to even the smallest church or chapel used for Christian worship in Europe. It has two doors, one to the south and the other to the east. Immediately to the south of the temple is a roomy open hall, supported by pillars and of more modern architecture, called *Nath Mondir*. This hall serves to accommodate the worshippers, and especially the Brahmuns employed in reading the *Chundee*, a religious poem containing an account of the wars and triumphs of Kalee. Occasionally,

as I have myself witnessed, a cow or bull takes its place among these holy men, without apparently giving offence to any one present. To the south of the *Nath Mondir*, is the place where the animals are sacrificed. To the east of the temple, is the *Pák-shala*, or kitchen where the food for the use of the goddess is prepared by the wives of the priests. Besides the above buildings, there are within the yard several small temples, chiefly dedicated to *Sheeb*, and belonging to private individuals. The aspect of the whole is any thing but splendid and noble: it is in fact rather mean, and in perfect unison with the system to which it owes its origin.

The idol is a huge black stone, with four arms attached to it, holding in each a weapon of some kind or other. The face is most hideous; the eyes, nose, and mouth, are painted red, and a golden tongue projects nearly half a cubit from the lips. The figure is not complete, and appears above ground only from the middle upwards, or indeed rather less. It is arrayed with every kind of female ornament, bracelets, nose-ring, necklace, &c. and the lower part of the body is covered with a cloth.

The reason, why this place is held so sacred, is because it is one of the *Peet-st'hans*, an account of which holy places, was inserted in your number for July last. The toes of the right foot of *Doorga* fell on this spot, after they had been cut off by Vishnoo at the festival of *Dokkyo*.—Some Hindoos maintain that these toes are buried in the earth under the goddess, whilst others pretend that they are lodged within her holy belly. I am not able to say which of these opinions is most to be credited: in fact this is a point not fully decided among the Brahmuns themselves!

The place where the temple stands, was formerly (as indeed the whole country south of Calcutta) a part of the Sunderbuns, and covered with jungle; but without being then known as the receptacle of such sacred relics. There are several accounts given by the Natives respecting the manner how the holy spot was discovered; I will mention one communicated by an intelligent young Hindoo, who has appeared in your pages under the name of a "Hindoo Spectator." I insert it in his own words.

"It is the prevailing notion of most Hindoos that a certain Brahmun of the name of *Holdar* had a cow which did not yield a single drop of milk, whenever she was allowed to enter the forest by which the place called *Kalce-Ghaut* was then surrounded. In order to discover the cause of this uncommon circumstance, one day he set his cow at liberty, and followed her wherever she went. At last he saw her enter into the deepest recess of the wood, and stand still on a spot which appeared to him to have been illumined with a beam of resplendent light. Amazed at a circumstance so wonderful, he threw himself on the ground, sat cross-legged, closed his eyes, and commenced entreating the gods to disclose this mystery to his benighted understanding. In mercy to his brahmunicipal lineage, the goddess appeared to him in a dream,

and declared to him the absolute propriety of dedicating a temple to herself on that very spot, where he would find her toes buried under ground. Pursuant to this direction he lost no time to erect the said temple, taking care to publish abroad that it was at the express command of the goddess that he had resorted to this step. In a short time that temple became one of the most famous in Bengal."

One is really at a loss which to admire most, the impudent assumption of Holdar, or the blind credulity of those who received his testimony. Be this as it may, the above event occurred about 200 years ago. The temple originally built by Holdar, was, not thirty years ago, much enlarged at the expense of the Shaborno Chowdries, the opulent semindars of Bealah.

The descendants of Holdar, are the proprietors of the temple. They have now increased to 25 or 30 families, who share all the offerings presented to the goddess.—Some heads of families have 2 or 4 days in the month, during which they officiate and are entitled to all that is offered during that period. Others, being the posterity of more prolific progenitors, have had their turns so subdivided, as to be permitted to officiate only 3 or 4 hours a month; yet all are more or less wealthy, and several possess much landed property.

The poorest of these Holdars officiate themselves as priests, and the richest keep a Brahmun in their service at a small monthly salary to perform their duties in lieu of them; but reserving of course all the profits and emoluments of the worship to themselves. Surely it would be no great disparagement to some ecclesiastical establishments in Christendom, if they bore, with regard to this practice, less analogy to the Pagan establishment of Kalee-Ghaut.

Rich Natives take occasionally their own Poorohits (family priests) to present their offerings to Kalee. To this, the Holdars have no objection whatever, as they themselves get, even in this case, all the offerings;—an object, it is much to be feared, they have more at heart to obtain, than the honor of doing duty in the presence of the glorious Kalee.

There are constantly lounging about the temple a set of Brahmun, who may be called *brokers* of the Holdars. These entice parties to present offerings to the goddess, and officiate for them. For their trouble they get from the Holdars a part of the things offered, and from the worshippers a trifling fee, which enables them to live pretty comfortably. These Brahmun brokers, however, it must be acknowledged, are not much respected by their countrymen. It is an understood thing, that when a native of property has once had his offerings presented to Kalee by any one of the Holdars, the latter becomes his regular priest at this shrine, and considers the offerer as his *Jojman* (i. e. customer), and expects he will always, at a future period, manage to come to worship when it is his turn to officiate.

Kalee, it is well known, is the guardian deity of many of the Bengalees, and almost all, rich and poor, are in the habit from time to time to present offerings to the goddess at this temple. Bloody sacrifices are offered daily. He-goats, rama, and buffaloes, are the only animals thus offered. Of the former two kinds, often 100 and seldom less than 50, are sacrificed daily, and from 4 to 8 of the latter. On Saturdays and Mondays, which are days particularly sacred to the goddess, as many as 2 or 300 goats and rama, and 10 to 15 buffaloes, are sacrificed; and at the Shyama festival, otherwise called *Kalee Poojah*, which usually takes place at the end of October, not less than 4 to 500 goats and 50 buffaloes are sacrificed. The place on such occasions is inundated with gore, and any one who entertains the notion that the "mild Hindoos" are so averse to the taking of life and the shedding of blood as nearly to faint at the very sight of the latter, needs only to visit Kalsee-Ghaut to convince himself of the contrary.

The Holdars are entitled to all the animals offered in sacrifice; but when an equivalent in money is given to them, they permit the offerer to take them away. Those not disposed of in this manner, are either eaten by themselves or sold to any applicants, never mind to what caste or religion they may belong. The carcases of buffaloes are sold by the priests to shoe-makers, who eat the flesh and use the skin for the purposes of their trade.

Bloody sacrifices are far from constituting the principal income of the Holdars. The other gifts presented to the goddess are far more lucrative: generally rice, curds, sweetmeats, fruits of all kinds, cloth, gold and silver ornaments, even golden eyes and tongues, &c. are offered by the worshippers, frequently to the amount of some hundreds and thousands of rupees; though usually to a much smaller amount. *Cash* is never given as an offering to the goddess, but only to the priests, in the shape of a fee for their trouble. Persons who have worshipped at Kalsee-Ghaut, are decorated by the priests with a garland of flowers which is put round their necks. Such persons, especially sepoyas, are often met with in Chowringhee-road, and other streets of the metropolis.

The infatuation of the thousands of worshippers who visit this shrine daily, is beyond all comprehension. It is truly amazing to see what a hold this place possesses on the poor deluded Hindoos. No sensible Christian who has witnessed the scenes exhibited there, and is aware of the turpitude and degradation produced on the people by this haunt of superstition and craftiness, can help experiencing the painful feelings which the Apostle Paul mentions to have affected him so much, when he beheld the entire population of Athens "wholly given to idolatry." And he will almost instinctively express the wish, that this temple, and the

whole debasing system of error with which it is connected, may soon crumble into dust, to make room for the blessed and truly ennobling religion of the Redeemer.

Kalee partakes of three meals a day. The first, which may be called her breakfast, is served out to her at about 9 A. M. and composed of *Kidjoree*, a dish prepared with rice and split pease, seasoned with ghee and spices of different kinds. This breakfast is sufficient to satisfy the cravings of 30 or 40 people, who are easily found willing to perform the coarse offices of masticating and digesting this holy food; the goddess being satisfied, as the Hindoos say, with the refined acts of beholding and smelling the repast prepared by her devoted worshippers. At 2 P. M., Kalee's dinner is served up. This consists of boiled rice, with all kinds of curries, curds, milk, sweetmeats, &c. &c. On common occasions, about 100 people are feasted with these provisions. After dinner, the goddess takes a nap for two hours, when the temple is closed, and no one is allowed to disturb her slumbers. Towards evening, the last meal, called *Shitolee*, is served up. It consists of fruits, sweetmeats, &c.; much incense is burned at this time, after which Kalee goes to sleep. The Brahmuns are not quite agreed among themselves whether she dreams occasionally, or whether her sleep is perfectly undisturbed.

Numbers of persons are in the habit of making vows at Kalee-Ghaut whenever they have any desiderata in view: these are usually riches, children, the destruction of enemies, recovery from illness, the gaining of a law-suit in the court, &c. Wealthy people, in order to propitiate the goddess, employ Brahmuns to read the *Chundee* a certain number of times. This act is considered very meritorious. Should, however, the desired object not have been obtained, the blame is laid at the door of the poor Brahmuns, who are accused of having neglected some of the many requisites described in the *Shastras*, as absolutely necessary to render the reading of the *Chundee* beneficial. The young Hindoo alluded to above, mentioned the case of one of his acquaintances, who having instituted an action in the Supreme Court, sent two Brahmuns to Kalee-Ghaut to read the *Chundee*; not doubting that this would secure him a favorable decision from the judges. It however turned out otherwise, and the man took his revenge by lavishing every kind of abuse on the two Brahmuns, whom he accused of not having read the sacred poem as many times as they had engaged to do, and of being thereby the cause of his disappointment.

There are near and about Kalee-Ghaut a great number of shopkeepers, whose business it is to supply the worshippers with the offerings they require. They sell their articles at an exorbitant price, on which account they are detested by all the Hindoos. As a proof of this I may mention, that the whole of that bazar having

been destroyed by fire twice in less than six months, about two years ago, the Natives unanimously forbore sympathy, and expressed themselves satisfied that these accidents were visible tokens of the goddess's displeasure, on account of the cupidity and extortions of these retailers.

The temple of *Nokool Eshwor*, the guardian of the *Peet-af-han* at Kalee-Ghaut, is to the north-east of the great temple. Worshipers at the latter, almost invariably present some trifling offering at this shrine, with a view to secure the full benefit of their worship of the goddess, who is not pleased unless her husband is remembered also.

The late excellent Mr. Ward, of Serampore, in his History of the Hindoos, has a passage on Kalee-Ghaut, which I feel induced to transcribe, as it is likely to catch the eye of some of your readers who may perhaps have the opportunity of discountenancing the evil practices to which it refers.

"The Hindoos, it seems, are not the only persons who worship this black stone. I have received accounts several times, of Europeans or their native mistresses, going to this temple and expending thousands of Rupees in offerings. The Brahmun with whom I wrote this account, declares that when he was a student at Burahya, near Kalee-Ghaut, he several times saw the wives of Europeans come in palanqueens with offerings; though I suppose these ladies were born in India. But the proprietors of the temple, positively assured this Brahmun (as he says), that very frequently *Eunorcan men* presented offerings, soliciting some favour at the hands of the goddess; and that very lately a gentleman in the Hon'ble Company's service!!! who had gained a cause at law, presented thank-offerings to Kalee which cost two or three thousand rupees. I confess that I very reluctantly insert these accounts, because I should hope they mostly originate in wilful misrepresentation on the part of the Brahmuns of the temple, or in mistake. I suppose some *Portuguese* (who also go by the name of *Sahab*) may present offerings and pray to this goddess, hence one source of misinformation: the mistresses of Europeans are supplied with money by their retainers, and hence the worship not unfrequently passes off, with many a triumph over degraded Christianity, as the worship of such a European.

"And many Europeans who go for curiosity to see the temple and the image, INCONSIDERATELY OR WANTONLY give presents to the clamorous and greedy Brahmuns, who proclaim it as an offering to their goddess. Actions even the most innocent (even going to view the image), are construed by these ignorant idolaters into an approval of idolatry. A European who was lately there, to make a drawing of the image, when he departed, gave the officiating Brahmun a gold mohur, and this present was probably enrolled among the gifts to the temple."

As to the foul practices alluded to in the former part of this extract, I would hope for the credit of the European and Christian name, that they do no more exist; and I would on the subject of the latter part, particularly caution visitors to Kalee-Ghaut or any other shrine, never to make presents to the Brahmuns of the temple, as I can from my own observation testify to the truth of Mr. Ward's remarks, and declare, that such presents are inveterate.

ably construed by the priests to be offerings to their god:—and where is the Christian who does not shudder at the idea that he should thus countenance idolatry, and bring a reproach on his own most holy religion?

I could have mentioned several other particulars respecting this celebrated place; but I perceive I have already lengthened my paper far beyond what I at first intended. I will therefore conclude, with a particular request to your Hindoo readers to consider well these words of the Scriptures of truth: "*Confounded be all they that serve graven images, that boast themselves of idols. Our God is in the heavens; he has done whatsoever he pleased. Their idols are silver and gold, the work of mens' hands: they have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not. They that make them, are like unto them: so is every one that trusteth in them.*"

To your Christian readers, I would say: Be zealous for your God, and shew yourselves true Philanthropists by extending as much as your circumstances will permit the knowledge of Christianity—of that divine religion, which alone is able to enlighten men, to pacify their consciences, to change their hearts, to furnish them with strength to subdue their evil passions, to uphold them in affliction, to comfort them in death, and to give them a sure hope of eternal life beyond the grave. And let them not consider their work done until the knowledge of the Lord cover the earth, as the waters cover the sea; and until all, from the least even unto the greatest, shall be holy and happy under the peaceful reign of the King of Righteousness.

L.

II.—*Robert Hall's Views of Authors and Literary Characters.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have recently read, with no common interest, the brief, but very beautiful Memoir of the Rev. ROBERT HALL, late of Bristol, by Dr. Gregory, and the masterly Essay on Mr. Hall's theological character by the celebrated Mr. John Foster. As it is a work which may not, in all probability, come into the hands of many of your readers, I have thought a few extracts from it might not be unacceptable to them. Perhaps you will favour me by giving them a place in some early number of the Calcutta Christian Observer. The present selection will refer chiefly to Mr. Hall's *Views of Authors and Literary Characters*; and should it meet your approbation and the approbation of your numerous readers, a subsequent paper may be occupied with quotations illustrative of Mr.

Hall's own character as a Christian, a preacher, and a writer ; in all which, as far as it can be said of human beings, he seems to have touched the boundary of perfection ; but especially in the two last, where, by all modern orators or writers, he stands unrivalled and alone. His compositions have the beauty of a flowing river, with its depth, force, copiousness, and majesty combined. Never, I should suppose, in the English language were elegance and energy ; perspicuity and profundity ; ease and harmony ; simplicity, sublimity, and variety more happily blended ; at least, it has never fallen to my lot to see them. There are writers whom we read almost entirely for their style ; there are others whose thoughts, however expressed, must command attention : in Mr. Hall the two were united ; the noblest sentiments were clothed in the most appropriate verbal attire ; they were to each other, as the elegant drapery of a classical statue. I have read of examples being so perfect as to produce despondency rather than emulation in the minds of pupils : there is scarcely a page in Mr. Hall's writings which has not this effect on me ; and after perusing a portion of his works previous to composition, for the purpose of tuning my ear to harmony and raising my thoughts in some humble degree to " the height of some great argument," I have laid down my pen in utter despair. But I must proceed to the selections, some of which I have taken from other parts of Mr. Hall's works, and some from *Reminiscences of Mr. Hall*, by Mr. Green.

Mr. Hall, observes Mr. Green, also directed my attention to books suitable for my perusal, in English. Among others which he lent me, were Lord Bacon's *Essays*. After reading the preface, he made comments :—" There, Sir, no man but Lord Bacon could say this :—"As to the Latin edition of these *Essays*, it will last as long as books last." " Why, Sir, it would be the greatest vanity and presumption in any other man to say this of his own work." Then he read the following striking passage from the first *Essay on Truth* :—" It is a pleasure to stand on the shore, and to see ships tossed upon the sea : a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof, below ; but no pleasure is comparable to the standing on the vantage ground of truth, (a hill not to be commanded, and where the air is always clear and serene,) and to see the errors, and wanderings, and mists, and tempests, in the vale below, so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth." He repeated the last sentence ;—" ' Turn upon the poles of truth ! ' How beautiful ! There, Sir, I will lend you that, but remember, you must not keep Lord Bacon more than a fortnight ; for there is scarcely a week in which I do not want to consult or refer to him."

Speaking of Barrow's *Sermons*, the style of which is extremely rugged, Mr. Hall observed, " I have read them, Sir, and am exceedingly pleased with them ; Barrow was a great man. His style is verbose, but the matter excellent." Blair's *Sermons* were then mentioned. " Blair is not to be compared with Barrow, Sir. It is true, that his periods are rounder, and, as compositions, his discourses are more elegant ; they resemble heaps of pe-

“*Masked pebbles*, Sir. Barrow is however the clearest thinker ; his ideas are profound ; they are diamonds stuck in mud, Sir.”

B. “ May I ask, Sir, what writer you would most recommend to a young minister.” H. “ Why Sir, I feel very incompetent to give directions on that head ; I can only say that I have learned far more from John Howe, than from any other author I ever read. There is an astonishing magnificence in his conceptions. He had not the same perception of the beautiful, as of the sublime ; and hence his endless subdivisions.” B. “ That was the fault of his age.” H. “ In part, Sir ; but he has more of it than many of the writers of that period,—than Barrow, for example, who was somewhat earlier. There was, I think, an innate inaptitude in Howe’s mind for discerning minute graces and proprieties, and hence his sentences are often long and cumbersome. Still he was unquestionably the greatest of the Puritan divines.”

After adverting to several of Howe’s works, Mr. H. said, in reference to his ‘*Blessedness of the Righteous* ;’ “ Perhaps, Baxter’s *Saints’ Rest* is fitted to make a deeper impression on the majority of readers. Baxter enforces a particular idea with extraordinary clearness, force, and earnestness. His ‘*Appeals to the Conscience*’ are irresistible ; Howe, again, is distinguished by calmness, self-possession, majesty, and comprehensiveness ; and for my own part, I decidedly prefer him to Baxter. I admire, exceedingly, his ‘*Living Temple*,’ his sermon on the ‘*Redeemer’s Tears*,’ &c. ; but, in my opinion, the best thing he ever wrote is his ‘*Defence of the Sincerity of the Gospel Offer*.’ I refer to the treatise, called the ‘*Reconcilableness of God’s Precedence of the Sins of Man, with his Counsels, Exhortations, and whatever other means he used to prevent them*.’ This I regard as the most profound, the most philosophical, and the most valuable of all Howe’s writings.”

Mr. H. for full sixty years, read Jonathan Edwards’s writings with undiminished pleasure. And of ‘*Chillingworth’s Religion of Protestants*,’ he has often been known to say, “ It is just like reading a novel ;” which indeed, was his usual expression of commendation, with regard to such works, of a dry or abstract nature, as discovered subtilty, depth, or vigour of thought. In this class he placed the works of Jeremy Bentham, for whom he entertained the highest estimation, as an original, profound, and accurate thinker ; observing often, that in the particular province of his speculations, the science of legislation, he had advanced to the limits of reason ; and, that if he were compelled to legislate for the world upon uninspired principles, “ he should take Bentham, and go from state to state with as firm a step as though he walked upon a pavement of adamant.”

“ Of Blackstone’s *Commentaries*,” he says in one of his *Reviews*, “ it would be presumptuous in us to attempt an eulogium, after Sir William Jones has pronounced it to be the most beautiful outline that was ever given of any science. Nothing can exceed the luminous arrangement, the vast comprehension, and, we may venture to add from the best authorities, the legal accuracy of this wonderful performance, which, in style and composition, is distinguished by an unaffected grace, a majestic simplicity, which can only be eclipsed by the splendour of its higher qualities.”

Lord Byron was mentioned—“ I tried to read *Childe Harold*, but could not get on, and gave it up.” “ Have you read the fourth Canto, Sir, which is by far the best ?” “ Oh no Sir, I shall never think of trying.” “ But, Sir, independently of the mere poetry, it must be interesting to contemplate such a remarkable mind as Lord Byron’s.” “ It is well enough, Sir, to have a general acquaintance with such a character ; but I know not why we should take pleasure in minutely investigating deformity.”

* He always recommended those who were likely to be offended with the strangeness of Bentham’s style, to study his principles through the medium of his elegant French commentator, M. Dumont.

"He also read in his family the translation of the Four Gospels, by Campbell, whom he particularly admired, and often recommended, as an accurate translator, and a critic of great acuteness, taste, and judgment."

In a letter to a friend, written in 1823, Mr. Hall writes—

It is quite unnecessary to say that I perused the letters with great admiration and delight. I have always considered the letters of Mr. Cowper as the finest specimen of the epistolary style in our language, and these appear to me of a superior description to the former, possessing as much beauty with more piety and pathos. To an air of inimitable ease and carelessness, they unite a high degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. I have scarcely found a single word which is capable of being exchanged for a better.

Mr. Hall repeatedly referred to Dr. Chalmers, and always in high admiration of his general character. The following are some remarks respecting that extraordinary individual: "Pray Sir, did you ever know any man who had that singular faculty of repetition possessed by Dr. Chalmers? Why, Sir, he often reiterates the same thing ten or twelve times, in the course of a few pages. Even Burke himself had not so much of that peculiarity. His mind resembles that optical instrument lately invented; what do you call it?" B. "You mean, I presume, the Kaleidoscope." H. "Yes, Sir, it is just as if thrown into a Kaleidoscope. Every term presents the object in a new and beautiful form; but the object presented is still the same. Have you not been struck, Sir, with the degree in which Dr. Chalmers possesses this faculty?" "Do you not think, Sir," I replied, "that he has either far too much of this faculty, or that he indulges it to a faulty extent?" H. "Yes Sir, certainly; his mind seems to move on hinges, not on wheels. There is incessant motion, but no progress. When he was at Leicester, he preached a most admirable sermon, on the Necessity of Immediate Repentance; but there were only two ideas in it, and on these his mind revolved as on a pivot."

* The first of the above similes is beautiful, and as a general representation of the Dr.'s preaching style, appropriate. But the others are too unlimited, and apt therefore to convey an erroneous idea of the mental habits of the man. Sure we are that Hall himself would never have allowed the opinion to be published in a form so crude and unmodified. There is an amplitude about the mind of Dr. Chalmers that naturally impels him to overlook minor, and cease at once on the broad relations of things, and trace their grand outlines, and portray their most prominent features. And having grasped them with great power, and set them forth with an amazing exuberance of language and illustration, it were mighty to subtract from the effect produced, did he attempt to descend to details, or topics merely collateral. Partly, therefore, from the original cast of his own splendid mind, and partly from a keen appreciation of the best mode of reaching the hearts and understandings of a popular audience, Dr. Chalmers, as a preacher, has certainly resorted to the plan of repeating the same grand idea as represented in the simile of the Kaleidoscope. But this, instead of being a blemish, is in him real beauty. By introducing many subjects into the body of his discourse, he would communicate more information; by adhering to the plan now described he never fails to produce a deeper and more lasting impression. And, if we greatly mistake not, the production of the latter, while it is certainly the most difficult of accomplishment, ought to be the main design of every preacher. Dr. Chalmers' peculiar plan would no doubt be apt to degenerate into dull monotony in the hands of men whose minds have been cast in a less capacious mould than his. But with himself it is like "the club of Hercules," that never fails of execution. Of this, his unrivalled and undiminished popularity, as a preacher, is an incontestable proof—his popularity, not in a city, or in a province, or amongst a particular denomination, but his popularity throughout a whole kingdom, and amongst all ranks and classes of men, and all denominations of Christians. Princes, nobles, and statesmen have crowded to hear him, and left the house of God astonished and edified. On one occasion, Mr. Canning, no mean judge, unable to resist the flow of eloquence, at length rose up from his seat, and unconsciously uttered aloud, in quaint but emphatic language "The Tartan brats us." Men of learning and of science have been delighted to do him homage. And we know that the poor and the illiterate of the land have hung upon his lips, with admiring ecstasy. Once he

Mr. Hall gives the following opinion of Foster's Essays :

On this account we are highly gratified when we meet with a writer who, to a vein of profound and original thought, together with just views of religion and of morals, joins the talent of recommending his ideas by the grace of imagination and the powers of eloquence. Such a writer we have the happiness of reviewing at present. Mr Foster is probably new to most of our readers ; but if we may judge from the production before us, he cannot long be concealed from the notice and applause of the literary world. In an age of mediocrity, when the writing of books has become almost a mechanical art, and a familiar acquaintance with the best models has diffused taste and diminished genius, it is impossible to peruse an author who displays so great original powers without a degree of surprise. We are ready to inquire by what peculiar felicity he was enabled to desert the trammels of custom, to break the spell by which others feel themselves bound, and to maintain a career so perfectly uncontrolled and independent. A cast of thought, original and sublime, an unlimited command of imagery, a style varied, vigorous, and bold, are some of the distinguishing features of these very singular essays.

For the two last years, Mr. Hall read daily two chapters of Matthew Henry's Commentary ; as he proceeded, he felt increasing interest and plea-

sure. His remarks witnessed a scene which no words can describe.—a whole congregation of at least three thousand souls, in an instant, in the twinkling of an eye, by one wide and sympathetic movement drop down their heads, and shed the tears of subdued and melted spirits, when the orator reached the climax of his description of the vanity of human life.

But not to dwell any longer on this theme, we may here extract some observations by a correspondent of the *Liverpool Courier*, recently received. Not because they are the best which we could furnish, but because they are the latest which we have seen. Several sketches have been published at different times, beyond all comparison superior to that which follows—but this one may have the advantage of novelty.

"The mental luxury enjoyed in hearing a sermon from Dr Chalmers, of which Peter in his letters to his kinfolk speaks so highly, is more than confined to the Fostery Hall. There is grandeur, and beauty, and perspective about the theological lectures of this divine, which require to be felt in order to be understood. And yet, as if aware of the fertility of his mind, and the redundancy of his ideas, there seems a struggle between the natural flow of his thoughts, and the strong desire felt in his own mind, that such may be chastened and amplified, before presented to them whose design in attending his lectures is, or should be, the attainment of knowledge and the acquisition of the best means of communicating it to others. There is an inherent urgency and earnestness combined almost invariably with true genius. This was fully exemplified in the manner of the late lamented Mr Walter Scott, in whose noted humility in carrying his business the change of Dr Chalmers bore a striking relation. But in nothing is the Doctor's dignified modesty so demonstrable as to his conduct to his students. His advice, and sympathy, and labors are generously open to them, and small indeed is the pecuniary remuneration he receives for his labors. We must judge of his arduousness by the goodness of his heart, rather than the quantity of his pupils. From no needy student does he take money, and he has been known to return without upbraiding, the son the student has paid for his own ticket when he subsequently understood that his circumstances could ill afford its application to that purpose. Such is the man on whom, in other directions, the highest offices would have been bestowed, or who might have retained, in union with the university charge, one of the best livings in the church, had he chosen to have become a pluralist. About five minutes after the lecture hour the Doctor hurriedly enters the hall with his paper to his hand, and upon taking his seat, generally on a temporary form, affixed to the bottom of the theological chair, he rises up and pronounces a brief prayer—but what a prayer! how rich in devout feeling! how full of pious eloquence! how different from the last, but yet how apposite to the occasion. Praise to the Supreme Being comes first, for the Book of Revelation, the analogy between natural and revealed religion, for the various chains of proof by which it is fortified, distinct indeed, but meeting together into one glorious whole, and yet fitted for the lively faculties of man. To this succeeds the divine prayer that so many advantages may be well appreciated, and that the divine presence may sanctify his present work. There is in the prayer of Dr Chalmers an embodying of the feelings of his favorite Newton, the lofty ascendency of the philosophy with the still loftier sentiments of the humble Christian. Few things in oration can possibly be grander than when in the midst of a brilliant and masterly lecture the Doctor pauses to expiate something which requires particular consideration. The change from the lofty style common to his compositions, to the familiar colloquial form of instruction, and the resumption, when that is past, of the grand and bold, is striking and delightful. Anxiety to be fully understood, by even the most obtuse intellect, is the great aim of Dr Chalmers. He never rests satisfied till he considers this laudable object accomplished. In the labors of examining his students, the affection, firmness, and impartiality of this excellent man are fully exemplified; he is ever ready to encourage the timid, and soothe the undisciplined; while the earnestness of his very intellectual conversation, and the deep attention he bestows on the whole situation of the man, inform all under his charge that what is necessary should be done, and what is done must be well executed."—*Ed.*

sure, admiring the copiousness, variety, and pious ingenuity of the thoughts; the simplicity, strength, and pregnancy of the expressions. He earnestly recommended this commentary to his daughters; and on hearing the eldest reading, for successive mornings, to the second, he expressed the highest delight. The remainder of the morning until dinner, about three o'clock, was spent in reading some work of learning, or of severe thought. After dinner he generally retired to his study, and if not in so much pain as to prevent it, slept for some time.

Mr. Hall's plan of reading was different from that of Dr. Johnson and some other great men. He generally read regularly through a book, but with great rapidity. Speaking to him one day on the comparative merits of the Rambler and the Spectator, I expressed my preference for the Rambler. "Yes Sir, so do most young persons; but when you arrive at my age you will prefer the Spectator; there is a pomp and swell in the rounded periods of Johnson, but a beauty, simplicity, and true taste in Addison."

At supper-time, Mr. Hall inquired, whether I had heard Mr. Irving, who was then much followed in London? I replied in the affirmative. "Well Sir," said he, "and how did you like him?" I expressed great disappointment, and gave it as my opinion, that his statements were too bold, and his manner declamatory and theatrical. I then instanced the harsh and unfeeling manner in which that gentleman would repeat such solemn words of the Apostle, "*If any man love not the Lord Jesus Christ, let him be anathema maranatha.*" That is very bad taste, Sir," said Mr. Hall; "your account exactly corresponds, however, with the description I have received from several persons, whose judgments I respect. I can only form my opinion, Sir, from his publication, having never heard him; but as comparisons have been instituted, I am careful in stating an opinion, lest it should be attributed to jealousy. If his 'Orations' be really eloquent, we are all wrong, Sir—our standard of eloquence is wrong; all the great masters are wrong, Demosthenes, Cicero, Fox, Burke, Pitt, and Sheridan have all been mistaken," &c. &c.

Of Bishop Leighton, said he, whose sermons I wish you to read, Bishop Burnet declares, that, during a strict intimacy of many years, he never saw him, for one moment, in any other temper than that in which he should wish to live and die; and if any human composition could form such a character, it must be his own. Full of the richest imagery, and breathing a spirit of the most sublime and unaffected devotion, the reading him is a truce to all human cares and human passions; and I can compare it to nothing but the beautiful representation in the twenty-third Psalm—it is like "Lying down in green pastures and by the side of still waters."

Of the literary characters respecting whom we conversed, there was none whom he praised so highly as his friend Sir James Mackintosh, and the following fragments will convey some idea of Mr. Hall's estimate of that distinguished and lamented person—"I know no man," he said repeatedly and emphatically, "equal to Sir James in talents. The powers of his mind are admirably balanced. He is defective only in imagination." At this last statement, I expressed my surprise, remarking that I never could have suspected that the author of the eloquent oration for Feltier was deficient in fancy. "Well Sir," said Mr. Hall, "I don't wonder at your remark. The truth is, he has imagination, too; but, with him, imagination is an acquisition rather than a faculty. He has, however, plenty of embellishment at command; for his memory retains every thing. His mind is a spacious repository, hung round with beautiful images, and when he wants one he has nothing to do but reach up his hand to a peg, and take it down. But his images were not manufactured in his mind; they are imported." B. "If he be so defective in imagination, he must be incompetent to describe scenes and delineate characters vividly and graphically;

and I should apprehend, therefore, he will not succeed in writing history." H. "Sir, I do not expect him to produce an eloquent or interesting history. He has, I fear, mistaken his province. His genius is best adapted for metaphysical speculation; but, had he chosen moral philosophy, he would probably have surpassed every living writer." B. "I admired exceedingly some of his philosophical papers in the *Edinburgh Review*; his articles, for instance, on *Madame de Staël's Germany*, and on *Dugald Stewart's Preliminary Dissertation*; but there seemed to me a heaviness about them, and I think that Mr. Jeffrey could expound a metaphysical theory with more vivacity and effect." H. "With more vivacity perhaps, but not with equal judgment or acuteness. He would not go so deep, Sir; I am persuaded that if Sir James Mackintosh had enjoyed leisure, and had exerted himself, he would have completely outdone Jeffrey and Stewart, and all the metaphysical writers of our times."

"Pray, Sir," I said, do you admire Macknight as a commentator?" "Yes Sir," he replied, "I do, very much; I think it would be exceeding difficult, indeed, to come after him, expounding the apostolic epistles. I admit, at the same time, that he has grievous deficiencies; there is a lamentable want of spirituality and elevation about him. He never sets his foot in the other world if he can get a hole to step into this; and he never gives a passage a meaning which would render it applicable and useful in all ages, if he can find in it any local or temporary allusion. He makes fearful havoc, Sir, of the text on which you preached to day. His exposition of it is inimitably absurd." The text referred to was *Ephesians i. 8*. "Wherein he hath abounded towards us in all wisdom and prudence;" and the "wisdom and prudence" are explained by Macknight, not of the wisdom of God, as displayed in the scheme of redemption, but of the wisdom and prudence granted to the apostles to enable them to discharge their office."

In a beautiful essay, written by Mr. Hall in his younger days, on *Poetry and Philosophy*, there is the following very striking comparison between Homer and Milton.

"Perhaps few authors have been distinguished by more similar features of character than Homer and Milton. That vastness of thought which fills the imagination, and that sensibility of spirit which renders every circumstance interesting, are the qualities of both: but Milton is the most sublime, and Homer the most picturesque. Homer lived in an early age, before knowledge was much advanced; he would derive little from any acquired abilities, and therefore may be styled the poet of nature. To this source, perhaps, we may trace the principal difference betwixt Homer and Milton. The Grecian poet was left to the movements of his own mind, and to the full influence of that variety of passions which are common to all: his conceptions are therefore distinguished by their simplicity and force. In Milton, who was skilled in almost every department of science, learning seems sometimes to have shaded the splendour of genius.

No epic poet excites emotions so fervid as Homer, or possesses so much fire; but in point of sublimity he cannot be compared to Milton. I rather think the Greek poet has been thought to excel in this quality more than he really does, for want of a proper conception of its effects. When the perusal of an author raises us above our usual tone of mind, we immediately ascribe those sensations to the sublime, without considering whether they light on the imagination or the feelings; whether they elevate the fancy, or only fire the passions.

"The sublime has for its object the imagination only, and its influence is not so much to occasion any fervour of feeling, as the calmness of fixed

astonishment. If we consider the sublime as thus distinguished from every other quality, Milton will appear to possess it in an unrivalled degree; and here indeed lies the secret of his power. The perusal of Homer inspires us with an ardent sensibility; Milton with the stillness of surprise. The one fills and delights the mind with the confluence of various emotions; the other amazes with the vastness of his ideas. The movements of Milton's mind are steady and progressive; he carries the fancy through successive stages of elevation, and gradually increases the heat by adding fuel to the fire.

"The flights of Homer are more sudden and transitory. Milton, whose mind was enlightened by science, appears the most comprehensive; he shows more acuteness in his reflections, and more sublimity of thought. Homer, who lived more with men, and had perhaps a deeper tincture of the human passions, is by far the most vehement and picturesque. To the view of Milton, the wide scenes of the universe seems to have been thrown open, which he regards with a cool and comprehensive survey, little agitated, and superior to those emotions which affect inferior mortals. Homer, when he rises the highest, goes not beyond the bounds of human nature; he still connects his descriptions with human passions, and, though his ideas have less sublimity, they have more fire. The appetite for greatness—that appetite which always grasps at more than it can contain, is never so fully satisfied as in the perusal of "*Paradise Lost*." In following Milton, we grow familiar with new worlds, we traverse the immensities of space, wandering in amazement, and finding no bounds. Homer confines the mind to a narrower circle, but that circle he brings nearer to the eye; he fills it with a quicker succession of objects, and makes it the scene of more interesting action."

On metaphysics and moral philosophy, we talked at great length; but I cannot now give a tolerable specimen of his acute and eloquent remarks. One of his observations, however, I do remember, which struck me at the time, as exceedingly just and happy. Much had been said respecting the utility or inutility of metaphysical studies, and respecting the fact that they as yet had led to no useful discoveries. I made some such remarks as this, that admitting such studies did not terminate in profitable discoveries, still they were advantageous as a field for cultivating and invigorating the mental powers. Mr. H. said, "An arena, not a field. Metaphysics yield no fruit. They are not a field, they are only an arena, to which a man, who has nothing to do, may go down sometimes, and try his skill in intellectual gladiation. This at present is their chief recommendation."

Of Dugald Stewart, Mr. H. spoke slightly; and it seemed to me that he is somewhat prejudiced against that amiable and accomplished philosopher, in consequence of unfavorable reports which had reached him respecting Mr. Stewart's religious sentiments. "He is," said Mr. H. "a pleasing but feeble writer. I would never compare him with any of our great metaphysicians, with Malebranche, or Locke, or Berkely, or even with Tucker. Reid had a more vigorous and original mind than Stewart, and Campbell, I suspect, was superior to both. If Campbell had devoted his attention to mental philosophy, he could have done all that Reid or Stewart has accomplished; but neither of them could have written the preliminary dissertations to his work on the Gospels. There is also too much egotism and parade about Dugald Stewart. He is always polishing away at the corner of a subject, but he could not rear a system of his own."

This comparison Mr. Hall followed out at considerable length, and in language exceedingly beautiful and magnificent, which, however, I cannot now recollect. With regard to Stewart's style, Mr. H. observed, "that it was

unquestionably one of the finest philosophical styles that ever was written, that Mr. S. had carried embellishment farther into the region of metaphysics than any author that had preceded, and that his embellishment was invariably consistent with perfect sobriety of taste." Of Dr. Thomas Brown, Mr. Hall observed, "that he was a man of more genius but less judgment than his predecessor; that his style, with all its beauties, was far inferior to Stewart's, as a vehicle for philosophical speculation; that it was deficient in clearness and precision; and so exceedingly diffuse, that all that was valuable in the four volumes of his lectures might be condensed into one." I remarked that Dr. Brown was often the victim of his own ingenuity, that in point of candor, he was immeasurably inferior to Stewart; that the former would never agree with any writer, if he could possibly differ from him, and that the latter would never differ from any one, if he could possibly agree with him. Mr. Hall acquiesced in substance in these remarks, and proceeded to comment on Dr. B.'s amazing boldness and originality. He characterised several of his lectures, stating that those which had most deeply interested him, and which he thought among the best, were the Lectures on the Immateriality and the Immutability of the Soul.

Mr. H. mentioned that he had read a considerable portion of Kant's works. On my remarking that I knew nothing of that philosopher, except from Dr. Thomas Brown's article upon him, in an early number of the *Edinburgh Review*, and from Madame de Staël's book on Germany; that I should suppose his writings to be utterly unintelligible and uninteresting; Mr. H. replied, "It is certainly no great loss to be ignorant of Kant's works. His philosophy is a system of scepticism." In answer to his question, whether I had read much of Madame de Staël's works, I informed him that I had read her 'Remarks on Rousseau,' one of her novels, and her book on Germany. H. "Did you read her book on Germany from beginning to end?" B. I did." H. "I admire your patience more and more, Sir." He added that he had looked into Madame de Staël's Germany; that on finding some philosopher, a well-known idealist, (I cannot at this time recollect who it was,) spoken of as an opponent of the ideal theory, he had thrown aside the book in disgust; supposing that very little could be learned from a writer so ill informed as to be capable of such a blunder. He seemed very reluctant to allow that many of her remarks were acute and ingenious; and when something was said about the flights of her fancy, he said, that, "for his part, he could not admire her flights, for to him she was generally invisible; not because she ascended to a great height above the earth, but because she invariably selected a foggy atmosphere."

It would be useless to record, even briefly, Mr. Hall's opinion of the numerous authors, ancient and modern, which he read at this period with such close attention, since they accord generally with those of all men of correct taste and sound judgment. Yet perhaps I may state, with regard to his chief uninspired favorite among the Greek writers, that to none of the ornaments of pagan antiquity did he refer in such terms of fervid eulogy as to Plato. Not Cudworth himself could appreciate him more highly. He often expressed his astonishment at the neglect into which he apprehended the writings of Plato were sinking; and said, that an entire disregard of them would be an irrefragable proof of a shallow age. Milton, he remarked, gave the noblest proofs, in his prose writings, of a knowledge and love of Plato; and he expressed a surprise, almost bordering upon contempt, in reference to those who classed this wonderful man with the schoolmen. It was his frequent remark, that even when Plato wrote upon the most abstract subjects, whether moral, metaphysical, or mathematical, his style was as clear as the purest stream, and that his diction was deeply imbued with

the poetic spirit. On occasions when he ran no risk of the charge of pedantry, he would, by appropriate quotations, confirm these views. He delighted to expatiate upon this philosopher's notions of vice and virtue, of idleness and industry; and often adduced the platonic definition of education, as "that which qualifies men to be good citizens, and renders them fit to govern or to obey." On one occasion he pointed to a passage, in the first Republic, I think, from which it appeared that Plato perceived the advantages resulting from the subdivision of labour, and suggested the natural progress of such subdivision in proportion to the advance of civilization.

In a letter Mr. H. says, "I have just finished the perusal of Mr. Scott's answer to Bishop Tomline. He has demolished the Bishop entirely. I find but little in Mr. Scott's views against which I can object; it is somewhat loosely written, but full of argument, instruction, and piety. There is a trait of egotism in the good man which had better been avoided. He quotes almost entirely from his own works. It is well for the Bishop, his rank excuses him from replying to it."

In the course of some remarks on various theological writers of our own times, he said, "Dr. Smith is the best biblical critic with whom I am personally acquainted; and I should think him one of the most learned theologians now alive." On my asking, if he did not consider Archbishop Magee superior in ability, and equal in learning, to Dr. Smith? he replied, with his usual decision, "Not nearly equal in learning, Sir. I do not suppose that Archbishop Magee knows any thing about the German critics, with whom Dr. Smith is intimately acquainted, and from whom, notwithstanding all their absurdity and impiety, much may unquestionably be learned. There is one thing," he added, "in Dr. Smith's work, much to be lamented, and that is, the tone of excessive lenity maintained towards his opponents. In consequence of this, his reasonings will not produce an effect proportioned to their intrinsic force; and his readers are tempted to regard the opinions which he refutes with far less horror than they deserve. The proper tone in theological controversy is, I imagine, somewhere between Bishop Horsley's intolerable arrogance and asperity, and Dr. Smith's unwarrantable softness and urbanity.

"In one of my early interviews with Mr. Hall, I used the word felicity three or four times in rather quick succession. He asked—'Why do you say felicity, Sir? Happiness is a better word, more musical and genuine English, coming from the Saxon.' 'Not more musical, I think, Sir.' 'Yes, more musical, and so are words derived from Saxon generally. Listen, Sir. 'My heart is smitten, and withered like grass;—there's plaintive music. Listen again, Sir. 'Under the shadow of thy wings will I rejoice,'—there's cheerful music.' 'Yes, but rejoice is French!' 'True, but all the rest is Saxon, and rejoice is almost out of tune with the other words. Listen again. 'Thou hast delivered my eyes from tears, my soul from death, and my feet from falling,'—all Saxon, Sir, except delivered. I could think of the word *terr*, Sir, till I wept. Then again, for another noble specimen, and almost all good old Saxon-English: 'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.'

On this quotation, indulge me, Mr. Editors, in one or two remarks. In no country, and under no circumstances, where the English language is spoken or cultivated, do these observations deserve greater attention than in this. It cannot fail to have struck the mind of most persons in the least degree observant of style, that in the Eng-

lish compositions of young men brought up in this country, whether natives or others, there is a manifest defect on the point to which Mr. Hall alludes. They seem to conceive that what are vulgarly called hard words, that is, words of Latin or Norman origin, are the only good words which our language contains; the consequence is, their compositions are loaded with such terms, and have a pedantic stiffness, and a mock majesty, which to a person of taste is much more offensive than the homeliest style which can be adopted. Moreover, according to the opinion of some of the best judges of our language, its force and energy, and very much of its grace and harmony; but almost the whole of its true idiom, lies in its Saxon phrases. I will corroborate this sentiment by two or three testimonies.

"It is worthy of notice," says Dr. Whately, in his *Treatise on Rhetoric*, "that a style composed chiefly of the words of French origin, while it is less intelligible to the lowest classes, is characteristic of those who in cultivation of taste are below the highest. As in dress, furniture, deportment, &c. so also in language, the dread of vulgarity, constantly besetting those who are half conscious that they are in danger of it, drives them into the extreme of affected finery. So that the precept which has been given with a view to perspicuity, may, to a certain degree, be observed with an advantage in point of elegance."

Sir James Mackintosh, speaking of any attempt which might be made to form a new English version of the Scriptures, makes the following very striking remarks:—"Such a task, however, should only be entrusted to hands skilful and tender in the case of a translation, which, to say nothing of the connection of its phraseology with the religious sensibilities of a people, forms the richest storehouse of the native beauties of our ancient tongue; and by frequent yet reverential perusal has, more than any other causes, contributed to the permanency of our language, and thereby to the unity of our literature. In waving the higher considerations of various kinds which render caution, in such a case, indispensable, it is hard to overvalue the literary importance of daily infusions from the 'well of English undefiled' into our familiar converse. Nor should it be forgotten, if ever the revision be undertaken, that we derive an advantage, not to be hazarded for tasteless novelties, from a perfect model of a translation of works of the most remote antiquity, into that somewhat antique English, venerable without being obscure, which alone can faithfully represent their spirit and genius."

To which I will add one other testimony: it is from the forcible pen of the present Lord Chancellor, and occurs in his inaugural discourse delivered in the University of Glasgow:—"But the English writers," says his Lordship, "who really unlock the rich sources of the language, are those who flourished from the end of Elizabeth's

to the end of Queen Anne's reign; who used a good Saxon dialect with ease, but correctness and perspicuity,—learned in the ancient classics, but only enriching their mother-tongue, where the Attic could supply its defects,—not overlaying it with a profuse pedantic coinage of foreign words,—well practised in the old rules of composition, or rather collocation, which unite natural ease and variety with absolute harmony, and give the author's ideas to develop themselves with the more truth and simplicity when clothed in the more ample folds of inversion, or run from the exuberant to the elliptical, without ever being either redundant or obscure. Those great wits had no foreknowledge of such times as succeeded their brilliant age, when styles should arise, and for a season prevail over both purity and nature, and antique recollections—now meretriciously ornamented, more than half French in the phrase, and to mere figures fantastically sacrificing the sense—now heavily and regularly fashioned as if by the plumb and rule, and by the eye rather than the ear, with a needless profusion of ancient words and flexions, to displace those of our own Saxon, instead of temperately supplying its defects. Least of all could those lights of English eloquence have imagined, that men should appear amongst us professing to teach composition, and ignorant of the whole of its rules, and incapable of relishing the beauties, or, indeed, apprehending the very genius of the language, should treat its peculiar terms of expression and flexion as so many inaccuracies, and practise their pupils in correcting the *faulty* English of Addison, and training down to the mechanical rhythm of Johnson, the lively and inimitable measures of Bolingbroke."

III.—*Strictures on "J.'s" Remarks on Prayer.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

On perusing the July number of your truly valuable Observer, I must assure you that I was surprised by a communication under the signature of "J," upon the Nature and Effects of Prayer. Surely the communication of your correspondent, is the result of some thoughtless moments in which his more mature consideration had no part; for nothing could be more absurd, or in itself involving more contradiction, than the product of his pen. I would ask, could any thing be more subversive of the true nature of prayer, than the assertions of your correspondent? They amount to this, that we must change our dispositions and renovate our hearts by prayer, in order to obtain the blessings of Heaven. Thus the mercy of God is bestowed after we have prepared our hearts to receive it; when the fact must be obvious to every one who has experimentally felt

the evil of sin, that it is the sovereign mercy of Heaven, that alone can stimulate the heart to pray aright. The assertions of your correspondent seem to indicate the want of a proper knowledge of the ruined condition of man; and his total inability to do any thing pleasing in the sight of God, without the previous operations of the Holy Spirit upon his heart. Who that knows and feels the heinous, hideous, ignominious, and malignant nature of sin, can say that his prayers are to prepare him for the reception of heaven's mercy? There is so much darkness in your correspondent's notions upon the subject of prayer, that I should advise him to read the Scriptures, asking the direction and enlightening influences of that eternal Agent, the necessity of which he does not appear to feel. Not a page of that hallowed record, (the Bible,) but some way or other exhibits the total depravity of human nature, and consequently the inability of man either by prayers or sacrifices to gain the favor of God. The Ethiopian cannot change his skin, nor the leopard his spots. But in the "fountain filled with blood, drawn from Immanuel's veins," the sinner black as the Ethiopian can be made white; the soul spotted as the leopard can wash all its spots away. Who can take a walk by contemplation to the garden of Gethsemane; or visit on meditation's wings the hill of Calvary, and not see the aggravated nature of sin, from the sacrifice which was offered to cancel it?

Your correspondent's notions of prayer are at variance with the whole tenor of Scripture. Let him take example from the illustrious worthies of old, of whom the world was not worthy—let him behold them confessing, before the mercy seat of heaven, their guilt, and the unholy nature of their dispositions and wills—let him read the psalmist and the Saviour's history of the human heart, and I am sure that he will afterwards exclaim with the prophet, "Behold I am vile." By what means, I would ask, does "a change take place in the suppliant, by which he is rendered receptive of the heavenly graces and virtues, and opened in a certain measure to the influences of heaven?" By grace and the new-creating influences of the eternal Spirit, says the Scripture. By the operation of prayer upon the heart, says "J." These two are manifestly at variance; however, it appears evident which is to be believed. The conclusions of "J" involve a contradiction, which I think he may easily perceive. M.

[We think our worthy correspondent has greatly overstrained the words of "J." We are sure that the latter intended not that such a construction should be put on his language. We are commanded by our Saviour at once to "ask, seek, and knock." Now, who can tell how far the first inclination, effort, or attempt to pray may not be the incipient work of the Spirit? And if so, who can say how far the soul may not thus be rendered receptive of farther supplies of grace? This we presume to have been I.'s meaning.—Ed.]

IV.—*The Chinese Mission.*

We have long been desirous of presenting our readers with an account of the existing state of the Chinese Mission: because we feel persuaded that its merits are less appreciated, and its claims less attended to by British Christians, than they ought. Were the importance of a Mission to be estimated by the magnitude of the field, that which embraces China and the neighbouring Archipelago, should occupy the *first* rank: that which is designed to encompass the whole of Hindoostan, the *second*. In either of these vast empires, which unitedly include the half of the globe's inhabitants, the light of the "Gospel, once enkindled, might radiate from nation to nation with reflected and multiplied brightness, instead of being hid in a bye-corner of the world, where the most triumphant success would have found but a speedier termination in the waves."

We are glad that it is now in our power to furnish a brief and authentic statement of the present condition of the Chinese Mission, lately drawn up and signed by Dr. Morrison and Mr. Bridgman, and forwarded to us from Canton, by the authors. Perspicuous and comprehensive, it will best speak for itself.

It is as follows:—

Twenty-five years have now elapsed, since the first Protestant Missionary arrived in China, alone, and in the midst of perfect strangers,—with but few friends, and with many foes. Divine Providence, however, prepared a quiet residence for him; and, by the help of God, he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that Chinese will ever again be abandoned. The Holy Scriptures in Chinese, by Morrison and Milne, together with religious tracts, Prayer-books, &c., have been published; and now, thanks be to God, Missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's, in Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and that Institution has given a Christian education to scores of native youths. There are also native Chinese, who preach *Christ's* Gospel, and teach, from house to house. Such is a general outline of the progress of the mission. We boast not of great doings; yet are devoutly thankful to God, that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.

The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant mission. The Hon. East India Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it

and the surrounding nations. The Indo-Chinese Gleaner, at Malacca, the Canton newspapers, and the Chinese Repository, have all risen up since our Mission commenced. Missionary voyages have been performed, and the Chinese sought out, at various places, under European control, in the Archipelago; as well as in Siam, at the Loochoo Islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant Missionaries, have reached, and been read by the Emperor himself. Still this is but the day of small things. The harvest is indeed great, but the laborers are few. Preachers, and teachers, and writers, and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations. O Lord, send forth laborers whom Thou wilt own and bless; and let Thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes,—“from Satan to God!”

The persons at present connected with the Chinese mission are:—

- 1 Robert Morrison, D. D., of the London Missionary Society, in China.
- 2 William Henry Medhurst, of do. in Java.
- 3 Samuel Kidd, of do. sick, in England.
- 4 Jacob Tomlin, of do. at the Anglo-Chinese College, Malacca.
- 5 Samuel Dyer, of do. at Penang.
- 6 Charles Gutzlaff, of the Netherlands Missionary Society, on a voyage.
- 7 Elijah C. Bridgman, of the American Board, at Canton.
- 8 David Abeel, of do. in Siam.
- 9 Leang-Afa, native Teacher, of the London Miss. Soc., in China.
- 10 Keuh-Agang, assistant to do. and lithographic printer, do.
- 11 Le-Asin, assistant to Leang-Afa, do.

Only ten persons have been baptized, of whom the three above-named are part. The two first owed their religious impressions to the late Dr. Milne, at the Anglo-Chinese College, where they were printers. Another was a student, and is still retained in the College.

About ten years after the Protestant mission was established in China, a Chaplain for the British Factory was sent out from the Episcopal Church in England; and about twenty years from the commencement of the mission, a Seamen's Chaplain was sent out from the American Seamen's Friend Society. Dr. Morrison hoisted the first Bethel Flag on the Chinese waters, in 1822. Mr. Abeel officiated in 1830. And the present occupant of this cure is the Rev. Edwin Stevens, from New-York. Mr. Abeel is a minister of the Dutch Reformed Church. Messrs. Bridgman and Stevens are from Congregational Churches. Their patron in China, a merchant of great devotedness to the blessed Saviour, is of the Presbyterian Church, in America.

In 1831, the Scripture Lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of Sacred Writ. The Rev. E. C. Bridgman, with the assistance of his native Scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese version of the Bible. Leang-Afa, with his first assistant, named above, carried them through the press. And Christian merchants in China subscribed the necessary funds.

During the current year, Leang-Afa has printed nine tracts, of about 80 pages each,—composed by himself, and interspersed with passages of Sacred Scripture. They were revised by Dr. Morrison, when in manuscript; and printed at the expense of the London Religious Tract Society. Keuh-Agang has printed Scripture sheet tracts, &c. with the lithographic press, and Mr. Gutzlaff has taken them to the north of China, for distribution. Mr. Bridgman has instructed several native lads in the English lan-

guage, and first principles of Christian truth. He has, also, performed Divine Service in English, once every Sabbath-day at Canton.

The servants of our Lord, engaged in this mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial co-operation. By this brief exposition, they wish to call the attention of the Churches, throughout the whole of Christendom, to the evangelization of, at least, *four hundred millions* of their fellow-creatures, and fellow sinners, in Eastern Asia, comprehending China and the surrounding nations. Ye Christian Churches, hear your Saviour's last command,—“Go into all the world, and preach the Gospel to every creature.”

Should any of our readers be aroused by the above to come forward to the help of those devoted labourers, who are struggling against almost insurmountable difficulties, to promote the spread of Christianity among the teeming myriads of Eastern Asia, we need not say how happy we shall feel in becoming the medium for transmitting their contributions.

V.—*Translation of the SIVA-DHYANA, or Popular Muntra of the Hindoos.*

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

In a recent number of the Reformer, the Editor of that paper, commenting on the case of Brijonauth Ghose, took occasion to recommend to all persons engaged or interested in the education of native youth, to teach them first their own religion; then, when they were advanced in years and in knowledge, to let them consider the claims of other religions. Now for my part I should have no objection to this plan of proceeding, provided it were guaranteed that after a certain period devoted to one religion, an adequate portion of time be devoted to the study of other religions; but who is so little acquainted with the customs and habits of the Natives, as not to know, that if the native pupil be removed at 12 or 14 years of age from school, he has no time to devote to the study of the different systems of religion that demand his attention; for to suppose that young men after they have left school have time, or if time, the inclination, or if inclination, the *proper means*, of acquiring a knowledge of the Christian, or any other religion, would be to suppose what is totally inconsistent with experience. Admitting however, that it is proper that a Hindoo should be acquainted with his religion, I would ask the Reformer, where is he to learn it, in what books is it to be found, and who is it that will explain it to him? Have the Natives any means of learning it for themselves? have they access to books? can they diligently examine it? are they at liberty to ask whence its authority is derived, and to demand evidence for its truth, before they assent to its doc-

trines or comply with its requisitions? No, they must hear it from Gooroo, persons whom they are taught and commanded to honor; and they are to take upon trust all that they hear, without daring to ask a question as to the *truth* of what they hear. The Shastras, they assert, come from God, and on that account alone, *whatever is written* in those Shastras, that must *ipso facto* be true; there is no further appeal, no, not even to reason. But where is the Hindoo that knows any thing about his religion, except what he sees and hears at the Jattras and Poojahs? I never yet met with a person that could defend it or explain it. Hundreds I have heard acknowledge, that to them it is unintelligible, chaotic, and perfectly at variance with all their notions of what is pure, and holy. When asked, how they reconcile the conduct of Krishna, Bramha or Siva with their notions of morality and decency? their only reply is, and that accompanied with a *smile*, not a *blush*, "They cannot tell."

The subjoined tract is a specimen of the daily prayer or Muntra, which every Soiva is required to utter when he bathes in the Ganges. The very sight of it in my hands (I am sure I don't know why) excited a sensation of *apparent* horror in every native who saw it. It is astonishing, however, how little real regard they had for its *sanctity*; for not one of them would have hesitated to hear me read it *privately*, though in each other's presence, they affected to be struck dumb. Any person may witness a follower of Siva at his morning devotions at the river, but he can only learn, by reading the following translation, what the penitent is actually thinking about.

Translation of the Muntra.

(Written by a Gooroo for the instruction of his Pupil.)

(Say) Reverence to Horo, I take this lump of clay; again reverence Horo; then addressing the clay say, I make thy image—praise to Sulpani (the holder of the *Trisula* or trident). O God, enter into this image, take life within it. Constant reverence to Mohess, whose form is radiant as a mountain of silver, lovely as the crescent of the moon, and resplendent with jewels, having four hands, two bearing weapons (the mace and *Trisula*), a third conferring blessings, and the fourth dispelling fear,—serene, lotus-seated, worshipped by surrounding deities, and seated on a tiger's skin. The first of all beings in the world, the seed of all worlds, dispeller of fears, five-faced, three-eyed. Reverence to the holder of the Pinaca (a part of the Lingam). Come, O come, vouchsafe thy presence, vouchsafe thy presence, approach, rest, tarry here, and receive my offering. Lave thy body in the Ganges, O Lord of animals. I offer thee water to wash thy feet. Praise to Siva, take water to wash thy hands, smell this sandal-wood, take these flowers and leaves (of the Bel tree), accept this incense and this flame, consume this offering of mine (consisting of plantains, cucumbers, oranges, plums, and other fruits, molasses, &c.;) take one more draught of this stream, raise thy mouth, and now take (Tamboolung) or betel-nut, elachi, Jobongo, kopoor, joyphul, dalcinee, chuna, kudheera, jone dhunya, &c.

The pupil must now worship, commencing from the east; offer flowers all round the image, and say,

Reverence to Sorba (the figure of the earth).
 Reverence to Bhoba (the figure of the water).
 Reverence to the fierce Bayu (the figure of the air).
 Reverence to Rudra (the figure of the fire).
 Reverence to Bheema (the figure of the sky).
 Reverence to Posopotee (the figure of sacrifices).
 Reverence to Mahadeva (the figure of the moon-plant).
 Reverence to Iawana (the figure of the sun).

Then say, Receive these offerings of flowers. I present these fragrant flowers to Doorga, thus I worship thee; then repeat these names as often as you can, counting on the fingers, (called *Jhop*,) worship and bow, and beating the cheeks, utter the words *bom bom*. Say—Reverence to Chundeswara, then throwing the flowers into the water, pray to Mahadeva to forgive your sins, twine your fingers one into the other, place the image once more before you, and then *fling it away*.

The Muntra.*

নমো হরায় নমঃ। ইতি হৃদিকা হরণং। নমো মহেশ্বরায় নমঃ ইতি
 জংগঠনং। নমঃ শূলপাণে ইহ স্বপ্রতিষ্ঠোত্তর। ইতি প্রাণ প্রতিষ্ঠা। নমো
 জ্ঞানেশ্বরায় নমঃ। মহেশ্বরং ব্রহ্মতগিরিমিতং চারু চন্দ্রাবতং সৎ ব্রহ্মা কল্যাণ-
 সাক্ষং পরমং ভগবতীতি হৃদং। এসন্নং পদ্মাসীনং সমস্তাং স্তুত মন-
 ব্রগণৈ ব্র্যাজকৃষ্ণং বসানং বিশ্বাতং বিশ্ববীজং বিশ্বিন্ন ভয়হরং পঞ্চবক্তৃ-
 ত্বিন্দ্রিয়ং ॥ নমঃ পিণ্ডাধিক ইহাগচ্ছ ইহ তিষ্ঠ ইহ তিষ্ঠ ইহ সন্নিসিহিতোত্তর
 ইহ সন্নিসিহিতোত্তর অত্রাধিষ্ঠানং কুরু মম পূজাং ব্রহ্মাণ ॥ এতৎ স্মারীক
 গজেন্দ্রকং নমঃ পশুপতয়ে নমঃ। এতৎ পাত্তং নমঃ শিবায় নমঃ। এবোহ-
 র্যোনমঃ শিবায় নমঃ। উদমাচমনীয়ং। ইদং স্মারীকং। এবগচ্ছঃ। এতৎ
 পূজাং। এতানি বিজ্ঞপজ্যামি। এব ধূপঃ। এব দীপঃ। ইদং সোপকরণ
 নৈবেদ্যং। পানার্থং গজেন্দ্রকং। পুনরাচমনীয়ং। এতৎ তাম্বুলং ॥ ততঃ
 পূর্বাদি ক্রমেণ পূজয়েৎ। নমঃ সর্বায ক্রিতি হৃদয়ে নমঃ। নমো ভবায়
 জম হৃদয়ে নমঃ। নমো রুদ্রায় অগ্নি হৃদয়ে নমঃ। মম উগ্গায় বায়ু
 হৃদয়ে নমঃ। নমো ভীমায় আকাশ হৃদয়ে নমঃ। নমঃ পশুপতয়ে
 যজমান হৃদয়ে নমঃ। নমো মহাদেবায় সোম হৃদয়ে নমঃ। মম ইন্দ্রা-
 য় সূর্য হৃদয়ে নমঃ। এব পূজাপ্তি নমঃ শিবায় নমঃ। ইদং ব্রহ্মা
 এতে গচ্ছপূজা নমো হৃদয়ে মম ইতি পূজাং কৃৎ নমঃ শিবায় নমঃ
 ইতি মন্ত্রং যথালক্তি জপ্তা স্তুত্বা প্রণত গালবাত্তং কৃৎ নমস্তত্তেৎপরায়
 মম ইচ্ছামেন মিন্দ্রাচ্ছ ক্রিৎ নমো মহাদেব ক্রমৎ ইতি সঙ্গায়
 সূত্রয়া বিসর্জয়েৎ ॥

* We have inserted the Muntra in the Bengalee character, as sent to us; but should our up-country readers request it, we will supply them with a version in the Deb Nagree in a future No.—Ed.

VI.—*Mr. Longueville Clarke and the Missionaries.*

Our readers will remember, that about a year ago, we inserted in the *Observer* some unfair and invidious remarks on the Missionaries, by H. H. Wilson, Esq. of Sanscrit celebrity; together with an able and triumphant vindication*. It is now our lot to direct their attention to a still more unjust and ungenerous attack, by L. Clarke, Esq. of legal notoriety. The attack was recently made, in the presence of the Supreme Court, on the hearing of the case of Brijonauth Ghose, of the nature of which a succinct notice appeared in our last. Mr. Clarke's unreasonable and unfounded charge led to an immediate correspondence between himself and the Rev. A. Duff. Many of our readers must long ere now have become acquainted with the issue. No satisfactory explanation having been granted, the correspondence, with additional remarks, was published in the *John Bull*. It was soon afterwards extracted in another of the daily, and one of the weekly, Journals of the Presidency. On this account, we should not have felt ourselves called upon to insert *the whole* in our pages, had it not been that many of our subscribers have urgently requested us to furnish them with a copy of the whole, in a form more likely to prove permanent than that of an ephemeral newspaper. We have yielded to the earnest solicitations of so respectable a number of our supporters; and lengthened though the correspondence be, we have resolved to give it a place in our pages:—appending a few additional notes and observations by Mr. Duff†.

The Editor of the *Bull*, we understand, with a promptitude that did him infinite honour, received and published the correspondence; and with a readiness scarcely less commendable, the Editors of the *Calcutta Courier* and the *Philanthropist* extracted the whole in their pages. And now we cannot do better than introduce the subject to our readers in the editorial remarks of the *Bull*. They are as follows:—"We offer no apology to our readers for surrendering a considerable portion of our space to a correspondence which has recently passed between Mr. Longueville Clarke, the Barrister, and the Rev. Mr. Duff, the Missionary, arising out of some expressions used by the former on the hearing of the case of Brijonauth Ghose. No class of men has at different times, and in different places, been more frequently the objects of unmerited vituperation than the Christian Missionaries, who are labouring in a right cause in India,—and yet no men, we will make bold to say, have exhibited more patient endurance under their wrongs, or less anxiety to thrust their grievances before the public eye. They

* See *Calcutta Christian Observer*, Vol. i. Oct. 1832, p. 233.

† These are distinguished by being enclosed in brackets.

have almost uniformly suffered the scoffs of their enemies to pass by them as the idle wind, preferring to leave to the silent but certain operation of time, the triumphant vindication of their conduct and the just appreciation of their cause. Such a course, however, though deserving of commendation, is not at all times safe. Repeated calumnies, exhibited to an unthinking multitude, and not refuted through the same medium as that which was chosen for their utterance, are liable to be caught up and adopted to the infinite prejudice of the parties concerned. It hence becomes a matter of duty occasionally to meet the calumniator on his own ground, and put him to the necessity of establishing the truth of his allegations, or prove his slanders to be false and unmerited. This course has been taken by Mr. Duff in the present instance, and when the importance of his cause is considered, and the probable effect of the imputations cast upon his labours and those of his brethren duly weighed, he will not be thought to have acted wrong."

To the Editor of the John Bull.

SIR,—I beg leave to submit to you the following correspondence and remarks. As the subject is deeply interesting to a large body of the community, I trust that you will insert the whole in your columns.

Your's very truly,

29th July, 1833.

ALEXANDER DUFF.

SIR,—In a report of a case of Brijonauth Ghose, which appeared in the *John Bull* of this morning, you are represented, after making other remarks, to have added, "that this was a case of great importance, as the rights of Hindoo parents were too often invaded by the Missionaries in Calcutta."

Had this assertion occurred among the statements of an *anonymous* writer in a newspaper; or had it involved merely matters of *opinion*, in reference to which every one has an undoubted right to judge for himself; or had it been called forth in the course of private conversation;—it might well have been passed over in silence. But uttered, as it is reported to have been, by a gentleman of high legal reputation, and in the presence of the Supreme Court of this land, I think its tendency must be to create unfavourable impressions in the minds of the ignorant, or of those who are placed beyond the range of personal inquiry.

Now, being entirely unconscious myself of ever having invaded either the legal or the natural rights of Hindoo parents in this city, and being wholly unaware of any invasion of these rights on the part of other Missionaries, I am sure you will excuse me for respectfully soliciting an answer to the following queries:—1st, Were the above-mentioned or similar terms employed by you in presence of the Court? 2nd, If not, will there be any objection to a public correction of the mistake? 3rd, If so, are these terms intended to include indiscriminately the whole body of Missionaries? 4th, In what respect, or to what particular cases of illegality, was it designed that they should be understood as applicable?

I have the honor to remain, your's respectfully,

4, Wellington Square, 17th July, 1833.

ALEXANDER DUFF.

To L. CLARKE, Esq., Barrister, &c. &c.

Calcutta, 18th July, 1833.

SIR,—I was engaged in Court when your letter was delivered to me, and have only this moment left it; but for this detention, you should have had an immediate reply.

In answer to your first and second questions, I have only to say that, to the best of my recollection, I did utter (and at all events I intended to utter) the words which you quote, and therefore there is no mistake to correct.

In reply to your third question, permit me in explanation to state, that I employed the words "*in Calcutta*," to prevent any application of my censure to the Missionaries at Serampore, of whose conduct and utility I entertain the highest opinion.

Sincerely do I wish that it were in my power to bear similar testimony to the labors of the Missionaries in Calcutta, but their errors of judgment and imprudent zeal lead them to acts alike detrimental to the true interests of Christianity, and the extension of education.

This opinion has been formed after having resided in this city upwards of ten years, during which period I have often been consulted, sometimes as a counsel, sometimes as a friend, by numerous Hindoos, the peace of whose families they have represented to me as having been disturbed by the practices of the Missionaries.

As a professional man, I am precluded from mentioning the names of the parties by whom I have been consulted, or disclosing the circumstances of their cases; but I can assure you that I have had frequent complaints made to me of conduct full as flagitious and dangerous as that which it became my duty on Tuesday last to submit to the Supreme Court.

I have the honor to remain, Rev. Sir,

Your obedient servant,

LONGUEVILLE CLARKE.

TO THE REV. ALEXANDER DUFF, &c. &c. &c.

SIR,—While I cordially acknowledge the readiness and the frankness with which you replied to my former note, I must candidly confess that the reply has left involved, in as great obscurity as ever, the main points in which I feel most interested.

It is altogether needless to enter into any abstract discussion respecting "errors of judgment" and "imprudent zeal:" for in all probability what would be so characterized by you, and those who coincide with you in opinion, might be accounted "exercises of sound judgment," and "zeal according to knowledge," by me and the thousands who think as I do. But when you refer to the *outward* acts of particular agents—these must certainly be held as more obviously cognizable by other men. The Great Author of Christianity himself has given his sanction to the rule, "By their fruits ye shall know them." Now, I have no desire to act the part of an inquisitor, to search officiously for the *names* of parties, or to pry into the details of specific cases. But, surely, when you charge Missionaries with "acts alike detrimental to the true interests of Christianity, and the extension of education," and with conduct at once "flagitious and dangerous," you cannot regard me as exceeding the bounds of moderation, when I earnestly wish to know *something* of the *general nature* of such reprehensible conduct and acts. You cannot, I should suppose, have any hesitation in stating, in a *general way*, what *kind* of acts those have been which you so pointedly condemn, and what *sort* of conduct that has been which calls for the use of epithets of censure so unmeasured on your part. The charges are conveyed in terms sufficiently condemnatory, and yet in terms so vague and indefinite that it is impossible to conjecture what they are designed to represent and hold up to

public reprobation. All that I urge, then, is the reasonable request, that you be kindly pleased to lift up the veil, even partially, and so far remove the mystery as to let us distinctly understand towards what portion of the doings of Missionaries you intend to evoke the disapprobation of Europeans and Natives. You must allow that tamely to lie under grievous charges, that are either unknown or unproven, would indicate a destitution of moral feeling, and a degree of base cowardice not less dishonourable than unchristian. Should you kindly comply, and I see no reason why you should decline complying with my present moderate request, it will be in the power of those concerned, and of their friends, to judge how far the charges preferred are just or unjust. If the former, then must the Missionaries acknowledge their error, and confess their guilt; if otherwise, they must be honourably acquitted as guiltless.

Again, you exempt the Serampore Missionaries from blame and animadversion. Now, though no one can yield to myself in admiration of the general conduct of the Missionaries at Serampore, I cannot divine in what respect their proceedings towards the natives have essentially differed from those of their junior brethren in Calcutta. But letting that pass, permit me to ask—Does your censure extend to *all* the Missionaries of every denomination in Calcutta? If not, to what class or classes do you specially refer? Do you include me in the number of those who have been guilty of committing “acts alike detrimental to the true interests of Christianity, and the extension of education,” and whose “conduct has been at once flagitious and dangerous?”

I have the honour to remain, your's respectfully,

4, Wellington Square, 19th July, 1833.

ALEXANDER DUFF.

To L. CLARKE, Esq., Barrister, &c. &c.

Calcutta, 19th July, 1833.

REV. SIR,—I believe that the following is the sentence in my letter, of which you desire that I should give you an explanation,—“But I can assure you that I have had frequent complaints made to me of conduct as flagitious and dangerous as that which it became my duty on Tuesday last to submit to the Supreme Court.”

What that conduct was in this particular case will appear from the affidavit made by the father of the boy, and the return to the Habeas Corpus by the School-master. What that conduct has been, in other instances, was described in my address to the court, namely, “an invasion of the rights of Hindoo parents.”

You have asked me if you are among the number to whom I allude? My reply is, that I spoke generally of a body of men, and that, as I have not pointed at any individual, the acknowledged usages of the world do not confer on you any right to call on me to be more specific.

To the other matter contained in your letter I decline giving any reply.

I have the honour to remain, Rev. Sir,

Your obedient servant,

LONGUEVILLE CLARKE.

To THE REV. ALEXANDER DUFF, &c. &c. &c.

SIR,—As the charge preferred by you against the Missionaries was brought forward in open court, and published in the public journals, I trust that you will have no objection to my giving a like publicity to your explanations, if I should deem it proper to do so.

Your's respectfully,

4, Wellington Square, 20th July, 1833.

ALEXANDER DUFF.

To L. CLARKE, Esq. Barrister, &c. &c.

Calcutta, July 20, 1833.

REV. SIR,—You must be well aware that my answers to those letters which you have addressed to me were written on the spur of the moment, and without any notion that they were to be laid before the public. On this account, I am desirous of explaining one expression of which I have made use.

I have charged the Missionaries with an invasion of the rights of Hindoo fathers. Now the right to which I allude is, the right which every father possesses, of rearing up his child in the faith in which he himself conscientiously believes. The invasion of this right, with which I charge the Missionaries, consists in their instructing the child in a religion different from his father's, while he is yet of that early age that the right of instruction is in the father alone.

I have applied the words "*as flagitious*" to the conduct of the Missionaries, in allusion to cases similar to that which I brought before the Supreme Court, but the particulars of which cases I am not at liberty to detail; and I have also applied the word "*dangerous*" to their conduct, because I have known instances of the natives having withdrawn their children from certain places of public education, when they found that instruction was the pretext, but that apostacy was the object, of the teachers.

I have the honor to remain, Rev. Sir,

Your obedient servant,

LONGUEVILLE CLARKE.

P. S.—I need hardly suggest to you that, if you make any appeal to the public, that the whole of our correspondence, and not a portion of it, ought to be published.

TO THE REV. ALEXANDER DUFF, &c. &c. &c.

Having thus laid before you the correspondence, suffer me now to address a few remarks to Mr. Clarke.

SIR,—Aroused by the harshness and injustice of your indiscriminate censure, I hastened to write, on my own individual responsibility, for an explanation; and I did so *privately*, because I wished and hoped that such an answer might be returned as would prevent the matter from being dragged before the public in a form offensive to either party. But the very unsatisfactory nature of your replies soon convinced me that the wish was vain and the hope illusive, and that there was no alternative as to the course that ought to be pursued.

No one will suspect you of insincerity in your attack upon the Missionaries, though many may fairly call in question your honour. In vain will you take shelter under the much-abused pretext of hazarding doubtful statements merely in vindication of your client. The Court deprived you of this flimsy evasion by laying an arrest on your intended career of censure: the Court virtually rebuked you for beginning to wander on forbidden ground. And it did right. To attack a defenceless party, under any circumstances, were unmanly: to prefer an irrelevant accusation against a respectable party were disorderly; but virulently to assail an absent party was unbecoming and cowardly in the extreme.

Conscious of my own innocence, and anxious to correct the mis-statement, I earnestly entreated you to explain. How did you meet my entreaty? Partly by subterfuge, and partly by a reiteration of the censure in terms not less vague, but far more opprobrious than before. Was this the part of sterling integrity? Was this the part of openness and candour? Was this the part of a man of honour? You may have written on the spur of the moment: your expressions may have been unguarded and unadvised; and, in your haste, you may not have cared one jot for the feelings which vituperative language might lacerate. But how can all this furnish an excuse for your deliberate resolve to enter into no explanation whatever with me as a

private individual, and one of the party assailed? Has experience taught you to make no light of character that it may be trampled on remorselessly, whenever silence and impunity may be thought capable of being secured? You may allege that your inglorious resolve has been changed, and that in your *third* letter you deign to unfold your meaning. Thanks to the public press for this change, and not to your sense of justice. The instant you heard of "publicity," your tone became softened, and your language of an explanatory nature. But what are we to think of the conduct of the man who will refuse to be just and honourable, until the scourge of publicity is seen to hang threateningly before him?

You decline stating whether you included me in the number of the accused, on the ground that you "spoke generally of a body of men, and that the acknowledged usages of the world do not confer on me any right to call on you to be more specific." This shift may very well suit "a world lying in wickedness;" it may be very convenient for a man who either has not the candour to confess his error, or the moral fortitude to confront his antagonist: it may admirably suit the purpose of a legal casuist, and it may serve as a thin veil to intercept the response of conscience. But, Sir, let me tell you that "the usages of the world" may often be absurd in the eye of enlightened reason and unrighteous in the sight of God: they may be erroneous in principle and tyrannous in practice. And of this description must be the usages to which you refer, if they tend to shield the slanderer, by leaving at his mercy the characters of men, however unsullied may be their reputation. According to your view of the case, it would appear that any one, who claims a pre-eminence in malice, may fearlessly calumniate "a body of men." If I should, in a fit of wicked folly, declare that "L. Clarke, Esq. Barrister, is a liar and extortioner;" he might, I presume, justly prosecute me for libel. But if inured in "the usages of the world," I should cautiously assert, "that the Barristers of the Supreme Court in Calcutta are liars and extortioners," Mr. Clarke, as one of these, might lie under the foul and calumnious imputation all the days of his life without redress. I should only have to reply to a troublesome interrogator—"My good Sir, I did not point to you individually; I spoke generally of a body of men, and the acknowledged usages of the world confer on you no right to call on me to be more specific." But I question much whether the world, in all its madness and folly, has ever sanctioned, in its fullest latitude, a usage under whose covert there is no outrage the most glaring that may not be perpetrated without risk or penalty. Should one of a numerous company exclaim, "The present assembly is composed of thieves and liars,"—would you not expect the man in whose breast there harboured no guile indignantly to cry out, "Do you really call me a thief and a liar?" And would you not expect the accuser to adduce decisive proofs of guilt, or immediately to apologize and retract the infamous charge? Parallel cases to that now mentioned have not been unknown in "worldly" society. But even if they had, I must leave to you the undivided glory of acting on an "usage," which, carried to its legitimate extent, might soon deluge the "world" with the slanders of the malignant.

Perhaps you may urge in your defence that you are not answerable for your censorious remarks—that you have only reported "the complaints of the natives." Goad; listen by all means to the natives; hear patiently all their plaints; undertake to avenge all their wrongs; and, if you choose, show forth *practically* your zeal for "the interests of Christianity," and "taste not, touch not, handle not," any of their good things, their silver or gold. But did it not occur to you, notwithstanding your philanthropy, that the natives were not perfect men? Did it not occur to you that the influence of superstitious and the horror of losing caste might lead to misapprehension and exaggeration? Did it not occur to you that in such a

case it would be well to remember the maxim—*audi alteram partem*? Did it not occur to you that, in your total ignorance of the plea on the opposite side, you might be led to entertain impressions not less unfounded than injurious? And did it not occur to you that it might be a breach of decorum and common honesty to cite such *ex parte* statements as undoubted verities? I admit that, agreeably to the loose tenor of conventional morality, you, as counsel, are not expected to make yourself acquainted with the real merits of the other side. But I appeal to you whether, as an honest man and professing Christian, you were not bound to institute an inquiry, ere you formed your own deliberate judgment, and adopted the complaints of natives as your own settled opinions? It may be that you are under peculiar obligations to natives—and that these may have, in various ways, contributed much more to your “worldly” comfort than humble Missionaries who preach the self-denying doctrines of the Cross: but I must be allowed to doubt whether, at “the bar of heaven’s jurisprudence,” a one-sided view of the subject, or a sense of interest or experience in “the usages of the world,” or skill in the quirks of law, can be made to “cover a multitude of sins.”

In your *last* letter, as I have already stated, you at length condescended to enter into some explanation of your meaning.

“Every father,” you say, “has the right of rearing up his child in the faith in which he himself conscientiously believes;”—and when the Missionaries “instruct the child in a religion different from his father,” they do, in your estimation, “invade the right of the parent.” This is plausible; it remains to be seen whether it is sound. Let us examine it in detail. *First* then, as to the abstract question of *right*. If the right exists at all, it must be either *natural* or *legal*. Now I deny that there is any *separate* legal right. I am fully aware that the father is the guardian of his child, as to all civil rights, till the latter be of age: but I question how far the law confers the right of religious instruction on the father *alone*. Rather I am prepared to deny that there is any such right conferred at all—else might the father prosecute the teacher of a religion, different from his own, for misdemeanour;—an absurdity from which British law, with all its anomalies, is honourably exempt. To take a nearer view of the subject, I may refer to the clause of the act of Parliament *granting* the permission given to teachers of religion to settle in India. It begins thus: “And whereas it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement: and in furtherance of the above objects, sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing those benevolent designs, &c.” In this clause “religious and moral improvement” is as expressly contemplated and provided for as “the introduction of useful knowledge.” From this, it is clear, that our British legislators were prepared to anticipate any possible changes that might arise from the peaceable inculcation of “religion and morals,” and to regard these as “the accomplishment of benevolent designs.” And I think, that all your ingenuity cannot extract from this act any exemption in favour of minors—cannot detect even an insinuation that the teachers of “religion and morals” are to confine their efforts *exclusively* to persons above age, or that the attempt to teach persons under age in “religion and morals” is to be considered a violation of right, a breach of law. In other words, the law of the land evidently does not prohibit the instruction of persons under age in religion and morals—and consequently does not consider such instruction as illegal. For if there be no law to forbid, there can be no law to violate: if there be no

right legally conferred, there can be no right illegally infringed upon. I presume, therefore, that with all your skill in the intricacies of law, it would be impossible for you to show, that in communicating religious knowledge to the children of Hindoos, the Missionaries have "invaded legal rights*."

So much for law. Let me now view the question as it relates to "natural right." And here in *limine*, I must candidly acknowledge that I despair of propounding an argument which can command an universal, or even a general, assent. And why? Because so long as the world is agitated amidst conflicting opinions on the subject of religion, so long must large classes of men differ as to the fundamental principles on which the solution of the question must hinge. Still, there must be a right and a wrong somewhere: there must be some mode of treating the subject in which most reasonable men may be ready to acquiesce. It appears to me that at the outset we must pass by that whole class of misguided men who consider all religions as *alike* inexpedient and *alike* false; since, for them to maintain that there are *natural rights* to teach and support what is pronounced by themselves to be *inexpedient* or *false*, were too ridiculous to be imagined. The question must then rest chiefly between those who loosely believe that all religions are *alike* expedient and *alike* pleasing in the sight of Heaven—and those who believe that all religions are *inexpedient*, and *displeasing* to God *save* one, i. e. Christianity. If the advocates of the former branch of the alternative could establish their position, there would be no great difficulty in admitting, that it seemed to be the ordination of Providence that the people of every country should inherit a *natural right* to the religious system prevalent amongst them, in the same way as they might be said to enjoy a *natural right* to the varied products of their respective soils. But this position has *never* been established to the satisfaction of any number of rational and enlightened men. And to proceed, without further inquiry, to deduce inferences from it as to *natural rights*, were to build on a baseless assumption—were to resort to a plain "begging of the question." Widely different is the case with those who advocate the latter branch of the above alternative. They proceed on no assumption of the matter in dispute: they have recourse to no "begging of the question." The truth of Christianity having been demonstrated, times and ways without number, to the entire satisfaction of thousands and tens of thousands of the most rational and enlightened men that ever lived, its adherents have, as they think, an indisputable title to proceed on the admission of its truth. Believing, therefore, as they do, on grounds that have never been invalidated, that Christianity is *true*, they feel constrained to look

* In a loose way of speaking, it may be said that the father has a *legal right*. But it is a misapplication of the strict meaning of the term. It is of a negative rather than a positive description. The father has a common liberty to teach what he pleases, not an *exclusive* monopoly that forbids the intrusion of others under pains and penalties. So far as law is concerned, it seems to be a perfect non-interference. An example may still more clearly shew what I mean. In ordinary speech the father may be said to have legal right to clothe his child in what raiment he thinks proper. Should another step in, and, without the knowledge or against the will of the father, strip the youth of his clothes, he might be legally prosecuted by the father. And the case would not be materially altered, even if he had substituted some garments of his own in place of what was taken away. If in like manner, it be said that the father and none other has a *legal right* to teach his child religion—in common parlance the expression might be admitted, but, in strict propriety of language, it would not. And why? Because I find that, should another step in, and without the knowledge or against the will of the father, deprive the child of the faith which the father had inculcated, or even substitute another in its place, he could not be *legally* prosecuted by the father. Now, had there been a special exclusive right conferred on the father by law, the father could undoubtedly sue the violator of it in a court of justice. And be not being able to do so, proves the non-existence of such a *legal right*.

upon every other religious system as erroneous, dishonorable to God, and destructive of the happiness of man. To be more specific—they would hold their reason and their conscience, did they not regard Hinduism as a system of error, and, as such, a system which does all that the impotency

(Since the appearance of the above correspondence in the *John Bull*, I have through the kindness of some legal friends, been put in possession of certain facts that seem to bear on the present question. I have stated that there is no legal statute by which a special exclusive right is conferred on parents to teach what religious sentiments they please to their children. In a general way it may be said that the law is neutral, neither conferring a legal right, nor controlling a supposed natural one. But if at any time it interfered at all, it seems to have done so, not to force the child to submit to the tyranny or caprice of the parent, but to compel the parent to abstain from conveying the conscience of the child.

I should have expected that Mr. Clarke, as a lawyer, would have voluntarily made mention of some exceptions to the general power and control which the father is permitted to exercise over the minds and education of his children. If he take the trouble of looking into the 10th volume of Mr. Vesey's Reports, he will find that the Lord Chancellor Eldon, as mere authority on the subject, said, in the case there reported of *De Manneville v. De Manneville* that, "with reference to religion, this court (the court of Chancery) had interfered to prevent parents from preaching religious doctrines in the presence of their families." And can he possibly forget the late case in which Mr. Wollaston was deprived of the custody of his children, upon the ground of his immorality, and the danger which existed that his fatherly authority might be exerted to vitiate and demoralize the minds of his children. That a power therefore, does really exist under the sanction of the British Legislature, to control and put official restrictions on the general rights of parents, with the view of promoting the moral and religious well-being of the child, cannot well be doubted.

Still further, I would present to Mr. Clarke's notice the fact, recorded in the constitutional history of England, that two statutes were passed by the legislature at different times, to protect the children of Jews and Papists from the injury of their respective parents, upon their renouncing the Catholic or Jewish faith, in order to embrace the truths of the Protestant system. The first of these was the statute of 11th and 12th Wm. III. c. 4, which declares its object to be, that the Protestant children of Papish parents "may not for want of fitting maintenance be seduced to compliance with their parents to embrace the Papish religion, contrary to their own inclinations." The other statute is the 1st Anne, c. 20, which pursues a similar object, viz. "that sufficient maintenance be provided and allowed for the children of Jewish parents, who shall be Protestants."

With respect to the first of these acts of Parliament it is worthy of remark, that the British Legislature seriously thought that a child might have an inclination of its own, wholly independent of its parents, towards one religion, in preference to another, though that might be his ancestral faith,—and that this inclination should on no account be forcibly interfered with by its legated parents.

Of course, both these statutes clearly recognize the general principle that it is not unlawful to communicate religious instruction to the mind of a child, even though that instruction should be entirely opposed to the religious system in which the parents conscientiously believed. For how, or by what means is the child to become a Protestant? Not, surely, through the instrumentality of the Papish or Jewish parents, or any other Papists or Jews. How then, could the child be converted to Protestantism? By no means which I can imagine, except through the arduous exertions of Protestant teachers.

The fair logical conclusion therefore, to be drawn from all these premises, is, that the law of England permits a child to exercise the mental powers which God hath bestowed upon it, in forming its own judgment on the subject of its eternal interests—to reason freely what it discovered to be false, and as freely and fearlessly embrace what it considered to be the true religion,—and consequently that the law sanctioned the efforts of those teachers who were employed in instructing the children, even if the consequences of such instruction should be non-compliance, in matters of religion, with the wishes and commands of earthly parents.

The same conclusion may be arrived at negatively thus. Had the legislature for a moment conceived the idea that it was a violation of existing legal rights, i. e. a crime to instruct a child in a religious system different from that in which the parents conscientiously believed, what ought to have been its regular procedure? Would it not have been necessary, in passing the above-mentioned statutes, to repeal the pre-existing law—to withdraw the pre-existing rights? Most undoubtedly. And its passing the said statutes

of human contrivance can achieve to undeify the Deity, and all that the malice of the "powers of darkness" can devise to insult and ruin man. Accordingly, they must deny, absolutely and without reserve, the existence of any *natural right* to teach and perpetuate a system of falsehood and delusion so loathsome and deadly. For who has the power of conferring a *natural right*? The very expression imports that this is the sole and inalienable prerogative of the Great Author of Nature. One step more leads to the unanswerable query: Is it possible—in it for a moment to be conceived, that the God of Truth, the pure and the holy God, who cannot look upon sin but with abhorrence, could have conferred on any of his creatures a *natural right* to inculcate Hindooism, i. e. to impart the knowledge of a system of hideous error,—that, by so doing, he could have enforced, by the sanction of omniscience and the thunders of omnipotence, the exercise of a privilege to insult the Majesty of Heaven, to violate his laws, and cover his subjects with confusion, shame, and everlasting dismay? In the solemnity of Apostolic language, I exclaim, "God forbid." Pause, then, Sir, I beseech you, if you are a sincere Christian, ere, in your ignorant and misdirected zeal for the pretended rights of man, you seriously entertain a sentiment, which, in its principle, is so derogatory to the God of heaven,

without the slightest reference to pre-existing laws and rights, proves incontrovertibly the non-existence of both. Again, had the legislature supposed that it was a crime to teach a child a religion different from that of its parents, what might we expect its procedure to have been, more especially towards Papists? At a time when the utmost anxiety was manifested by it to swell the ranks of the Protestant party and to diminish those of the Popish,—at a time too, when acts were crowded upon acts to regulate and control the natural and civil rights of all who adhered to the Popish interests,—at such a time, might we not have reasonably expected that a special statute should be enacted investing Protestant teachers with an express legal authority to instruct the children of Papists? And the non-bestowment of such authority proves incontestably that the legislature did not think it requisite, i. e. *did not once entertain the idea, that there were any legal rights that could be violated by efforts to instruct children in a religious system different from that of their parents.*

And it cannot for a moment be supposed that those who prospectively provided for "the maintenance of the children who should turn Protestants," would have forgotten to protect, if protection had been necessary, the instruments through whom the change of religion was to be effected. But no legal enactment was thought necessary for this purpose. In a civilized and Christian country, a doctrine so inimical to the spirit of our laws and of our religion as this, viz. that we are not to inculcate, in the minds of children, pure notions of moral and religious obligation, because their parents happen to be blinded by ignorance and superstition, could not well have been anticipated. Such a doctrine, however, strange though it may appear, has actually been broached in a more enlightened era, though certainly not in a more enlightened country, in the 19th century.

It is not possible that any question can arise as to the meaning of the expression "children," used in the preamble of the statutes already referred to. In the enacting part of the first of them, it is ordered, that "the maintenance shall be suitable to the degree and ability of each parent, and to the age and education of such child," clearly showing that the term *child* was used as descriptive of the age of the son or daughter of the Papist, and not merely as descriptive of his own issue. The maintenance also was intended to provide for the education of the child, which would have been an unnecessary provision in the case of an adult.

Before dismissing the subject of law, it may not be unreasonable to mention that by the British law, a male at 14 years of age may take the oath of allegiance to the king. But we are now told that a boy *above 14 years* of age has not sufficient discretion to be allowed to choose whether he will serve the great God, or idols of wood and stone, or to declare whether he shall yield obedience to that which is pronounced to be "nothing" in the world, or be faithful and bear true allegiance to the "King of kings." And to make the case still more strange, it is expressly declared by Mr. Justice Blackstone that a boy "at 14 or at years of discretion, and therefore may consent or disagree to marriage."

and in its consequences so disastrous to the temporal and eternal well-being of man*.

But apart altogether from the question of natural right, the two classes above-named must differ widely in their estimate of the good to be lost or gained by a change of religion, and must differ proportionately in their estimate of the nature of the attempt to effect a change. The one class, with their qualifying views on the subject of religion, may easily conclude that it is a piece of useless toil, if not of wanton mischief, "to disturb the peace of families," by any efforts to substitute one form of faith for another that is not allowed to possess higher claims. The other class, with their views of the immeasurable superiority of Christianity, must reject this latitudinarian conclusion with the disinterested zeal of genuine philanthropy. Led to believe that the Christian faith is the only true religion—originally announced

* Let any misunderstanding should arise, I may here remark that, in a general way, it may be said, that the father has a natural right to teach his child religion. In the same way it may be said, that the father has a natural right to command the bodily services of his child. But in neither case is the right unlimited. For otherwise, it is subject to a high and solemn responsibility. It is necessarily confined to things indifferent, to things agreeable, or, at least, to things not contrary to the will of God—the Supreme Lawgiver. Thus, should the father command his child to lead him the aid of his bodily services in *stealing, robbing, &c.*, it is plain that he has overstepped his jurisdiction, and even the law of the land would not dismiss the boy as guiltless in such a case, on the ground of his acting under the father's authority. A father has no natural right to issue such a command. And if in his ignorance or folly he has done so, it is clear that the command is nugatory, it is superseded by the contrary command of a higher power. If it were not so, God would be conferring a natural right to violate his own laws—which is nothing short of blasphemy. In like manner, suppose the father to have a natural right to teach religion to his child, it is plain that so far as the supposed natural right is concerned, it must be expressly confined to the inculcation of what is agreeable, or not contrary to the will of God. Should the father, for instance, teach his child that an idol is God, and that the idol ought to be worshipped as God, it is palpable that he has, in the sight of Heaven, overstepped his jurisdiction. He can claim no natural right to teach that which the Great Creator hath denounced and prohibited. Otherwise, God would be conferring a natural right to teach what he himself has pronounced false, and therefore, subversive of his own authority, and injurious to man. Hence, as I have stated above, if Hindoism be confessedly a system of error, we cannot even imagine such a thing as a natural right to teach it.

Thus, I may remark, in passing, clearly exposes the fallacy of that sort of argumentum ad Adumum which has lately been urged with an air of triumph. It ought rather, I think, to have been introduced and reiterated with a tolerable degree of shame. Its fallacy, and on trifling one it is, consists in assuming the very points that ought to be debated. It assumes, first, that the Hindoo parent has precisely the same right to teach Hindoism that the Christian parent has to teach Christianity. It assumes, secondly, as the foundation of this proposition, that Hindoism has the same claims to be received as a true revelation from God, that Christianity has. The argument is thus doubly fallacious. And it must remain so until the same overwhelming evidence can be brought forward to prove the truth of Hindoism, that can be adduced to demonstrate the truth of Christianity, *i. e.* it must *ever* remain so. Christianity being true, the Christian parent has the sanction and command of the Almighty to teach it: Hindoism being false, the Hindoo parent cannot, without blaspheming, plead the sanction and command of the Almighty to teach it.

[From this and similar passages some have absurdly imagined that I plead for the right of Christians *forcibly* to inculcate the true religion. Nothing could be more contrary to my intention, and I think that by no fair interpretation can any such notion be extracted from my words. All that I insist on is, that, as the Hindoo parent can appeal to no natural rights to teach what is acknowledged by *all* enlightened men to be false, it is impossible to charge a Christian, who communicates a knowledge of his own religion to those children to whom he finds access, with a violation of rights which have no existence. The Christian is *not* to compel the children of heathen parents to come to him for instruction: but if they do *voluntarily* come to him, he cannot be justly accused of violating either legal or natural rights, should he, by information and argument, lay open to their minds the evidences and doctrines of his own holy faith.]

at the dawn of creation—gradually developed in a magnificent chain of prophecy—and gloriously consummated in the life, sufferings, and death of the Son of God;—that it is the only religion which can sublimise and refine human nature; which can exalt it from earth unto the heaven of heavens, there to behold, as it were, unveiled, the glories of the Great Jehovah; which can cause it to soar aloft without bounds or limits to check its swift and restless movements, and so advance from one glory to another that rises higher and higher in infinite progression;—Led, I say, to believe all this, on the ground of overpowering evidence, must they not infer, that to impart a knowledge of this religion is to impart a blessing which no finite mind can fully comprehend,—is to bestow a treasure richer far than all the wealth of “Ormus or of Ind?” Must they not be convinced that, to convey it in obedience to a divine command, is an act of duty to God, paramount to the natural wishes of corrupt nature, and to rights which are the veriest figments of a depraved imagination? Must they not be persuaded that the bestowing of this sublime enriching knowledge is an act of purest, holiest, most godlike benevolence? And must they not, of necessity, conclude that those who actively oppose the communication of it, really and truly oppose the highest good of their fellow-creatures—that all those who have set on foot the unholy crusade, and joined in the insane shout against religious instruction, are, in the sight of heaven, the bitterest, cruellest enemies of the race of man?

Leaving, however, the abstract question, and coming to the practical one, I *deny* that, in any sense of the expression, the rights of Hindoo parents have been invaded by the Missionaries. Granting, what it is impossible to do—still, for the sake of argument,—granting that Hindoo parents have a *legal* and a *natural* right to teach their children in the religion in which they themselves believe, I demand of you, Sir, distinctly to explain in what way such supposed rights have actually been invaded. If you could adduce one instance, in which a pledge was given to natives that no religious knowledge would be communicated, and one wherein it appeared that the pledge was afterwards violated, then indeed would you prove not so much that rights were invaded, as that there was a gross breach of faith, a base and dishonorable treachery. But you cannot establish a single instance of this sort. On the contrary, all the natives know, or ought to know, that Christian principles are instilled in Missionary schools, as well as they know that Hindooism is taught in Sanscrit seminaries conducted by learned Brahmins. They know it from universal report; they know it from perusing newspapers; they know it from inspecting the class-books employed; they know it from interrogating the pupils or masters; they know^{*} it from visiting the schools and hearing the classes examined. Still, notwithstanding all this, do parents and guardians spontaneously bring their children and protégés to the superintendents of Missionary schools: they are often importunate in their petitions for the admission of boys: they entreat, they beseech, they implore: and, after all, it not unfrequently happens that numbers of applications are rejected for want of accommodation and other causes. Deny this representation, Sir, if you can or dare; and if you cannot and dare not, I must hold it to be a piece of foul and wanton insult on your part to throw that blame, if blame it really be, on the inoffending Missionaries, which ought to be charged home directly on the parents and guardians themselves.

* I have been informed, on the best authority, that the very Father of Brjonnath Ghose was present at the last annual examination of the Mirzapore School, on which occasion the Lord Bishop expressly announced that the inculcation of Christian principles was the grand object of the conductors of the school.

[† The force of this reasoning has not been discovered by some, and yet, it seems wonderfully plain. It depends on the simple principle that if men are allowed to possess

You seem to reckon it a grievous offence that "the peace of Hindoo families has often been disturbed by the Missionaries." What a testimony this, if you only knew it, to the successful exertions of those labourers, and that, too, from one who will not be suspected of over-much religious enthusiasm! What a triumphant reply to those blinded men, who slanderously report that nothing has been done in the Missionary field! And the triumph would then only be complete, could you announce that* the peace of every family in

certain rights, it is in their power to relinquish those, or delegate them to others. And (if there be a voluntary abandonment, a formal or tacit delegation of supposed rights on one side, there can be no illegality in an implied or actual assumption of those on the other.)

(* This passage has been thought by some to be liable to mis-interpretation. It may be, but this is nothing more than can be said of the language of the Redeemer himself. It has actually been misrepresented by others; but this is only what has been done to the words of the Saviour of the world. Viewed fairly and candidly as it ought to be, in connection with the whole context, it is impossible to misunderstand it. Mr. Clarke referred to "the disturbance of the peace of certain Hindoo families" in such a way as to lead one to suppose that he reckoned the circumstance disreputable to the Missionaries. In reply it is commonly devolved on me to show that such "disturbance of the peace of families" proceeded from an evil design on the part of Missionaries—that it resulted directly from the opposition made by depraved men themselves to the sin-condemning doctrine of the Gospel. These doctrines are neither designed nor fitted to produce such results. To the evil passions of mankind, that war against the salutary restraints of holiness and truth, are those lamentable effects to be attributed. So far then as the spirit of the Gospel itself is concerned, those effects may be truly characterized as "collateral and incidental." But our Saviour emphatically foretold, and all past experience has verified the prophecy, that from the stubborn and prevailing degeneracy of mankind, effects like those already described might in the first instance be exhibited in a greater or less degree, wherever the Gospel was proclaimed. In a country therefore, like Hindostan, where the opposition to the spread of the Gospel is so unobscured and so universal, its successful issue in the conversion of any member or members of a family might well be expected to be accompanied almost inevitably with the wrath, hatred, and revenge of those bigoted relations and friends from whose opinions and practices they are obliged conscientiously to differ. If there should be no successful issue, the "peace of families" would not certainly be much disturbed. In this view of the subject, "the disturbance of the peace of families" occasioned by efforts to propagate the Gospel, and evengas attending those efforts, might reasonably be considered, so far as the proclamation of the Gospel and the establishment of it in every family are concerned, as a certain indication, however undesirable, not a direct necessary result, of the completeness, or universality of Missionary triumph. Must the prime agents in the movement be, on that account, supposed to rejoice because of the universal disturbance of the peace of families? Malevolence or ignorance may make the supposition, but the principal actors themselves will ever be found bewailing the blindness and depravity that can convert the noblest product of heaven's boundless love into a source of wretchedness to man, and of outrage against Heaven's Lord.

Many may wonder that I have deemed it necessary to enter into so lengthened an explanation of a passage which no unbiased reader can possibly misunderstand. But I have done so, because it has been either misunderstood or misrepresented by those who must have known better. And while it is pleasing to think that no private individual, who had not some sinister purpose to serve, has ever ventured to distort the plain meaning of my words—it is, if possible, still more gratifying to find that so highly respectable a journal as the *John Bull*, has gratuitously come forward to vindicate my language from the wilful misrepresentations of a few unhappy men. "Mr. Duff," remarks the *Bull* of the 24th August, "quoted a passage of Scripture—gave a full, fair, and perfectly lucid explanation of its spirit and meaning. There is no evidence but he did this with a view to show, not only the truth of the passage itself, but also that it might be reasonably expected, that the Gospel, coming into collision with other systems of religion—with the prejudices, passions, and evil propensities of mankind—would be the occasion of setting a son of variance against his father and a daughter against her mother, &c." And what religion, whose commands require the strictest and most unswerving moral discipline over our's self, which requires perfection, and claims to be exclusive, might not be expected to be the occasion of such 'variance' in countries, communities, and families? And are we to declaim against Missionaries, because they

Hindoostan had, for like reasons, been disturbed! What! Sir, do you know any thing of human nature—have you ever read your Bible—and have you failed to learn that it is impossible for the sin-condemning doctrines of the Gospel to be promulgated without “disturbing the peace of families,” and, it may be, the internal peace of whole kingdoms? What mean those emphatic words—“Think not that I am come to send peace on earth; I am not come to send peace, but a sword; to set a man at variance against his father, and the daughter against her mother?”—Not what some perverse interpreters would have us to believe, that he who uttered them was an incendiary, whose direct design was to put the world in a flame of dissent and rebellion;—the whole strain of prophecies forbids the impious thought: the annunciation of angels at the birth of the Messiah forbids it: the whole life, precepts, and doctrines of the blessed Jesus forbid it; the parting words to his sorrowing disciples forbid it: his very title, and a distinguishing one it is, as “Prince of Peace,” forbids it. What then is the meaning of those significant words? They have been, and may be, paraphrased thus: “Do not expect that I shall be quietly owned and submitted to, or that my religion will be readily and peacefully embraced; for if you do, the event will *defeat and disappoint* your expectations. Though I was sent to refine and still mankind, and root out of their nature all *sour, unsocial, and mischievous* passions, and to make men *gentle, affable, and condescending* in their behaviour, yet, through the prevailing *degeneracy and corruption* of the world, I shall prove the occasion of *strife and discord, of unnatural heats and animosities, of violent hatreds and bloody massacres*; and men will, on the account of my religion, break through the bonds of nature, and the strongest ties of humanity, as if indeed the very end of my coming was, not to give peace, but rather division; to set a man at variance against his father, and the daughter against her mother.” And how fearfully has this solemn forewarning been verified! How often has that very Gospel, which was “Heaven’s best gift,” and sent expressly “to bring peace on earth and good-will to the children of men,” been fiercely opposed by the corruption of sinful creatures, who constantly mistake its spirit, misrepresent its nature, and abuse its blessings? Aye, and how often has it been made the innocent occasion of the shedding of rivers of

propagate such a religion by the only possible means in their power? Or because *Christianity* has been, and still is, the occasion of ‘variance,’ are its friends to cease to propagate it, by fair and honourable means, *through fear of giving offence*; or does it follow, that it is a religion really pernicious to society and detrimental to the best interests of mankind? We do not see this consequence. We see what injunctive it lays on its followers and advocates, and no one can deny that *the true Christian is the man of peace, benevolence and love.*”

The John Bull contains many more remarks equally appropriate and excellent. Space will not allow me to copy all, but the following passage is so truly pointed and unanswerable that I cannot refrain from quoting it. “It is a curious fact, that many who pretend and sometimes profess, to admire the *zeal and devotion* of Jesus, are found amongst the first to vilify his disciples for their exhibition of the same virtues. He taught in the Synagogues. He offended the prejudices of the Jews. He openly attacked the first orders in the Jewish community. He publicly denounced them as ‘a generation of vipers.’ He warned them of approaching condemnation. If He had acted as some of our fastidious contemporaries would have Missionaries conduct themselves if He had *frimmed* His religious department according to the opinions of the times, as the crews of Missions would have them carry themselves in the midst of the Hindoo community, we should have heard nothing of the indignation of the rulers of the Synagogue, or of the priests, or of any other hypocritical pretenders to adherence to the law and the prophets: and if Missionaries at the present day were *frimmers*, and would balance themselves equally between *all parties*, that is to say, if they would cease to use the only available means in their power to propagate Christianity,—if they would be at the trouble and expense of establishing schools and *not teach Christianity*,—then would they escape the denunciations of their present enemies.”]

human blood? After this, need you, Sir, affect surprise or evince displeasure when you hear of "the peace of certain families being disturbed" by the promulgation of the Gospel? If you do, it will prove to all reasonable men that you must know more of Heathenism than you do of Christianity, and are more sincerely attached to the practices of the former than to the sacred institutions of the latter. But this alternative I should hope, for the credit of the British name, you will be prepared to repudiate with the indignation of at least "a man of honour."

You state that "the conduct" of the Missionaries is "dangerous," because you "have known instances of natives having withdrawn their children from certain places of education when they found that instruction was the pretext, but that apostacy was the object, of the teachers." From this implied detestation of hypocrisy and double-dealing; as also an expression of something like sorrow in your first letter, on account of the injury supposed to be done to the Christian faith, by the imprudent zeal of the Missionaries, one would naturally suppose that you too are zealous for the "true interests of Christianity" and "the extension of education." Well; it is not for me to dispute your claim. You may be the best of Christians. You may be the most indefatigable friend of native education that ever reached these shores. But with the allowance of those possibilities, I fear that, as regards the present subject, you have been asleep or dreaming during the greater part of your ten years' residence in India. Do you know, Sir, what Hindooism is? Are you aware that as sure as the sun cannot rise in the firmament of heaven without dispelling the darkness of night, so surely must the dissemination of European literature and science banish the thick darkness of Hindooism? If not, you too must, in these matters, labour under "errors of judgment," which may go far to account for any future hallucinations. But the fact is even as I have stated it. And I must then turn round, and thus retort on one and another of those gentlemen who advocate "education apart from religion:" "Sir, you accuse us of 'making instruction the pretext, but apostacy the object.' Never was there a more miserable mistake. We come forward openly, boldly, honestly. We scruple not to declare in the hearing of the natives that we wish to communicate the elements of all valuable knowledge, literary, scientific, and religious, if they choose to receive it at our hands—that after they imbibe our instruction, they must think, judge, and act for themselves—and that as rational creatures they must be prepared to follow the dictates of reason and conscience, though many a sacrifice should thereby be demanded. What, on the other hand, is the general nature of your address? Approaching the natives with a courteous winning smile, you in substance say, 'While others plot your ruin, we are your best friends—we only desire to impart unto you the treasures of wisdom. We have no wish, far from it, to do any thing that can in the least interfere with your religion,—that is too sacred a subject for us to meddle with. In us therefore you may repose implicit confidence.' And what follows this specious pleading? You take advantage of the confidence reposed in you by the "unsuspecting" natives; and forthwith you proceed to supply that fatal knowledge to their children which you know must necessarily subvert the very

* It must ever be remembered, that unbelievers, and Christians falsely so called, alone are answerable for such proceedings. All those who have understood the principles, and imbibed the spirit of Christianity, have never resorted to any other weapons of propagation, save teaching, preaching, persuasion, and argument. They are its adversaries and false friends who, in the absence of patience and argument, have excited private clamours, have appealed to force and violence, and have aroused human governments to public persecution and bloodshed. Such measures Christianity itself wholly repudiates.

III
and
9

And such is the spotless consistency of those
 against the innocent for pretended breaches
 of their own *vicium tenentis*?—This forcibly
 of a rich man who thus addresses his poorer neigh-
 bor: "I know have been trying experiments on your lives,
 far from me be such a thought. My only wish is
 to promote your health and happiness; and as the best proof I can afford of
 my good wishes, here is a rich repast spread out before you. Come, par-
 take and make yourselves merry." The poor deluded men joyfully obey
 they do partake, and soon find to their ruin that the ar-
 tificer had mingled ingredients in the fare that seriously affect the
 health of some, and endanger the lives of others. Pray, Sir, would you
 style this the perfection of fair-dealing? And yet to one and another of
 them, with one hand, pretend to uphold the Hindoo religion, and
 with the other supply that which they know must destroy it, I might ap-
 propriately apply the language of the Roman poet, *Nemine mutato, de te sceleris*
curator. Not that I intend to insinuate that Hindooism is spiritual life,
 but the Hindoos think so; and the advocates of "education without reli-
 gion" tolerate the idea in words, while in acts they do all they can to ef-
 face it. Well said the Divine Author of Christianity: "Thou hypocrite,
 first cast out the beam out of thine own eye, and then shalt thou see clearly
 to cast the mote out of thy brother's eye."

Again, you limit the term "dangerous" to the "conduct" of Missionaries,
 in so far as it has led some Hindoo parents "to withdraw their children
 from certain places of public education." This may be true; but is it the
 whole truth? I trow not. Have you been ten years in Calcutta, and have
 you never heard of children being removed from "certain places of public
 education," on account of causes totally unconnected with Missionary con-
 duct? Have you never heard of the panic struck into the minds of the
 native community by the liberal, but certainly not religious, proceedings of
 the late Mr. Derozio? Have you never heard of the numbers of with-

* I might here go farther and state, that you not only know what effects must be pro-
 duced by the instruction you are the means of communicating, but even make these
 effects a matter for glorying. Look at your own Reports, and say, whether you do not
 frequently boast of the influence of your measures in dispelling the darkness of Hindoo
 superstition, &c. And what you denominate superstition is, with the Hindoos, Religion.
 Yea, can you deny, that some of your number sometimes boastingly declare that they
 are the purgers of Missionaries?—that they are employed in sweeping away the ac-
 cumulated rubbish of ages, and so clearing a ground on which Missionaries may success-
 fully rear the beautiful structure of Christianity?

† I cannot here refrain from quoting the words of one, whose personal experience of
 the School Society and Hindoo College system entitles his testimony to a weight, that is
 superior to a thousand speculations. In the *Inquirer* of the 26th instant, Debao
 Krishna Mohun Hanmayera thus writes: "The object of the College is one in reality,
 and another in profession. For while it is told abroad that it leaves Hindooism un-
 touched, the pupils are perhaps telling their astronomical lessons *asthis*, and learning
 to consider their great *Sourjo Deb*,—whom their priests, and such of themselves as are
 Brahmaun boys, daily pray to in the morning,—as nothing but a round bright ruminant
 body, called, in English, "the Sun," lying at rest and supported by what *Jurans* and
Melechans (contemptuous appellations of Europeans) term *laws of motion*. What a
 treachery this must be, to delude Hindoo parents with the idea that their children shall
 not be taught principles contrary to their religion, while in reality it is intended to sap
 its foundations, and directly inculcate lessons which inflict deathblows upon it."

"But how dreadfully miserable the issue! Young men dragged from the gloomy waste
 of Hindooism, only to be plunged into the dark abyss of general infidelity! And for
 the accomplishment of this object lakhs of rupees are lavished by persons bearing the
 name of Christ in! The Missionaries are at least exempt from this foul blot on the
 Christian name. If they succeed in destroying Hindooism, it is only in order that they
 may substitute the divine system of Christianity, with its refreshing streams of grace."

removed from the Hindoo College in consequence of these proceedings? But this, though a satisfactory instance, is not the only one. Causes of a more general and permanent nature are actively at work. A liberal education and pure Hindooism, as it is called, cannot possibly co-exist. This, the principal advocates of "education without religion" must have all along known: the Hindoos, as a body, certainly did not. Accordingly, whenever the latter begin to make the important discovery, many of the more bigoted of them immediately withdraw their children from the Hindoo College and the School Society's Schools:—and the severest censures have been poured on the heads of those who deluded them by the censuring profession: "We do not wish to interfere in any degree with your religion." Instances of this description are numerous. But not to go farther; have you not read the statement inserted in the *Chandric*, and translated in the *Durpan*, by your late client, the father of the persecuted boy, Brijnauth Ghose? If not, for your edification, I shall here insert it. It is as follows: "I sent my son to the Hindoo College to study English, and when he had risen to the fourth class, I thought he had made some progress in English knowledge. I therefore forbade his going to the College; for I have heard that the students in the higher classes of the College become *Nastiks** (i. e. infidels, or unbelievers in Hindooism). Now I ask, who are responsible for this system of instruction, which leading, as it does, to the renunciation of Hindooism, induces parents to act like your client, and remove their children from the Hindoo College and School Society's Schools? Plainly, not the Missionaries, but the advocates of "education apart from religion." Now, as the gentlemen of the bar are often celebrated for their subtilty and acuteness, I cannot do better than apply your reasoning against the conduct of the Missionaries to a case exactly parallel. Put into the simple form of a syllogism, it runs thus:

That "conduct" on the part of individuals which leads natives to withdraw their children from certain places of public education must be denounced as "dangerous."

The "conduct" of the advocates of "education apart from religion," in encouraging and supporting a system of liberal European instruction, has, in many instances, led to the withdrawal of boys from certain places of public education.

Therefore, the "conduct" of the advocates of "education apart from religion" must be denounced as "dangerous."

This application of legal logic is mine: to you, Sir, belongs the sole credit of its conclusiveness.

I come now to your last and most aggravated charge. You dare, with unblushing effrontery, to stigmatize the conduct of the Missionaries as "sagittious." It is well, Sir, for you, that you have limited the application of this term as to the offence, and generalized it as to the offenders, else might you in your turn be summoned to the bar of the Supreme Court for libel. And even now I know not how far an individual is at liberty to employ a libellous expression, and, when called to task for the use of it, to mince and explain it away to such a degree that it is made to convey a meaning

* It matters little whether this was the true cause of the boy's removal from the College. The point of real importance is that the father here states the prevalent opinion among the Hindoo community—an opinion on which many parents and friends are known to have acted.

† I am aware that that is not unusually reckoned libellous which may be written in a private note. But the case is very much different when the expression is written in explanation of words publicly uttered: and still more, when permission is granted to make the explanation public.

entirely different from what it bears in standard works and common discourse. But, not to dwell on this, I think I can perceive vacillation in your own mind as to the proper bearing of the infamous term. In letter second, you appear to confine it simply to what you designate "an invasion of the rights of Hindoo parents." In letter third, you seem to have thought that what even you represent as "an invasion of rights was not sufficiently "wicked, atrocious, and vile," to merit the application of the epithet "flagitious;" you therefore purposely restrict it to "cases similar to that which you brought before the Supreme Court." Does not this vacillation seem to indicate something of the confusion of guilt? Besides, I might maintain, without fear of contradiction, that the very case to which you have appealed, and it is the worst which you could adduce, is not of such a nature as to deserve the appellation "flagitious." Neither reason, nor law, nor "the usage of the world," entitled you to apply to it so villainous a term. But not to insist any farther on this point, I now come forward, and, in my own name, and that of the Calcutta Missionaries generally, deny, deny utterly, that there are any other cases in existence similar to that which you brought before the Supreme Court. And I call upon you, as in the presence of the Omnipotent God, to come forward and substantiate your charge, or be accounted for over the utterer and the writer of the lament untruth. There is no other alternative, unless indeed you retract your words, and apologise;—in which case, we are ready, with all our heart and soul, to forgive you.

Think not that you will escape the indignant censure of an impartial public by taking refuge under the cloak of professional duty—as if the said profession were of the nature of a magical charm, sufficiently potent to charm into silence the voice of the injured and the oppressed,—or, as if it conferred a sort of royal privilege to slander and abuse with impunity. If, as a professional man, you cannot adduce "the names of parties," or other

* This is the common definition of the word "flagitious."

[† It would appear that, from some expression in my second letter the terms of which must have been overlooked, Mr. Clarke has strangely concluded that I wanted no information at all respecting the complaints and their complainants. To undeceive him and others in this matter I crave the attention of readers to the following representation:

Having made special inquiry respecting the intercourse between Barristers and Hindus, the result has been that not a single Barrister of Calcutta, except Mr. Clarke himself, appears to have ever been consulted by a Hindoo parent relative to the conduct of Missionaries. Now then, to say the least, is a singular fact, if we bear in mind that Mr. Clarke's professional business among the natives of India, is not so extensive as that of some other members of the Calcutta Bar, that might easily be named. But, waiving this view of the matter, it would be some extenuation of Mr. Clarke's conduct, if he could have adduced some proof of the statement which he has publicly made, viz. that he has been often consulted on the subject. The proof that he was often consulted would of course have established nothing to substantiate the charges preferred because it would still remain to be proven whether the complaints of Natives as to "flagitious" cases, were well or ill-founded. But such proof would have exculpated Mr. Clarke, so far as the fact of grievous complaints having often been made to him, was concerned. He did, however, object to give any information on the subject, and he screened himself behind the phrase "professional confidence." Well, giving him due credit for the purity of the motive that suggested the plea, I shall now endeavour to point out how he might have cleared himself of part of the imputation under which he now lies, without any breach of "professional confidence." And as he refused to remove even that part of the stigma that now attaches to him, which it was perfectly consistent with his honor to have done, the alternative as to his conduct must be inevitable.

Supposing Mr. Clarke to have kept copies of his "opinions" on the various cases laid before him, he might have shown them with their dates and the facts upon which they were formed, either to myself, or to some other individual mutually approved of,—the names of Mr. Clarke's clients having been previously erased. If he had not kept copies of these opinions, he could surely have had no objection to give the names of the solicitors through whom he was consulted. If no solicitors were present, which I ought scarcely to anticipate, as I understood that strict professional etiquette requires a solicitor to be at

into "details of circumstances," I must hold your informants answerable for the calumny, and they ought to be called upon to make good their accusation. And if you know that neither yourself nor your informants would or could publicly substantiate charges so heinous, I must ever maintain, Sir, that, by the laws of honour and of charity, by the laws of God and of man, you were forbidden to bring them forward publicly at all.

For the present I have done. If I am wrong, I pray God to forgive me. If you are wrong, as I cannot but believe you are, I pray God to forgive you. Let us remember that "it is a small matter to be judged of man's judgment." There is a God in heaven that "searcheth the heart and trieth the reins of the children of men." We may deceive ourselves, we may deceive others, but we cannot elude the glance of his all-seeing eye. And you and I must one day stand before his dread tribunal. Little, oh little will it avail us there, what may have been our subtilty, our reputation, or our triumphs on earth. Now life is very short and very uncertain; and surely it is a solemn thing to die, as after death cometh the judgment. Let us prepare then to meet our God. These things you may call dreams. I call them sober realities. And my best wish for you is, that you may understand them in time, and so become a genuine child of God; that you may be privileged to sit and reign with him for ever in the realms of glory.

ALEXANDER DUFF.

TO THE REV. ALEXANDER DUFF.

MY DEAR FATHER,—So long a time had elapsed since you obtained my permission to give publicity to our correspondence, that I was beginning to believe that some wiser man than the Rev. Alexander Duff had induced him to consign our letters to oblivion. I had supposed, that some prudent Missionary might have suggested to his Christian brother, that it would be better not to point the public attention to the fact, that one whom Mr. Duff in his complimentary moments described to be "a gentleman of high legal reputation, had, in the presence of the Supreme Court of this land, announced, that the rights of Hindoo parents were too often invaded by the Missionaries of Calcutta." But it appears, my good Sir, that I was mistaken, and although it be true, that delay is one of the indications of prudence, I was wrong in supposing that even reflection could make you wise.

Your letter is now before me, and from that I can learn the cause of your procrastination,—for how strongly does that letter portray the struggle between bad passions and Christian habits, and announce that it required ten days before the nature of the man could break through the meekness which Christianity had taught her pastor.

medium of communication with the Barrister, it might have been in Mr. Clarke's power, on the supposition of the cases, or any one of them having been brought before the Supreme Court, without any breach of "professional confidence" to give us the clue to find them, as well as the decisions of the judges thereupon. Should it have turned out that some of the cases were brought before that tribunal for judgment, might we not very naturally ask why were they not brought before the court? The language of Mr. Clarke in the Supreme Court, and throughout his correspondence, has been too plain and unequivocal for any one to mistake the "opinion" which he would have given if a similar case to that of Hrgounath Ghose had been laid before him. That the "Hindoo parents" were anxious to avail themselves of any legal remedy within their reach cannot for a moment be doubted, as they are said to have applied expressly to Mr. Clarke for his opinion, as a lawyer, on the subject of their grievances. I need scarcely add, therefore, that, as Mr. Clarke declined giving even the sort of information which has now been suggested, and which he must have known would not trespass on the limits of "professional confidence," his conduct cannot fail to give rise to fresh suspicions, and the untoward nature of his attack on the Missionaries, become shrouded in thicker darkness than even.]

You have occupied nearly six columns of a newspaper in discussing a question which might have been disposed of in twice as many lines; my charge was this, "that the rights of Hindoo parents were too often invaded by the Missionaries of Calcutta." This induced you to call for an explanation, which I have given, and this explanation you now term a subterfuge, and not satisfied with that term, you proceed to employ other expressions, which will lead the friends of your cause to deplore the imprudence of their champion.

But let me examine how far you are correct in accusing me of subterfuge. I have described the nature of the right which I say has been invaded, namely, "the right which every father possesses of rearing up his child in the faith in which he himself conscientiously believes." This surely is intelligible enough; there is no subterfuge here, no concealment of my meaning. There may be no such parental right in existence, but that is a matter of argument, an argument in which I fear I should fail to convince you, at least until some Moollah circumcises your son, or marries your daughter as his fourth wife, and thus brings the case home to yourself by infringing on your own parental rights.

I have then told you in what the invasion of the right consists, namely, "in the Missionaries' instructing the child in a religion different from his father's, while he is yet of that early age that the right of instruction is in the father." Is there any subterfuge here? I call it a concise and clear statement, and I believe that "the most thinking people" (as Cobbett termed the public) will be very nearly of the same opinion.

If there be no subterfuge in these explanations, then where is it to be found? It can be found alone in my withholding the names of the persons who have complained, and the particulars of their complaint; yet this you do not require, and have implicitly admitted that I ought not to give them. I quote your own words, Mr. Duff, "Now I have no desire to act the part of an inquisitor to search officiously for the names of parties, or to pry into the details of specific cases." If you do not want the names of the parties, or the details of the specific cases, what is it, Mr. Duff, that you do want? Surely on every other matter but these, (which you yourself have excepted,) I have been as candid and specific as any man can be, who has no opinion to conceal, nor any anger to vent. But, Mr. Duff, you did want something else, and that, my good Sir, was to vent your anger.

Mr. Duff, you accuse me of unblushing effrontery, and vacillation, and the instance which you give is vastly amusing. You tell me that in my second letter I confine the term "flagitious" simply to what I designate an invasion of the rights of Hindoo parents, but then in my third letter, I restrict the term to cases similar to what I had brought before the Supreme Court. Now, Mr. Duff, had you quoted my letters fairly and fully, it would have appeared that I had not been guilty of any vacillation, nor introduced any new restriction in my third letter, inasmuch as that very restriction was in my first letter; the words of my first letter are these, "Complaints of conduct as flagitious and dangerous as that which it became my duty to submit to the Supreme Court." You will tell me that the words "as that" do not mean "similar"—critically they may not, in common parlance they do—in that species of common parlance at least, which is employed by men who write as I told you I did,—on the spur of the moment.

To whom now, Mr. Duff, ought the term "unblushing effrontery" be applied? Perhaps not to you, for you may be in the habits of blushing sometimes; but if you are not, let me secure for our Calcutta Drury the benefits which will accrue from your first performance in this line. Consent, dear Sir, to front the audience, and read this letter before them, and I will answer for your blushing, and my friend Philip shall perform an overture.

"Young I am and sore afraid."

But Mr. Duff, though I have laughed at you, (as I always do at every angry man,) I must have one serious word with "the most thinking people" before I close this letter. True it is, my friend, that I have charged the Missionaries of Calcutta with invading the rights of Hindoo parents, and true it is, that the Reverend Alexander Duff has come forward to do battle in their behalf; but in the bottom of the fourth column of the Reverend vindicator's letter you will find these words written. "What mean these emphatic words? Think not that I am come to send peace on earth. I am not come to send peace but a sword, to set a man at variance against his father, and the daughter against her mother." Having given us this text, Mr. Duff comments at length upon it, and winds up with this appeal to me. "After this, Sir, need you affect surprise, or evince displeasure, when you hear 'of the peace of certain families being disturbed by the promulgation of the Gospel?'" Mr. Duff, I have neither affected, nor felt any surprise; and as for displeasure, it is you who have been displeased, not at the peace of certain families being disturbed, but at my saying that such was the case, albeit that you tell me that I need not be surprised at it.

Mr. Duff, I thank you, I will not say, whether it is to your candor or your folly I am indebted for furnishing me with this *coup de grace*, but nevertheless accept my thanks for it; and,

Believe me, your grateful friend,

Calcutta, 31st July, 1833.

LONGUEVILLE CLARKE.

Respecting the preceding correspondence and remarks, we may here quote one or two recorded opinions. The *Philanthropist* of the 1st August writes:

"Mr. Clarke, our readers may remember in the case of Brijonauth Ghose, thought proper to assert, that "the rights of Hindoo parents were too often invaded by the Missionaries," and when very properly called on by Mr. Duff for an explanation, aggravated his charge by accusing them of conduct "flagitious and dangerous." Mr. Duff again called on him for proof; but, this he very dexterously evaded under the ungenerous plea, that what he knew was committed to him professionally! and that therefore, (though forsooth, on such *experts* evidence, he was at liberty to accuse a body of honourable and deserving men,) he was not at liberty to give them an opportunity of rebutting his accusation.

"In the remarks appended, Mr. Duff, on the behalf of his brethren of all denominations in Calcutta, has most triumphantly refuted the charge thus gratuitously preferred; and we envy not the feelings of Mr. Clarke, while undergoing the searching scrutiny of his honourable, but keen opponent. Surely the least that Mr. Clarke can do, will be to prove his charges, or to acknowledge his fault in preferring charges without being able to substantiate them."

Again, the *Philanthropist* of the 8th August remarks:

"They (our readers) will perceive that though Mr. Clarke thought proper in public court to accuse the Missionaries of Calcutta of too often invading the rights of Hindoo parents, and to decry them in his subsequent correspondence as guilty of conduct "flagitious and dangerous," yet when called upon for proof of his assertions, he laughs at his own calumnies, and leaves the Missionary body without any charge but what may be equally applied to their Great Master. Happy they whose conduct, when scrutinized, forces from their adversary such a testimony to its propriety and dignity!"

The Indian Register of the same date proceeds thus :

"When first the controversy appeared between the Rev. Mr. Duff and Mr. L. Clarke, we suspended our opinions on the subject, in the hope that it might lead to some explanation on the part of the learned advocate, as to the grounds upon which he cast such ungenerous reflections upon the whole body of the Missionaries, (and even if he had adduced instances where interference with the religious rights and usages of the people might, in worldly points of view, be considered impolitic, we were prepared to argue that the feelings and principles by which the Missionaries were actuated, might be more than a sufficient apology for the interference :) but we were disappointed; the respectful solicitations of the Missionary, embodied in language at once indicative of the scholar and the gentleman, anxious for the removal of an implied stigma on a body to which he belonged, were met by irony and sarcasm, unworthy the talents of the learned advocate, and most assuredly out of place. We are therefore constrained to consider Mr. Clarke's assertion one of those "mere inferences," which the customs of society have permitted the bar to resort to occasionally, on the behalf of a client."

These sentiments, so far as they go, are just, and coincide with public opinion : but we would go farther and say, that Mr. Clarke's conduct throughout the whole business called forth one burst of indignation, and his reply excited one common feeling of disgust, in the minds of all upright and honourable men. The correspondence affords a lucid commentary on the principles of the man ; and the reply is the severest, bitterest satire that could have been composed on L. Clarke, Esq. Barrister. Of the latter we might truly say with Young in his epistle to Pope :

He rams his quill with scandal and with scoff ;
But 'tis so very foul, it won't go off.

The points in which Mr. Clarke *imagines* that he has caught his antagonist *tripping*, are so *very few* and so *very unimportant*, that even if we allowed *his* representation of the case, it would not cause the balance to preponderate one jot in his favour. But we cannot in *justice* allow him the advantage even of the few brittle reeds to which in his last struggle he would gaspingly cling.

With the ready ingenuity of a lawyer, Mr. Clarke *feigns* a reason for Mr. Duff's delay in publishing the correspondence. But as often happens, he is quite mistaken. The real causes were—*1st*, that Mr. Duff could not allow the letters to appear before the public, without subjoining a series of remarks ; and *2nd*, that *several parts* of the remarks *could not be written* till all the Calcutta Missionaries had been *individually* consulted. As to the insinuation about "passion" and "anger," it is just as true as Mr. Clarke's other charges. No such cause, we feel assured, actuated Mr. Duff ; neither is there any *semblance* of it to be found in his remarks. He wrote with the *boldness* and the *strength* of conscious integrity, and with the natural warmth of virtuous indignation. We have reason to know that if his heart was more susceptible of one feeling than another towards Mr. Clarke—that feeling was

unfeigned compassion. It is surely a pitiable evasion for one who is beset with arguments which he cannot answer, to turn round and content himself with the foolish saying, that his opponent is angry and he must laugh; instead of honourably confessing that his opponent is triumphant, and he must acknowledge his error.

Mr. Duff charged Mr. Clarke with "subterfuge" in these words:—"Conscious of my own innocence, and anxious to correct the misstatement, I earnestly entreated you to explain. How did you meet my entreaty? partly by subterfuge, and partly by a reiteration of the charge, &c." Here, Mr. Duff manifestly refers to Mr. Clarke's *two first* letters; for he afterwards proceeds thus:—"You may allege that your inglorious resolve has been changed, and that in your *third* letter you deign to unfold your meaning. Thanks to the public press for this change, and not to your sense of justice, &c." Now, how does Mr. Clarke rid himself of the charge?—By explicitly admitting it! He *only* quotes some explanatory words in his *third* letter, the *absence* of which in the *first two* led in part to the adoption of the term "subterfuge."

In Mr. Duff's *second* letter is contained this passage:—"Now I have no desire to act the part of an inquisitor, to search officiously for the names of parties, or to pry into the details of specific cases." From these words Mr. Clarke most strangely infers that Mr. Duff wanted to know *nothing at all* about parties or details; and then, very wisely puts the question, "What is it that you do want?" Never was interpretation more at variance with the very *letter* of a sentence. Mark the words, "inquisitor," "search officiously," "pry into." What do these words denote? They at least imply *undue* and *unreasonable curiosity, importunate forwardness, &c.* And why were these words used by Mr. Duff? Undoubtedly to indicate, that he was disposed and determined to act the part of an honourable man—and *inquire with no greater minuteness into the painful subject than was absolutely necessary for the vindication of himself and his brethren.* The peculiar phraseology employed by Mr. Duff evidently contemplated the possibility of his being afterwards obliged to resort to more particular inquiries: but in order to escape the imputation of being *inquisitorial, prying, or officious*, he would forbear descending from *generals to particulars*; until necessity left no alternative. Mr. Clarke's unsatisfactory replies created this necessity: and Mr. Duff then called upon Mr. Clarke *publicly* to substantiate his charges, i. e. he did make known to Mr. Clarke *what* he wanted. Since however the latter does not appear to have understood this part of the subject perfectly, he will find it explained more at large in an additional note supplied by his opponent.

The instance of vacillation adduced by Mr. Duff seems to have afforded some amusement to Mr. Clarke. And we must confess

that Mr. Clarke's defence of it, has in turn afforded no little amusement to us. Mr. Duff's statement was that, in letter *second*, Mr. Clarke appeared to confine the term "flagitious" simply to what he designated "an invasion of the rights of Hindoo parents;"—and that in letter *third*, he restricted it to "cases similar to that which he brought before the Supreme Court." Now, whether vacillation be the proper term to express this difference between letter *second* and letter *third*, can only be an idle question about words: the important point is, that whatever be the cause, *the difference really exists*. How does Mr. Clarke remove the discrepancy?—By allowing that it does exist. How is this?—He merely tells us that, in the circumstance referred to, letter *first* resembles letter *third*—leaving without dispute the original statement unimpaired, viz. that in this particular, letter *second* does *actually differ* from letter *third*.

But this is truly childish stuff; the patience of many must be wearied by it;—and yet it is *the very best* which Mr. Clarke's reply presents. The rest is a tissue of vulgar jokes and rude familiarities—far beneath the dignity of a noble-minded man to put in writing—far beneath the dignity of an honourable man to notice. There is an attempt to laugh in spite of the biting sting of guilt within: but it is like the awkward attempt of a wayward child, who tries, by a forced unnatural effort, to laugh away the disgrace of a merited castigation.

The reply, if it was ever seriously intended to be viewed as such, is worse than a *lusus naturæ*. It is a compound of affected mirth, real bathos, and mangled burlesque: for what does it contain that is at all appropriate? It leaves unaffected every statement of fact in Mr. Duff's remarks; and the inference must be, that there is no statement that can be affected. It leaves unanswered every argument; and the inference must be that the arguments are unanswerable. It leaves unremoved and even unmodified the fearful alternative which involves something worse than *slander*; and the inference must be that there is some invincible necessity imposed for lying under the disreputable imputation.

It were ungenerous in us to pursue any farther a humbled foe: it were cruel to prolong the shout of triumph over him when laid prostrate in the dust. We need institute no memorial in commemoration of the signal victory. The correspondence will long survive to testify the wanton and unprovoked nature of the aggression: the remarks will ever prove with what success the aggression has been repelled: and the last impotent reply will do more than sculptured monument to perpetuate the shamelessness of the aggressor, and his irremediable discomfiture.

To conclude, we bear no personal hostility towards Mr. Clarke. We have condemned his acts, but sincerely compassionate the man. Would, that he saw the error of his ways, and repented in

dust and ashes, before God, of his misdoings! Then would the Lord have mercy on his soul; and out of the treasures of his grace would He supply those blessings that might sweeten earth with foretastes of heaven. And then too would the present enemy of God's people be converted into a friend, whose greatest delight might be in doing them honour!

VII.—*Sir Edward Ryan's remarks on the conduct of the Missionaries, in the hearing of the case of Brijonauth Ghose.*

From the imperfect reports of this case which appeared in some of the Calcutta journals, the public in general were led to infer, that the learned judge animadverted with unjust asperity on the conduct of the Missionaries generally; and at the time we wrote the remarks on the case which appeared in our last No. we were not possessed of sufficient data to controvert the propriety of the inference. Those who are intimately acquainted with the character of Sir Edward, were somewhat surprised; and others seemed to doubt the accuracy of the reports. If there was misrepresentation, our readers may remark, a single sentence from the Judge, inserted in the public journals, would have obviated all injurious impressions. But this was scarcely to be expected, even if the misrepresentation had implicated character to a much greater degree:—since, if men filling high situations, and having their words and actions constantly exposed to public gaze, were to correct every misconception entertained of their motives, opinions, and conduct; such perpetual correction of errors might eventually absorb the greater part of their time. We are, however, glad to learn from sources on which we can implicitly rely, that nothing was farther from Sir Edward's intention, on the occasion alluded to, than to use expressions tending to throw a slur upon the character and conduct of the Missionaries; whom he has cheerfully acknowledged to be a most respectable body of men, and for whom he has ever entertained sentiments of esteem.

It is but due to Sir Edward Ryan that we should thus correct a mistake that is widely prevalent; record sentiments to him so honourable; and make the only reparation in our power for having given currency to language, that was justly warranted only on the assumption of the accuracy of public reports.

VIII.—*Remarks on the present State of the Law of Marriage affecting British Subjects in India.*

A marriage, which has lately been solemnized in the Union Chapel, has given rise to much discussion in the public papers. Its validity, it has been hinted, is doubtful, and the departure from the common, we cannot call it the prescribed, mode of celebration, until we know by what authority, has been characterized as indecent. The question is one in which a large portion of this community is deeply interested, and we think that if we can succeed, by a dispassionate discussion of the subject, in removing the

doubts which have been attempted to be raised, and in shewing that in India a marriage in a Dissenting Chapel is, by the civil and criminal courts, considered as *legal*, as if celebrated, according to the usual forms, in the Cathedral, we shall perform a service acceptable to many of our readers. We might perhaps with justice complain of some observations upon the subject, which would not have been less forcible had they been advanced with more courtesy, and which have not derived any additional weight from the authoritative manner in which they have been urged. But our object simply is to arrive at a correct conclusion, and in endeavouring to do so we shall therefore avoid whatever might be calculated to give offence.

It were indeed strange, if, after our countrymen have been settled for above two hundred years in this country, the way in which they may legally contract the most important engagement in life were a question still open to dispute. Custom has hitherto sanctioned particular forms within the Presidency, which have been likewise observed at those stations in the interior where the Company have provided a Chaplain. At those stations where there has been no clergyman of the established church, the parties have generally thought it necessary to obtain a licence either from the Supreme Court or from the Bishop's Registrar, and the ceremony has been performed by the magistrates of the district, or by the commanding officer of the station. Few persons have given themselves the trouble of inquiring by what authority the particular forms were prescribed. They acquiesced in those which they found established. At length, however, a Dissenter took the trouble of inquiring, whether the ceremony might not be as legally performed by his own minister in his own place of worship, as by the Company's Chaplain in the Cathedral. He satisfied himself that it might, and he was married accordingly. We are now told that the ceremony was irregular, and perhaps invalid. We suspect that the parties starting the objection have not duly considered the consequences resulting from it, and that they would have hesitated to raise doubts as to the legality of the late marriage in the Union Chapel, had they been aware, that, if there be any foundation for them, the children of many of the marriages in the interior are illegitimate. This is a startling position, but we maintain, it is strictly true. The statute of the 4 Geo. IV. c. 91, has been referred to as an act passed *for India*, and as proving that doubts were entertained by the legislature. Where it was discovered that the enactment was made with the particular view of legalizing marriages in this country, we know not. It certainly was not from the act itself, which refers to marriages in Ambassador's Chapels, in foreign countries, and within the lines of a British Army serving abroad. Now, with the exception of those in the Indian cantonments, it is easy to point out doubts which might reasonably have been entertained respecting the validity of such marriages, which before the act, to render them legal, ought to have been celebrated either according to the law of the country where the parties were, or of England as it then existed, i. e. according to the provisions of the Marriage Act. These doubts, as we hope to show, in no way apply to India since the English law was introduced here in 1796. We do not, however, wish to dispute about this question. We are willing to admit that the act referred to, would have made legal the marriages in the cantonments here, had they not been so before. But where, if that statute were necessary, is the act to declare valid the marriages before magistrates at the civil stations? The forms observed in the Cathedral are those directed by the Marriage Act, the 26 of Geo. II. c. 33; if they cannot be dispensed with in a dissenting chapel, by what authority, we ask, are they neglected at a civil station in the interior? Who in India has the power of authorizing the civil ma-

minister to perform the marriage service in a private house in the mofussil, if the ceremony cannot be legally celebrated by a dissenting minister in a chapel in Calcutta? The necessity of the case affords no answer to this question.

But the English Marriage Act does not extend to this country. To be satisfied of this, it is not necessary that a lawyer be consulted. Those who will take the trouble of looking at the act will find, that the last words in it are, "provided always, that nothing in this act contained shall extend—to any marriages solemnized beyond the seas." These words are too clear to admit of doubt; the only question is, has the statute, by any subsequent act of the legislature, been extended to India. That this has not been done, we assert, without fear of contradiction. By the charter of Geo. I. in the year 1726, the common and statute law, at that time extant in England, was introduced into the Indian Presidencies, and it has since been generally held by the judges of the King's Courts that no subsequent enactments, unless expressly extended to this country, are here binding. The Marriage Act was not passed until many years after the granting of this Charter. A case which occurred at another Presidency, within the recollection of some who are still in this country, is decisive of this question. In the year 1808, C. Teesdale obtained, from the then Governor of Madras, a licence authorizing his marriage with Barbara Ann Latour, who was at the time under age. The licence was afterwards revoked upon the application of the young lady's brother; and the parties, who were both Protestants, were subsequently married by a Roman Catholic priest, according to the form of the Romish Church. The priest, before he performed the ceremony, informed them, that, unless they were both Roman Catholics, the ceremony was invalid. The parties soon after went to England, where the validity of the Indian marriage being disputed, it was decided, in the year 1816, by Sir Vicary Gibbs, in the court of common pleas, to be a legal marriage; "since it was a marriage between British subjects, celebrated in a British settlement, according to the laws of England, as they existed before the Marriage Act; and which, if it had been celebrated there before that statute, would have been valid."

The law of marriage as it now prevails in India, with the single exception of the Scotch Marriage Act, to which we shall afterwards advert, is the law of England as it stood before the year 1726. The state of the matrimonial law of England at the period we have mentioned, is most fully and clearly laid down by Sir William Scott, in his elaborate judgment in the case of Dalrymple against Dalrymple, which has always since been referred to as a conclusive authority upon this subject. From this it appears that in England before the act of Geo. II. marriages were always governed by the canon law, and that, by that law, a contract of marriage entered into *per verba de presenti*, or in words of the present tense, between persons able to contract, was an actual marriage. The law of England, says Blackstone, considered it in no other light than as a civil contract, the solemnity of the matrimonial state was left entirely to the Ecclesiastical Courts. No particular ceremony and form of words were prescribed for its celebration; all that was necessary, as in other cases of contract, was, that the parties contracting should distinctly express their intention. The children of such a marriage were legitimate, and the husband and wife were entitled, in the civil courts, to all the rights arising out of the married state, or to be punished for bigamy by the criminal, if they transgressed the law. If however the husband were obliged to have recourse to the Ecclesiastical Court to establish any right, and the validity of the marriage were there questioned, it was necessary to show that it had been

solemnized by a person in holy orders. The only authority, we believe, for this is a decree of Pope Innocent III.^a, before whose time the presence of a priest was not required by the Canon Law. In the reign of Queen Ann, an unfortunate Sabbatarian, named Haydon, happened to transgress this decree by having himself married by a minister of his own persuasion, forgetting that that minister was, in the eye of the law, a mere layman. He was told by the court of delegates, in which he sued after his wife's death, that he could not obtain the right which he demanded, because he could not prove himself to have been married *per presbyterum ecclesie ordinis constitutum*, which had been the constant form of pleading a marriage. We hope it will never be necessary, in order to defeat a husband's rights, to translate this plea, which has not, we believe, yet been used for the purpose, since the pleadings have been in the English language. Should however any of our readers who are husbands, wish to resort to the Ecclesiastical Courts, but be prevented by the Pope's Bull, we can tell them for their consolation, that, while their wives are living, they may at any time, by having the marriage ceremony again performed by a clergyman of the establishment, entitle themselves to all the privileges of suing before those tribunals.

The act of the 46 Geo. III. c. 84, declaring certain marriages solemnized in India by ministers of the church of Scotland to be valid, has in no respect altered the law applicable to this country, except in the particular instances to which it relates. The Ecclesiastical Courts would now be obliged, either to acknowledge the Scotch chaplain as a person in holy orders, or the marriages by him to be as valid as if the ceremony had been performed by a priest. With the exception of this change, it merely declares that to be law which was so before. It is, we think, a most inconsiderate piece of legislation, passed without due inquiry as to its necessity; or, supposing it, which we do not admit, to have been necessary, leaving those cases of marriages by officers and magistrates in the interior totally unprovided for: the act referred to as legalizing the former, not having then been passed.

We believe that the above will upon enquiry be found to be a correct statement of the law upon this subject as it now exists in India.

Much has been said about the mischiefs and irregularities likely to arise from this state of the law; and we have heard them urged as a reason for upholding the present system. We freely admit that much mischief may happen: but we deny the expediency of endeavouring to obviate it by an attempt to continue and enforce restrictions, which are not binding. Instead of this a legislative enactment should be obtained, establishing some legal form for the registration of the marriages of Christians and British subjects in India. This too is the more necessary, because there is at present no law to regulate the marriages of East Indians and Native Christians residing beyond the Mahratta ditch. There can be no difficulty in providing effectual checks against secret and irregular marriages, and for preventing marriages, without the consent of parents or guardians, when either of the parties happens to be a minor. Further the legislature ought not to interfere, but to leave the religious part of the ceremony to the feelings and belief of the individuals. We trust we shall never have the English Marriage Act extended to this country. The objections to many of its provisions have been often pointed out; they only require to be

^a The authority of the canons of 1003 cannot be relied upon, since it was decided by Lord Hardwicke, in the year 1736, that as they have not been confirmed by Parliament, they do not bind the laity even when suing in the Ecclesiastical Courts. It is, we believe, under the authority of the 10th of those canons that the marriage licenses are here granted.

stated, in order to be admitted by every unprejudiced mind. For who at the present day will not join in condemning a law, by which the Roman Catholics are compelled, at the altar of a church which they deem heretical, to join in a religious ceremony, performed by a minister, who believes their worship to be idolatrous; and the Unitarian is obliged to be married by the form of joining in a service, the prayer of which, according to his creed, is blasphemous. The sincerest friends of the Established Church are the most anxious to see this blot removed from the statute book.

We are glad to find that this subject is now exciting attention at home. On the 28th of last March, Mr. Patten gave notice in the House of Commons that he should move to bring in a bill to legalize the marriage of Roman Catholics by their own clergymen. On the same evening also a select committee was appointed to consider the general state of the laws relating to the registries of births, baptisms, marriages, deaths and burials in England and Wales. Mr. Wilks, by whom the subject was introduced, stated that his plan would render it imperative for the established clergy to keep the registries: but that he was for rendering them, in this respect, rather civil than religious officers.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* to be understood.]

MARRIAGES.

JULY.

- 25. At Cawnpore, Mr. J. T. Bony, junior, to Miss Margaret Goldrick.
- 27. At Ghaseepore, Captain R. Wilcox, 59th Regt. N. I., to Susan, eldest daughter of George Wilson, Esq.
- 29. Mr. T. Clarke, Branch Pilot, H. C. Marine, to Miss Catherine Harris.
- At the Union Chapel, by the Rev. G. Gogerly, the Rev. J. W. Boyers, of Bonares, London Missionary Society, to Miss E. A. Walker, of Aberdeen.

AUG.

- 10. Lieut. W. Tritton, 41st N. I., to Mary Anne, only daughter of the late Captain James of the Bengal Army.
- 12. George Alexander, Esq. of the Civil Service, to Rebecca, third daughter of W. Molloy, Esq. of Rock Valley in the county of Tipperary.
- 14. H. R. Alexander, Esq. H. C. China Civil Service, to Elizabeth Charlotte, second daughter of James Young, Esq. of Calcutta.
- 16. At Cuttack, George Becher, Esq. to Miss Elisa Sturrock.

BIRTHS.

JULY.

- 25. At Chaulnah, Jessore, the lady of V. Jacob, Esq. of a son.
- 28. Mrs. Henry Cook, of a daughter.
- 29. At Kamptee, the lady of Captain J. C. Coffin, of a son.
- At Sultanpore, Oude, the lady of Captain Orr, 58th Regt. N. I., of a son.

AUG.

- 4. Mrs. R. Z. Shircore, of a son.
- 5. The lady of Captain Sewell, of a daughter.
- The wife of Mr. Charles Waller, of a daughter.
- 6. Mrs. N. Alexander, of a daughter.
- 8. Mrs. V. Rees, of a son.
- 9. Mrs. W. B. Carbery, of a daughter.
- 10. Mrs. R. B. Richardson, of a daughter.
- The lady of the Hon'ble C. R. Lindsay, Esq. of the Civil Service, of a daughter.
- 12. At Mynpooree, the lady of Lieut. Alston, of a daughter.
- 15. The lady of P. Durand, Esq. of Nissendypore Factory, Jessore, of a daughter.
- 16. The wife of Mr. A. Vallente, of a daughter.
- The lady of Capt. Thomas Rees, of the Lady Amberst, of a daughter.
- 17. At Mynpooree, the wife of Mr. G. J. Scott, of a daughter.
- 19. At Chinsurah, the lady of Capt. W. Bell, Executive officer, of a daughter.

JULY.

DEATHS.

12. At Neemuch, the infant daughter of G. C. Ponsoby, Esq. 2nd Light Cavalry.
 17. At Nagpore, Henry, the third son of Captain W. Wurde, 5th Regt. Bengal Light Cavalry, aged 8 years, 8 months, and 16 days.
 23. At Delhi, Mrs. M. Bruce, lady of Captain D. Bruce, Commanding Palace Guards.
 — At Cuttack, J. Browne, Esq. 3rd Member of Medical Board, aged 68 years.
 25. At Futtighar, W. T. Garrett, Bengal Artillery, aged 27 years.
 26. At Doorgaporean, Kishnagar, A. McDonald, Esq. aged 42 years.
 28. Mrs. Ann Frances Breen, the wife of Mr. W. C. Breen, aged 25 years.
 30. At Bulliah Indigo Factory, Shahabad, Mr. H. Innis, aged 28 years.
 31. R. W. Bruce, Esq. Deputy Post Master, and Assistant Salt Agent, Diamond Harbour, aged 53 years.

AUG.

2. At Kamptee, G. H. S. Coffin, son of Captain and Mrs. J. C. Coffin, aged 3 years.
 3. At Futtighar, Charlotte, youngest daughter of Mr. J. Brierly, aged 2 years.
 — At the Conductor's Quarters, Baloo Ghant, Thos. Edward Spencer, eldest son of Mr. Conductor T. Spencer, of the Expense Magazine, Dum-Dum, aged 13 years.
 4. Captain André Francois Ballot, Commander of the French Barque *Étée*, aged 24 years.
 — Of a brain fever, Mr. T. Champion, Chief Officer of the late H. C. Ship *Lord Amherst*.
 6. Ann Martha, daughter of Mr. R. Wall, H. C. Marine, aged 7 years.
 6. At Bowannypore, the wife of Magazine Serjeant H. W. Spier, of Dum-Dum.
 — Mr. Wm. Mandy, Carver and Gilder, aged 46 years.
 8. Hannah Maria, the beloved wife of W. Braddon, Esq. C. S. in her 43rd year.
 — At Garden Reach, Caroline Mary, the wife of Henry Paulin, Esq. Solicitor to the Hon'ble Company, in her 37th year.
 9. At Madras, T. A. Penman, Esq. late Surgeon, at Calcutta.
 10. F. H. Spencer, Esq. Assistant to the Salt Agent, Barripore, aged 34 years.
 — Anne, infant daughter of the Hon'ble C. R. Lindsay, Esq. of the Civil Service.
 — At Saugor, the daughter of Lieut. John de Fountain, 56th N. I.
 12. Vardon Gasper, Esq. late of Madras, aged 85 years.
 — At Allahabad, Serjt. Alex. McMillan, aged 32 years.
 — At Kamptee, the infant son of Captain Coffin, aged 14 days.
 18. Eliza, youngest daughter of R. Stewart, Esq. aged 11 months and a half.
 — Madame Maria Laplace, aged 36 years.

Shipping Intelligence.

JULY.

ARRIVALS.

30. Ship *Emma*, from London 29th March.
 31. Bark *Fanny*, H. Sherwood, from London (date not mentioned), Sydney 24th March, and Singapore 2nd July.
Passengers from Sydney :—Captain G. Young, H. M. 39th Regt. ; Monsr. Languasse. — *From Singapore* :—C. Rennet, Esq.
 — French Ship *Lasiene*, L'Marie, from Havre de Grace 6th March, and Pondicherry 24th July.
 — French Bark *Victoire* and *Lise*, J. T. Cartier, from Bourbon 11th June, and Pondicherry 24th July.
Passengers :—Mrs. Filliard ; Mrs. Majeste ; Dr. Majeste ; Miss Filliard ; E. Fresquet ; G. Kock, and — Bonasse, Esquires, Merchants ;— Filliard, Esq. Advocate General of Chandernagore ; Mr. Detour, Attorney at Law.
 — Bark *Thetis*, W. Boothby, from Mauritius 17th June, and Madras 26th July.
Passengers from Mauritius :—J. H. Oliver, Esq. Mariner ; H. Geoffroy, Esq.
From Madras :—J. B. Green, Mariner.
 — Schooner *Elizabeth*, J. Norris, from Moulmein 15th July.
 AUG.
 2. The Bark *Penelope*, P. Hutchinson, from Mauritius 13th June.
 — The Bark *Merope*, A. Pollock, from Hobart Town, 10th March, Swan River, Lomback, Mauritius, and Madras 28th July.
Passenger from Hobart Town :—C. Whitmore, Esq. C. S. *From Mauritius* :—Mr. E. W. Page.
 5. The American Ship *Mount Vernon*, Wm. Whitney, from Boston 18th April.
 — The Bark *Prince George*, W. McCrea, from London 20th February.
Passenger :—Miss Gilbert.

5. The English Bark Jean Graham, J. Dunscombe, from London 22nd March.
 — The Brig Thomas Dougall, R. Brown, from Mauritius 7th July.
 — The Bark Skinner, J. R. Gillon, Akyab 4th June, and Basin 18th July.
 — The Dutch Barque Deidericka, from Batavia (date not mentioned).
Passenger:—Mrs. Bell.
 7. The Bark Clarinda, J. Antram, from London.
 9. The Bark Memnon, R. H. Aikin, from Liverpool 22nd March.
 — Ship Princess Victoria, J. Hart, from Liverpool 23rd March.
 12. Ship Hall, J. Hughes, from Liverpool 23rd Feb. and Bombay 22nd July.
 — Ship Elizabeth, R. W. Blenkinsop, from Bombay 21st July.
 13. F. Ship Cinq Freres,—Ytier, from Marseilles 24th Jan. and Bourbon 4th May.
Passengers from Bourbon.—E. Rossollin, and C. J. Luvecat, Esqs. Merchants.
 — Ship Margaret, W. Johns, returned from sea leaky.
Passengers:—Mrs. Bolton and children; Mrs. Dundas; Miss Broughton, and Lieut. Dundas.
 16. Ship Lady Kennaway, L. W. Moncrief, from London 22nd April, and Madras 8th August.
Passengers.—Mrs. Chambers and child; Miss Orton, Rev. Mr. R. Chambers, Mr. N. C. McLeod, Cadet, and Mr. Dixon.
 17. Ship Loujee Family, J. H. Johnston, from Bombay 31st July.
 19. French Ship L'Courier de St. Pierre, F. Besque, from Nantz and Pondicherry (date not mentioned).
 — Bark Capricorn, R. Smith, from Liverpool 23rd January, Cape of Good Hope and Colombo (date not mentioned), and St. Pedro 8th August.
 21. Brig Joanna, R. Paterson, from Greenock 22nd April.
 — Bark Egyptian, W. Lilburn, from Bombay 31st July.
 — Schooner Mary, Thos. Daniel, from Rangoon 6th August.
 23. American Ship Lion, J. Rick, from Boston 15th May.
 — Bark Swallow, W. Adam, from Rangoon 13th August.
Passengers:—Captain G. Burney, 38th N. I., W. Spiers, and W. Roy, Esquires, Merchants. 1 Havildar, 1 Naik, and 8 Seapoys, 38th Regt. N. I.

Acc.

DEPARTURES.

4. Ship Cavendish Bentinck, R. A. J. Roe, for Bombay.
 — Ship Indian Oak, E. Worthington, for Mauritius.
 — Brig Onyx, Wm. Chamber, for Mauritius.
 — The Brig Ripley, R. Lloyd, for Liverpool.
 — The Bark Bahamian, J. Pearce, for Mauritius and Liverpool.
 — The Bark Renown, G. McLeod, for Mauritius.
 7. Bark Fifeshire, R. Allport, for China.
Passengers for China:—Mrs. Allport and children. *For Singapore*:—McKay, Esq. Captain Welland. *For Penang*:—Mrs. Bristow; Major Bristow.
 — Ship Robert, H. Blyth, for Liverpool.
Passengers for London.—J. Wilkinson, Esq.; W. J. Dry, Esq. and J. Somerville, Esq.
 8. Bark Judith, W. Ager, for Mauritius.
 — Brig Industry, A. Combes, for Mauritius.
Passenger per Industry, for Isle of France.—Mr. Underwood, Civil Service.
 9. Brig Galatea, W. Tayte, for Mauritius.
 — Ship Hydross, P. D. Trezevant, for Bombay.
 10. General Gascoyne, J. Fisher, for Madras.
 11. Bark Will Watch, William Barrington, for Penang and Singapore.
 16. Ship William Wilson, J. H. Miller, for Port Louis and Mauritius.
 — Bark Falcon, D. Ovenstone, for China.
 — Bark Research, A. Ogilvie, for Madras.
 17. Bark Sylph, R. Wallace, for China.
 20. French Ship Lavinie La Marie, for Havre de Grace.
 — Bark Clarinda, J. Antram, for Mauritius.
 21. Ship Arab, T. S. Sparkes, for London.
Passengers:—Captain Hicks, late of the Lord Amherst, and W. H. Tincler, Esq.
 — Ship Imogen, J. Richardson, for Mauritius.
 — French Ship Velocifere, A. Rouden, for Bourbon.
 — Schooner Dalla Merchant, W. Allen, for Rangoon.
 22. Brig Thetis, W. Boothby, for Madras.
 23. Brig Nelson Wood, S. Ball, for Mauritius.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of July, 1833.

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THE
CALCUTTA CHRISTIAN OBSERVER.

October, 1833.

I.—*Memoir of the late REV. R. BURN, Chaplain at Singapore.*

IN our March No. we announced to our readers the death of the Rev. Robert Burn, H. C. Chaplain at Singapore, and we are now about to gratify them with a somewhat more extended account of this excellent individual, whose ardent piety, holy zeal, and remarkable liberality of spirit, render him an example worthy of universal imitation. We have been favored with a few particulars regarding him by one who possessed an excellent opportunity of becoming acquainted with his peculiar virtues, and from our correspondent's narrative we purpose extracting such information as we believe cannot fail to gratify all who may peruse it.

In exhibiting our departed friend and brother to the eye of the religious public, we would desire to bear in mind, that in honoring him we promote the glory of that God by whose grace he became worthy of honor; and while we essay to delineate the lovely traits *that* grace produced, we would breathe our earnest prayer that it may be to "the profit of many, that they may be saved."

The Rev. ROBERT BURN was born about the year 1798, and enjoyed the privilege of owing his existence to parents who were faithful servants of God, and who aimed to impress on the minds of their offspring that truth which themselves had experienced to be "the power of God unto salvation." His father, Major-General Burn, well known to the religious world by some little practical works of which he was the author, as well as by an interesting memoir of him, which has been widely circulated, was a man of a very amiable, humble, and pious spirit, and of strong faith, which from the station that he occupied was necessarily often put to the test. The benefits derived from his example and instructions are seen in his posterity, for of a numerous family left behind him, almost all, we believe, are walking in the way of piety. One son, of a lovely disposition and exemplary piety, who had devoted himself to the work of God among the heathen of India, preceded his brother to his reward, ere he had been permitted to embark

on his honorable enterprize ; and another, the Rev. Andrew Burn, continues yet a pilgrim, to mourn with six affectionate sisters the irreparable loss they have sustained. His pious mother too awaited his happy entrance into the everlasting kingdom, having been removed from the bosom of her family to that of her much loved Lord a few years since.

The covenant faithfulness of Jehovah, so remarkably displayed with regard to this interesting family, will, we trust, serve as an additional encouragement to the parents of a numerous offspring in their efforts to lead them into the narrow road ; while it may impart some rays of comfort to godly fathers and mothers, mourning over reprobate, or at least unhopeful children, as will appear more evidently in the course of our narrative.

We know little of Mr. Burn's first years : he has been heard to speak of himself as an exceedingly passionate child, and one who often gave pain to his parents by the violence of his temper ; and from the remarkable warmth of his character in after life, we should be inclined to give full credence to such an account. The grace of God, however, which brings salvation, quickly teaches the renewed soul to deny such tempers, and ornaments its possessors with a meek and quiet spirit : and for this Robert Burn became afterwards as distinguished as ever he might have been for its opposite ; for truly may it be said of him, that he suffered long and was kind, and whatsoever things were lovely and of good report, on these he thought and these he practised too.

His first religious impressions are, we believe, to be traced to an interview held with his father when on his dying bed. He was then in his 15th year ; an age perhaps peculiarly favorable for deep religious feelings, as it unites much of the tenderness of a youthful spirit with somewhat of the decision and firmness of manhood. On approaching his dying parent, his hand was grasped, and the eyes of his beloved relative, which were so soon to close to the scenes of mortality, were uplifted to heaven ; while the voice, which in a little while would cease to be heard among the sounds of the earth, earnestly supplicated the grace of God to change the heart of a son, concerning whom he felt a more than common anxiety. When his prayer was ended, he could only add, " My dear boy, I have prayed for you, that you may become a child of God." The divine Spirit carried home this simple sentence ; Robert's susceptible heart was touched, and from that day he sought and served his father's God. A little incident that occurred some time after this may here be mentioned, as tending to illustrate the natural shyness of his character, as well as the spirit of genuine piety which pervaded the whole family. One of the elder sisters had instituted a prayer-meeting, in which the others joined ; and she often urged her brother Robert to meet amongst

them, and take his turn in leading the devotions of their little assembly. After a while, he consented, though reluctantly, to comply with her request; but when his turn came, though he began, he soon faltered, and at length stopped. His sister upon this took up the words, as it were, from her brother's lips, and continued his prayer in such an affectionate and fervent strain, as deeply affected and effectually won his heart, and from that moment he who afterwards became a wrestling Israel learnt to pray.

We are not acquainted with the particular causes that induced him to enter the ministry: doubtless they were such as commended themselves to his tender conscience, and such as his friends would approve did they know them. He studied at Oxford, from whence, after taking his bachelor's degree, he removed to a country parish, of which, after his ordination, he became the curate. During the short period he continued in this situation, he met with many pleasing instances of encouragement; and he was wont to look back upon the days he spent among the poor, humble, unsophisticated people, who were then his spiritual charge, as among the happiest of his life. "There I was at home in every sense of the word," he would often say, "while here I meet with nothing to cheer me, and sometimes I think I have thrust myself uncalled into the sacred office I sustain." To others however his fitness for the work of an evangelist was so evident, that they were never left in doubt; and his first appointment as a chaplain came to him so evidently unsought and providentially, as induced his mother, who leaned on him as her chief earthly prop, and his relations, who loved him with an intensity of affection that almost tore their hearts asunder as they gave him up, to say "go," while it evidently proved to all that he was called of the Lord to labor in this distant part of the vineyard. In addition to this, if additional proof be required, we may remark, that the valuable service he has rendered to the cause of missions, both by his influence, his purse, his pen, and his personal efforts, make such a conclusion inevitable. To short-sighted beings like ourselves, who can scarcely judge correctly of passing events, much less enter into the future consequences of present steps, it is only possible to form correct conclusions from apparent results; and while those who humbly rest on the divine promise may be assured, that if they acknowledge God in all their ways, he will direct their steps, they must often remain for a season in darkness.

Mr. Burn first arrived at Bencoolen in Sumatra, in 1824, and continued there till 1825, when the settlement was evacuated by the English. He was then appointed to Singapore, but was detained on his way there to officiate in the absence of the late Mr. Hutchings, who was chaplain at Penang. He reached his final destination in 1826, and from that period to the close of his

life, he faithfully labored there, as an ambassador for Christ, persuading, beseeching, and exhorting his beloved charge, in the Redeemer's stead, to be reconciled unto God. Thus honorably and usefully employed, he noiselessly pursued the even tenor of his way, never leaving home except now and then on short missionary tours, with some of the brethren who occasionally or statedly resided near him, and for a portion of the year which he passed at Malacca, where the people were as sheep without a shepherd. Wherever he was he did his Master's business, and whoever else might hang back from entering on a project of usefulness, he was always ready.

At Malacca he effected much for the neglected Indo-Portuguese, and through his exertions, in connection with those of other friends, several schools were raised for their children, and prejudices among them, which many had considered insurmountable, were entirely overcome. He translated short Catechisms and Hymns into their provincial dialect, with that very suitable tract Andrew Dunn, and composed a small volume of simple sermons for their use. His friends will remember how delightedly he would exclaim while thus employed, "Now I hope I am doing some little good." He would visit these degraded people in their houses, converse with their sick, and conduct the little social meetings held among the pious part of them. He also translated some of the most simple prayers of his own church, of which he compiled a little book, to aid their public worship, and he employed a suitable individual at his own cost to devote his whole time as a sort of catechist amongst them; indeed he expended as large a monthly amount on this branch of charity alone, as many would have considered sufficient to satisfy all calls: but his liberality did not end here. He contributed most handsomely from his purse to the carrying on of Missionary operations*, and with the view of personally aiding them, he studied attentively the Malay and Siamese too. He could however never be induced to attempt any thing practical in these languages, because he modestly said, "Others who can do the work far better were professedly and constantly devoted to them."

At Singapore he labored more immediately and chiefly amongst his own flock; and while to many he was alas! merely like "one that has a pleasant voice, and can play skilfully on an instrument," to a few who heard him his word was as a hammer that breaketh the rock in pieces. To his brethren and Christian friends he was no small

* It is a fact within our knowledge, that at one time he expended upwards of 1000 Rupees in the purchase of a fount of Siamese types, to facilitate the preparation of tracts and the Scriptures in that language. As usual with him in similar charitable donations, however, he never allowed his generosity to be publicly known.

blessing, and to his beloved but now bereaved partner, he was truly a spiritual guide. Would that we could record in these pages many more instances in which he had been the messenger of God for good to the souls of men: but he was called to labor in a very sterile spot, and it is cause of joy and thankfulness that a few signs of fertility are permitted to enliven the general barrenness of the scene. We would not either forget that we have a promise upon record, declaring that He whose word was sown will not let it return to him void, but will even yet so water it with his blessing, thereby so quicken the precious seed, as to make it bring forth fruit to his own glory and the honor of his faithful servant.

Mr. Burn greatly aided his Dissenting Missionary brethren in many ways, that our space will not allow us here to notice; and performed a most effectual service for them by becoming Secretary to the Singapore Union, whose principal objects were the education of poor heathen and Mahomedan children in the settlement, and the spreading of the Gospel through the numerous islands of the Indian Archipelago, as well as in China and the neighbouring kingdoms. He accompanied them too in their visits to the prows and junks in the harbour, and also in their rambles among the poor Chinamen, labouring on the plantations in the neighbourhood of Singapore, Rhio, and Malacca. Although at such times his tongue was mute, his heart overflowed with joy; nor did he fail to breathe the silent prayer, that the word then spoken and distributed might prove all powerful to the conversion of many. "I cannot do what you can," he would say, "but my humble office shall be fulfilled;" and he would then insist on carrying a portion of the bread of life under his arm. When the Siam Mission was first attempted, his brethren who embarked on the enterprise will not soon forget how his heart went with them, and his prayers followed them; nor will they be backward to acknowledge that the blessings so signally *rained* down upon them, and the many remarkable interpositions they experienced while in Siam, were in answer to the fervent, continued, and united prayers of himself and other dear friends, at his and the adjacent settlement; while his letters, flowing from a warm and full heart, frequently cheered and animated them in the midst of various trials and privations among the heathen.—We subjoin a few extracts.

"Singapore, May 22nd, 1824.

"I long to know how you succeeded among the miners, and should have been delighted with the pleasure of accompanying you: my heart has been with you, and I have prayed that your hopes may be abundantly realized in the enlightening, if not in the effectual conversion of all to whom you have communicated the word of life. Oh! it is a delightful employment, even when we do not see the fruit of our labour: for in watering, we ourselves are watered, and in due time, either now, or in the day of judgment, we *shall* REAP, if we faint not. 'Wherefore, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.'"

" Singapore, Nov. 3rd, 1838. "

" Your truly welcome and interesting communications reached us about three weeks ago, and filled our hearts with joy and gladness. I could not refrain from retiring to my room immediately after I read them, to return thanks to that dear and merciful Friend who so richly blessed and prospered you. Surely, you could not have a stronger testimony of his approbation of your undertaking, than the various modes and methods by which he has enabled you, after so short a time, to publish abroad the purport of your embassy, and especially in over-ruling the opposition of Anti-Christ to the furtherance of the Gospel. The translation of the books into Siamese, and the fact of their having been diligently read and examined by the princes and rulers of the land, would, methinks, have amply repaid you for all your labours, trials, and difficulties; even if you had done nothing else. But, doubtless, the Lord hath much more for you to do, than simply to break up the fallow ground. There is a spirit of prayer prevailing, and increasing, I trust, regarding the Siam mission, which gives me great hopes. While at Malacca, Messrs G—, H—, S—, and myself, set apart a day especially for this purpose, and much, very much, was I encouraged by it. Mr. G—, who had never engaged in prayer publicly before, was prevailed upon by the urgency of the case, to take part with us; and truly I may say, I have seldom enjoyed the prayer of any one more than I did his, for humility and holy wrestling with God. Nor is this the only time that our dear Siam brethren have been had in remembrance by us at a throne of grace: no, in all our social parties we think of you, talk of you, pray for you: and great is our hope and confidence concerning you, that in all things the God and Father of our Lord Jesus Christ will bless, preserve, and keep you. 'Be of good courage, fear not, for lo! I am with you always, even to the end of the world,' and to the uttermost parts of the earth.

" You will have heard before this, that two days after your departure, Mr. Medhurst arrived here; and was, of course, sadly disappointed in not meeting you. He would have followed you immediately, but could procure no passage, although he made every possible exertion for this purpose. He, at last, resolved to visit as many of the neighbouring settlements as he could, and accordingly agreed with the captain of a junk to take him along the eastern coast of the peninsula, to Pahang, Tringano, &c. and he returned in about three weeks, and gave us some most interesting accounts of his different interviews with the Chinese and Malays.

" November 7th.—I often say to myself, 'I wonder how they feel and what they are doing at Bangkok.' Are you happy, and quite satisfied that God is with you? Do you never regret that you have undertaken this enterprise? Ah no! God has said He will bring his people 'one of a city and two of a family; yea, that He will bring them to Zion one by one.' And if only one be brought from darkness to light, and from death to life, it is worth all the efforts, dangers, temptations, and trials, you have already undergone, or may yet experience. Be not discouraged then, my brother, at the opposition of the wicked, or the wicked one; it is painful to flesh and blood, but it is, at the same time, the strongest proof that you are on the right side; and if God be for us, who can be against us? You may not immediately see all the effects you could wish, but you have the satisfaction of knowing that God approves of the *desire*; like David, you are gathering stones, which your successors shall erect into a temple of the Lord. As to the idea that the Lord's time is not come, who is authorized to declare that? The great events that are going forward in the world give us reason to think that the time, yea that the '*set time*,' is come, and the prophecies themselves seem to teem with symptoms of a speedy fulfilment.—But '*are these dry bones live?*' and I said, O Lord God, thou knowest: and He said unto me, Prophecy upon these dry bones, and say unto them,

"O ye dry bones, hear the word of the Lord." In dependence on his promise then, let us address ourselves to the work assigned us, however arduous, however unpromising; the greater the difficulty appears, the greater room for confidence in God, with whom nothing is impossible.

"Go ye into all the world, and preach the Gospel to every creature; for lo! I am with you always, even to the end of the world." Go ye, Tomlin and Gutzlaff, into the midst of that vast theatre which is now laid open before you, and lift up your voice without distrust or fear, cry aloud and spare not; if the means already used have proved ineffectual, exert yourselves with the more earnestness, and labour more fervently in prayer with God for His blessing on your endeavours. To expect the blessing without using the means, is presumption; to use the means without expecting the blessing, is vanity and lost labour. What God has commanded, we must do; what He has promised let us expect. Be the difficulties ever so great, let us not stagger at the promises through unbelief, but be strong in faith, giving glory to God.

"I hope you will be induced to study the Siamese language, with a view to the translation of the S. S., or, at least, some portion of them. Try and talk Siamese first, and then, when you return to Singapore, you will be able to write. It invariably proves lost labour to begin to write, before we can talk, a foreign language. Had I not followed this idle and fruitless plan, I should have been able long ere this to preach in Malay: but now I find I cannot utter two sentences together, much less make a set speech, in Malay.

"November 8th.—The Prah-klang's vessel is ready for despatch, so farewell, my dear and much esteemed brother. The Lord be with you alway and in all things; may He lift upon you the light of his countenance, and surround you with his favour as with a shield; and 'the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' See Ephesians vi. 10—19.

"Write soon and send us your Journal to print: and ever confide in the friendship and love of,

"Your affectionate friend and brother,

"ROBERT BURN."

It was towards the latter part of the year 1830, that Mr. B. selected from the circle of his Malacca friends a most amiable companion for life. Those who loved and valued him, hailed the event with much joy, considering it a token that he meant to make his home in the land of his sojourn; little did they imagine that the delicate flower there transplanted, to be nourished and fostered in his garden, would live to mourn his loss, and to exclaim in the bitterness of her grief, "Lover and friend hast thou put far from me, and my acquaintance into darkness." For two short years she enjoyed his society, his prayers, and his counsels; and when her feet were well established in the ways of Zion, he who had so greatly aided in fixing them there was removed. One lovely boy too, who graced their union, was quickly torn from their mutual embrace; and it was in consequence of the illness that followed the birth and subsequent death of this little one, that Mr. B. was induced to accompany his beloved partner to Java, to try the effect of a sea-voyage. He had himself experienced a bilious attack, and though apparently recovered, had evidently lost some of his hitherto unexhausted strength.

He could scarcely prevail on himself to leave his charge; but from the conviction that it was absolutely necessary for the restoration of Mrs. B.'s health, and likely to prove very beneficial to his own, he requested and obtained permission to make the voyage, from which he returned but to die. They left Singapore in July, 1832, and were absent till the November following, during which time Mrs. B.'s health was greatly amended. On their voyage home, he was observed to be unusually thoughtful, and soon after their arrival, he remarked to Mrs. B. and her sister, while standing in a verandah that overlooked the burial-ground, that it had been enlarged, adding, with peculiar solemnity and emphasis, "It is *enlarged for me!*" About a week after his return, he experienced the commencement of the attack which terminated his earthly career. It was violent, but his excellent constitution appeared to struggle effectually with it, and his friends fondly hoped he would be spared to their fervent prayers.

But his work was done, his course was completed, and while they were busily employed in making arrangements for his return to the land of his nativity, with the hope of prolonging his valuable life, a sudden relapse of his complaint brought him speedily to the grave. He was profitably exercised during his illness, though usually calm and peaceful, and often lamented that he had been so backward in reproving sin privately, as well as publicly. One day his mind was more than usually clouded, and he was harassed with some doubts of his state. His beloved wife, observing his depression, gently repeated those gracious words of our Divine Redeemer, which have calmed so many anxious spirits in the near prospect of eternity, "Him that cometh to me I will in no wise cast out." Instantly he recovered his lost ground, and laying fast hold by faith of this precious promise, he was comforted, and the cloud broke to return no more. The last three days of his life were almost a blank to his friends, for perhaps owing to the depressing nature of the disease, and the extreme exhaustion of his bodily frame, he lay in a state of unconsciousness; and thus he was, when his spirit gently and quietly forsook its broken tenement, and was conducted by attendant spirits to the Saviour, whom having not seen he loved, and in whom he now rejoices, with joy unspeakable and full of glory. What a surprise! to be awaked to the full splendor of the beatific vision from a fit of confused delirium! His body was committed to the tomb on the evening of the same day, the 17th of January, 1833, and there it reposes till the morning when the trumpet shall sound, and the dead shall awake incorruptible. Then he shall be changed. His mortal shall then put on immortality, and death and its consequences shall be for ever swallowed up in victory. Oh that all who peruse this brief notice of our departed brother may be as ready to meet the Judge of quick and dead on that day with joy, as he will! Especi-

ally let the members of his flock take heed that his faithful warnings, pointed rebukes, and pathetic pleadings do not then rise up in judgment against them, and condemn them. Be advised, ye amongst them who have yet obstinately refused to repent, and "seek the Lord while he may be found," lest ye perish from the way, "while his wrath is kindled but a little*."

We must now say something of our departed brother as a man and a Christian; as a minister of the Gospel, and as a relative and friend. And first, as a man and a Christian; he possessed some of the finest qualities which adorn human nature. Few have combined more excellences, or been remarkable for the union of more opposite yet equally valuable characteristics. He was modest and reserved, yet to his intimate friends frank and communicative; if not actually in words, yet in epistolary intercourse. He was bold and courageous, yet kind and gentle; and while he hated sin in all its manifestations, and reproved it with a warmth that proved his enmity, he loved the sinner with an intense affection, that prompted him to spare not himself, if he might but be instrumental in imparting to him much good. His integrity and uprightness were remarkable, and gave to all he said and did a peculiar weight and stability; for his word or promise, when once seriously pledged, was inviolable as an oath. His generosity and liberality, both of purse and sentiment, were not less conspicuous; for though decidedly and consistently attached to his own church, yet he loved and aided all who love our common Lord. By his sobriety and self-denial he adorned his sacred profession in no common degree; and though his friends might have been more gratified, had he been less reserved, and he himself regretted it as a bar to general usefulness, yet they felt that he erred in this respect on the safe side. But his crowning grace was humility; it was *this* which so beautifully adorned the rest, and made all feel at once that he was a disciple of the meek and lowly Jesus. Few have so mean an opinion of themselves as he had; indeed, he seemed to his friends to form much too low an estimate of his abilities and Christian attainments. By divine teaching he had been brought to so deep and intimate an acquaintance with his own heart and its failings, that it not only abased him in the presence of a holy and heart-searching God, but made him to shrink even before the least of his brethren, and to esteem all others better than himself. This man of God was also emphatically a man of *prayer*. He lived in close and constant communion with God, and while humbled and abased like Abraham before the Most High, like him by faith he rose reverentially, yet

* We have just heard, with great pleasure, that the death of Mr. Burn has been sanctified to the conversion of two of his hearers, who had till then lived indifferent to their everlasting welfare.

triumphantly, towards the mercy seat, grasping as he proceeded precious promises, which he pleaded with an earnestness and fervor rarely witnessed, and which bore up his own soul, and the souls of his auditors, as it were, to "the very gate of heaven."

As a minister of the Gospel, the messenger of God to guilty men, he was bold, faithful, and affectionate. Though a young preacher, he had few equals. He experimentally knew the value of the Saviour, and therefore he proclaimed His as the only name given under heaven among men whereby they can be saved, with energy, earnestness, and love. His constant aim was to enlighten the understanding, to awaken the conscience, and to win the heart. He shunned not to declare the whole counsel of God, and did not knowingly keep back one jot or tittle that was profitable for his hearers. His intense desire for their conversion and edification was manifest by the fulness and overflowings of his heart, which oftentimes made him pause, being incapable of utterance. Often was the good seed he sowed watered with his tears! And truly if they are called blessed who go forth weeping, bearing precious seed, and are assured that they shall return again with joy, bringing their sheaves with them, we may hope with confidence that our brother will appear among this happy number.

As a relative and friend, many weeping hearts will testify to his love, his sympathy, his forbearance, and his uniform kindness. Those only who knew him, could adequately estimate this part of his character; for such as never experienced his friendship would think his admirers exaggerated if they spoke but half the truth. None ever wanted what he could give, without having their wants most fully and liberally met, almost before themselves had discovered them. He would advise, he would console, he would strengthen, or if occasion admitted it, he would rejoice. Oh what a blank has the absence of his name from the list of the living caused to many! May it be sanctified to their best prosperity, and yield in them the peaceable fruits of righteousness! Such events, melancholy as they are, considered only in themselves and apart from their consequences, generally furnish us with the best glass through which to view this vain and fleeting world: that it may be so in the present instance, let all who peruse this paper unite with the writer in an earnest prayer to the giver of every good and perfect gift. Let them also not forget to supplicate the Great Head of the Church, who has removed his servant from his work on earth to his reward in heaven, and who will, if he be intreated, raise up others to supply his place among the bereaved people, to let a double portion of his spirit rest on his successor.

II.—*Specimens of the Eloquence of Mr. Hall.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

With your permission, I will now redeem my pledge given to your readers, by furnishing them with a few quotations, selected from the more finished compositions of Mr. Hall, illustrative of his unrivalled powers of eloquence. Your readers will be aware, that a judgment formed solely on a few specimens, however well chosen, cannot fail to be very imperfect: in some instances, perhaps too favourable; in most, and especially when applied to writers of first-rate ability, the reverse. To no writer, would the latter of these be found to apply with more truth than to Mr. Hall. Gems of transcendent brightness might be selected from almost every piece that he has written: but these, sublime and beautiful as they are, afford but a faint and inadequate conception of the powers of his genius, or the finished character of his style. To his admirers, (and who has ever read him without admiring?) the most astonishing proofs of his talents, are not those splendid passages which glitter in his pages like sunbeams on the ruffled surface of a lake; but they are the sustained majesty, the correct case, the chastened fervour, the natural sequence both of thoughts and sentences, which run through the whole texture of his compositions. His bright points are not, as is observable in some authors, favorite passages worked up to a kind of perfection, and “polished after the manner of corner-stones” to a degree of nicety which makes them ill match and sort with the edifice into which they are constructed; but they are the brightness of the bow in the heavens, which blends on either side with the colour of the surface from which it is reflected: or the largest wave of a majestically flowing tide. Take him up at any part, and on any subject, and you will not read a page, I might almost say a paragraph, without feeling as though you had been introduced to the most superior society, and were permitted, for a while, to converse with one of those master-spirits, which, in literature, give laws to an age. To decide therefore on such an author’s merits from a few passages, would be something like judging of the beauties of the Taj* by a block of the marble of which it is composed, or a collection of the stones with which it is garnished; or of the sculpture of Phidias by the head of the horse of Neptune, which with barbaric taste has been torn from its pedestal, where it seemed to be struggling to be free†. I was not aware,

* A piece of Mahomedan architecture of exquisite proportion and beauty near Dehli.

† The circumstance alluded to above will be found in a foot note to Dr. Clarke’s *Travels in Greece*, &c. vol. iii. p. 484. Speaking of the injury done to some of her celebrated edifices, by the depredations of professed lovers

when I wrote the above, how exactly it corresponded in sentiment with what Mr. Foster has said of Mr. Hall. His words are :—"The shining points were the more readily thus hastened away, as they intimately belonged to that which was passing. They occurred not as of arbitrary insertion, but with the appropriateness of a natural relation. However unexpectedly any brilliant idea might present itself, its impression was true and immediate to the purpose. Instead of arresting and diverting the attention to itself, as a thing standing out to be separately admired for its own sake; it fell congenially into the train, and augmented without disturbing the effect. The fine passage would indeed, in many instances, admit of being taken apart; and would in its detached state retain much of its beauty: but its greatest virtue was in animating the whole combination of sentiments. Mr. Hall's imagination always acted in direct subservience to his intellectual design."

It is this sustained vigour and elevation of thought, which gives his writings a decided superiority over some of the most admired of our English authors. Let it not for a moment be supposed, however, that his style is not varied; this is an essential property in any writing which is to please long, and one for which no pomp of diction, no roundness of period will atone: but in some celebrated writers there is not variety only, but astonishing inequalities. In Jeremy Taylor's and in Milton's prose works will be found the most magnificent passages; bursts of eloquence which do honour to the age and country in which they were composed: but these lofty heights are separated by plains so flat, and so wide, that their most ardent admirers sometimes pause, and hesitate whether they shall follow them out. Who does not lament that the beautiful imagery of the former, should so often be marred by quaintness, and almost buried in verbose and endless divisions:

of the arts, he says:—"One example of this nature may be mentioned; which, while it shews the havoc that has been carried on, will also prove the want of taste and utter barbarism of the undertaking. In one of the angles of the pediment which was over the eastern *façade* of the temple, there was a *horse's head*, supposed to be intended for the *horse of Neptune* issuing from the earth, when struck by his trident, during his altercation with *Minerva* for the possession of Attica. The head of this animal had been so judiciously placed by Phidias, that, to a spectator below, it seemed to be rising from an abyss, foaming and struggling to burst from its confined situation, with a degree of energy suited to the greatness and dignity of its character. All the *perspective* of the *sculpture* (if such an expression be admissible), and certainly all the harmony and fitness of its proportions, and all the effect of attitude and force of conception, depend upon the work being viewed precisely at the distance in which Phidias designed that it should be seen. Its removal, therefore, from its situation amounted to nothing less than its destruction:—take it down, and all the aim of the sculptor is instantly frustrated! Could any one believe that this was actually done? and that it was done, too, in the name of a nation vain of its distinction in the fine arts?"

or that the bursts of grandeur in the latter, should be mingled with so much acrimony, personal abuse, and petulant wrangling. Mr. Hall, on the contrary, whilst he does not labour to be always sublime or novel, is never trite, never coarse, never wearisome; his ordinary thoughts are *table-land*; you never meet him in the best or low level of common places.

The perspicuity of his style and mode of thinking no doubt adds much to the charm which every one feels to be in his works. In my former communication I compared his writings to a majestic river; I may add, that it is a river which with all its force, depth, and resistless energy, is pellucid to the very bottom. Not only may you understand his meaning, but you *cannot mistake it*. His imagery is of the same character. It requires no comment to make it visible: but seems sometimes to be used, because no language could so forcibly or so clearly convey his meaning; it always serves the double purpose of illustration and ornament: it stands in his pages like the pillars of brass in the temple of Solomon, which were "*for strength and beauty*."

"Every cultivated hearer," says Mr. Foster, "must have been struck with admiration of the preacher's mastery of language, a refractory servant to many who have made no small efforts to command it. I know not whether he sometimes painfully felt its deficiency and untowardness for his purpose; but it seemed to answer all his requirements, whether for cutting nice discriminations, or presenting abstractions in a tangible form, or investing grand subjects with splendour, or imparting a pathetic tone to exhortation, or inflaming the force of invective, or treating common topics without the insipidity of common-place diction. His language in the pulpit was hardly ever colloquial, but neither was it of an artificial cast. Both in his conversation and his public speaking, there was often besides and beyond the merit of clearness, precision, and brevity, a certain felicity of diction; something which had it not been common in his discourse, would have appeared the special *good-luck* of falling without care of selection on the aptest words, cast in elegant combination, and producing an effect of beauty, even when there was nothing expressly ornamental."

And indulge me in one remark more: no man better knew when and how to close; what ought to be said, and what left for the reader's own reflection. He never attempts to exhaust a subject, never to say all which might be said; but seizing on the most interesting, most important, and generally uncommon views of it, he makes them transparent by the luminous precision of his language: in a word, the works of Mr. Hall will be found to be a treasury of the noblest thoughts, the correctest sentiments, and the purest and sublimest style. I will now proceed to furnish a few specimens which will corroborate what has been advanced.

My first specimen is from Mr. Hall's Sermon on Modern Infidelity. It was preached about the time of the first French Revolution.

"In affirming that infidelity is unfavorable to the higher class of virtues, we are supported as well by facts as by reasoning. We should be sorry to

lead our adversaries with unmerited reproach: but to what history, to what record will they appeal for the traits of moral greatness exhibited by their disciples? Where shall we look for the trophies of infidel magnanimity or atheistical virtue? Not that we mean to accuse them of inactivity: they have recently filled the world with the fame of their exploits; exploits of a different kind indeed, but of imperishable memory, and disastrous lustre.

"Though it is confessed great and splendid actions are not the ordinary employment of life, but must, from their nature, be reserved for high and eminent occasions; yet that system is essentially defective which leaves no room for their production. They are important, both from their immediate advantage and their remoter influence. They often save, and always illustrate, the age and nation in which they appear. They raise the standard of morals; they arrest the progress of degeneracy; they diffuse a lustre over the path of life. monuments of the greatness of the human soul, they present to the world the august image of virtue in her sublimest form, from which streams of light and glory issue to remote times and ages; while their commemoration, by the pen of historians and poets, awakens in distant bosoms the sparks of kindred excellence."

Toward the close of his address to the Rev. E. Carey, when about to come out to this country as a Missionary, the following striking passage occurs:—

"While others are ambitious to form the citizen of earth, be it yours to train him for heaven; to raise up the temple of God from among the ancient desolations; to contribute your part towards the formation and perfection of that eternal society, which will flourish in inviolable purity and order, when all human associations shall be dissolved, and the prince of this world shall come to nought. In the pursuit of these objects, let it be your ambition to tread in the footsteps of a Brainerd and a Schwartz; I may add, of your excellent relative, with whom we are happy in perceiving you to possess a congeniality of character, not less than an affinity of blood.

"But should you succeed beyond your utmost hope, expect not to escape the ridicule of the ungodly, or the censure of the world; but be content to sustain that sort of reputation, and run that sort of career, invariably allotted to the Christian Missionary; where, agreeable to the experience of St. Paul, obscurity and notoriety, admiration and scorn, sorrows and consolations, attachments the most tender and opposition the most violent, are interchangeably mingled.

"But whatever be the sentiments of the world, respecting which you will indulge no excessive solicitude, your name will be precious in India, your memory dear to multitudes, who will reverence in you the instrument of their eternal salvation; and how much more satisfaction will accrue from the consciousness of this, than from the loudest human applause, your own reflections will determine. At that awful moment when you are called to bid a final adieu to the world, and to look into eternity; when the hopes, fears, and agitations which sublunary objects shall have occasioned, will subside like a feverish dream or a vision of the night, the certainty of belonging to the number of the saved will be the only consolation; and when to this is joined the conviction of having contributed to enlarge that number, your joy will be full. You will be conscious of having conferred a benefit on your fellow-creatures. You know not precisely what, but of such a nature that it will require all the illumination of eternity to measure its dimensions, and ascertain its value. Having followed Christ in the regeneration, in the preparatory labours accompanying the renovation of mankind, you will rise to an elevated station in a world where the scantiest portion is

as far more exceeding and eternal weight of glory, and a conspicuous place will be assigned you in that unchanging firmament, where those who have turned many to righteousness, shall shine as the stars for ever and ever."

From Mr. Hall's Sermon on the death of the Princess Charlotte numerous quotations might be made; the following, taken from a cursory glance over its pages, will afford the reader some idea of that matchless production, which it is said Mr. Hall considered the best of his compositions.—

"That such an event should affect us in a manner very superior to similar calamities which occur in private life, is agreeable to the order of nature, and the will of God; nor is the profound sensation it has produced to be considered as the symbol of courtly adulation. The catastrophe itself, it is true, apart from its peculiar circumstances, is not a rare occurrence. Mothers often expire in the ineffectual effort to give birth to their offspring; both are consigned to the same tomb, and the survivor, after witnessing the wreck of so many hopes and joys, is left to mourn alone, refusing to be comforted, because they are not. There is no sorrow which imagination can picture, no sign of anguish which nature agonized and oppressed can exhibit, no accent of woe, but what is already familiar to the ear of fallen, afflicted humanity; and the roll which Ezekiel beheld flying through the heavens, inscribed within and without with sorrow, lamentation, and woe, enters, sooner or later, into every house, and discharges its contents in every bosom. But in the private departments of life, the distressing incidents which occur are confined to a narrow circle. The hope of an individual is crushed, the happiness of a family is destroyed; but the social system is unimpaired, and its movements experience no impediment, and sustain no sensible injury. The arrow passes through the air, which soon closes upon it, and all is tranquil. But when the great lights and ornaments of the world, placed aloft to conduct its inferior movements, are extinguished, such an event resembles the apocalyptic vial poured into that element which changes its whole temperature, and is the prelude of fearful commotions, of thunders, lightnings, and tempests."

In another part he says:—

"Is it now any subject of regret, think you, to this amiable Princess, so suddenly removed, that her sun went down while it was yet day? or that prematurely snatched from prospects the most brilliant and enchanting, she was compelled to close her eyes so soon on a world, of whose grandeur she formed so conspicuous a part? No, other objects occupy her mind, other thoughts engage her attention; and will continue to engage it for ever. All things with her are changed, and viewed from that pure and ineffable light, for which we humbly hope religion prepared her, the lustre of a diadem is scarcely visible; majesty emits a feeble and sickly ray, and all ranks and conditions of men appear but so many troops of pilgrims, in different garbs, toiling through the same vale of tears, distinguished only by different degrees of wretchedness.

"In the full fruition of eternal joys, she is so far from looking back with lingering regret on what she has quitted, that she is surprised it had the power of affecting her so much; that she took so deep an interest in the scenes of this shadowy state of being, while so near to an eternal weight of glory; and, as far as memory may be supposed to contribute to her happiness, by associating the present with the past, it is not the recollection of her illustrious birth and elevated prospects, but that she visited the abodes of the poor, and learned to weep with those that weep; that, surrounded

with the fascinations of pleasure, she was not inebriated by its charms ; that she resisted the strongest temptations to pride, preserved her ears open to truth, was impatient of the voice of flattery, in a word, that she sought and cherished the inspirations of piety, and walked humbly with her God. This is fruit which survives when the flower withers—the only ornaments and treasures we can carry into eternity.

“ While we look at this event with the eyes of flesh, and survey it in the aspect it bears towards our national prospects, it appears a most singular and affecting catastrophe. But considered in itself, or, more properly, in its relation to a certain though invisible futurity, its consequences are but commensurate to those which result from the removal of the meanest individual. He whose death is as little regarded as the fall of a leaf in the forest, and he whose departure involves a nation in despair, are, in this view of the subject, (by far the most important one,) upon a level. Before the presence of the great I AM, into which they both immediately enter, these distinctions vanish, and the true statement of the fact, on either supposition is, that an immortal spirit has finished its earthly career ; has passed the barriers of the invisible world, to appear before its Maker, in order to receive that sentence which will fix its irrevocable doom, according to the deeds done in the body. On either supposition, an event has taken place which has no parallel in the revolutions of time, the consequences of which have not room to expand themselves within a narrower sphere than an endless duration. An event has occurred, the issues of which must ever baffle and elude all finite comprehensions, by concealing themselves in the depths of that abyss, of that eternity, which is the dwelling-place of Deity, where there is sufficient space for the destiny of each, among the innumerable millions of the human race, to develop itself, and without interference or confusion, to sustain and carry forward its separate infinity of interest.”

How beautiful a description of the peace afforded by the Gospel is contained in the subsequent quotation.

“ Be assured, my Christian brethren, it is by a profound submission of the soul to this doctrine, offensive as it may be to the pride of human virtue, —repugnant, as it undoubtedly is, to the dictates of philosophy, falsely so called—that we must acquiesce ourselves with God, and be at peace. When we mention peace, however, we mean not the stupid security of a mind that refuses to reflect ; we mean a tranquillity which rests upon an unshaken basis, which no anticipations, however remote, no power of reflection, however piercing or profound, no evolutions which time may disclose or eternity conceal, are capable of impairing ; a peace which is founded on the oath and promise of Him who cannot lie ; which, springing from the consciousness of an ineffable alliance with the Father of spirits, makes us to share in his fulness, to become a partner with him in his eternity ; a repose, pure and serene as the unruffled wave, which reflects the heaven from its bosom, while it is accompanied with a feeling of exultation and triumph, natural to such as are conscious that ere long, having overcome, they shall possess all things.

“ While the prize is so transcendently great, no unparalleled efforts, no incredible exertions, are requisite to obtain it : it is placed within the grasp of every hand. If the great sacrifice had not been presented, if the succours of heaven had not been offered, if the glad tidings had not been proclaimed, nor life and immortality brought to light, our condition would indeed have been deplorable ; and little encouragement should we have had, to engage in the great work of seeking salvation. But now all things are ready, and the chief, or rather, the only pre-requisite, is a child-like docility, a disposi-

tion to derive wisdom from the fountain of light, strength from the strong, together with a fixed and immovable conviction, that the care of our eternal interests is the grand concern."

The vanities of time are finely contrasted in the following passages with the realities of eternity.

"But the impotence of the world never appears more conspicuous than when it has exhausted its powers in the gratification of its votaries, by placing them in a situation which leaves them nothing further to hope. It frustrates the sanguine expectations of its admirers as much by what it bestows as by what it withholds, and reserves its severest disappointment for the season of possession. The agitation, the uncertainty, the varied emotions of hope and fear which accompany the pursuit of worldly objects, create a powerful interest, and maintain a brisk and wholesome circulation; but when the pursuit is over, unless some other is substituted in its place, satiety succeeds to enjoyment, and pleasures cease to please. Tired of treading the same circle, of beholding the same spectacles, of frequenting the same amusements, and repeating the same follies, with nothing to awaken sensibility, or to stimulate to action, the minion of fortune is exposed to an insuperable languor; he sinks under an insupportable weight of ease, and falls a victim to incurable dejection and despondency. Religion, by presenting objects ever interesting and ever new, by bestowing much, by promising more, and dilating the heart with expectation of a certain indefinite good, clearly ascertained, though indistinctly seen, the pledge and earnest of which is far more delightful than all that irreligious men possess, is the only intellectual antidote to this evil. *He that drinketh of this water shall never thirst.* The vanity which adheres to the world in every form, when its pleasures and occupations are regarded as *ultimate objects*, is at once corrected when they are viewed in connexion with a boundless futurity; and whatever may be their intrinsic value, they rise into dignity and importance when considered as the seed of a future harvest; as the path which, however obscure, leads to honour and immortality; as the province of labour allotted us, in order to work out our salvation with fear and trembling. Nothing is little which is related to such a system; nothing vain or frivolous which has the remotest influence on such prospects. Considered as a state of probation, our present condition loses all its inherent meanness; it derives a moral grandeur even from the shortness of its duration, when viewed as a contest for an immortal crown, in which the candidates are exhibited on a theatre, a spectacle to beings of the highest order, who, conscious of the tremendous importance of the issue, of the magnitude of the interest at stake, survey the combatants from on high with benevolent and trembling solicitude.

"To fail of such an object, to defeat the end of our existence, and in consequence of neglecting the great salvation, to sink at last under the frown of the Almighty, is a calamity which words were not invented to express, nor finite minds formed to grasp. Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering, with a mysterious and awful importance, entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which, all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. In appreciating every other object, it is easy to exceed the proper estimate, and even of the distressing event which has so recently occurred, the feeling which many of us possess, is probably adequate to the occasion: the nation has certainly not been wanting in the proper expression of its poignant regret at

the sudden removal of this most lamented Prince, nor of their sympathy with the royal family, deprived by this visitation of its brightest ornament. Sorrow is painted in every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, what should be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? Or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?"

The funeral Sermon for Dr. Ryland, considered in the light of an Essay on Friendship, is an admirable specimen of Mr. Hall's powers as a writer. The intelligent reader will no doubt perceive in the train of thought a striking similarity to an Essay by Lord Bacon on the same subject. I shall quote only the concluding paragraph of that portion of the Sermon.

"The pleasures resulting from the mutual attachment of kindred spirits are by no means confined to the moments of personal intercourse; they diffuse their odours, though more faintly, through the seasons of absence, refreshing and exhilarating the mind by the remembrance of the past and the anticipation of the future. It is a treasure possessed when it is not employed; a reserve of strength, ready to be called into action when most needed, a fountain of sweets, to which we may continually repair, whose waters are inexhaustible.

"Friendship, founded on the principles of worldly morality, recognised by virtuous heathens, such as that which subsisted between Atticus and Cicerò, which the last of these illustrious men has rendered immortal, is fitted to survive through all the vicissitudes of life; but it belongs only to a union founded on religion, to continue through an endless duration. The former of these stood the shock of conflicting opinions, and of a revolution that shook the world; the latter is destined to survive when the heavens are no more, and to spring fresh from the ashes of the universe. The former possessed all the stability which it is possible to sublunary things; the latter partakes of the eternity of God. Friendship founded on worldly principles is *natural*, and though composed of the best elements of nature, is not exempt from its mutability and frailty; the latter is *spiritual*, and therefore unchanging and imperishable. The friendship which is founded on kindred tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world, which, with all its magnificence and beauty, will shortly pass away; that which has religion for its basis will ere long be transplanted, in order to adorn the paradise of God."

This Sermon closes with the following magnificent passage, which it may be questioned whether Mr. Hall himself ever surpassed.

"If the mere conception of the re-union of good men, in a future state, infused a momentary rapture into the mind of Tully; if an airy speculation, (for there is reason to fear it had little hold on his convictions,) could inspire him with such delight, what may we be expected to feel, who are assured of such an event by the true sayings of God? How should we rejoice

In the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, 'with every tear wiped from their eyes,' standing before the throne of God and the Lamb, in white robes, and palms in their hands, crying with a loud voice, *Salvation to God, that sitteth upon the throne, and to the Lamb, for ever and ever!* What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labour of the way, and to approach, not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendours and fruitions of the beatific vision!

"To that state all the pious on earth are tending: and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself of the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence; while every thing which grace has prepared and beautified shall be gathered and selected from the ruins of the world to adorn that eternal city which hath no need of the sun, neither of the moon, to shine in it; *for the glory of God doth enlighten it, and the Lamb is the light thereof.* Let us obey the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell for ever. Let us follow in the track of those holy men, who, together with your beloved and faithful pastor, have taught us by their voice, and encouraged us by their example, *that, laying aside every weight and the sin that most easily besets, we may run with patience the race that is set before us.* While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that grace which alone can put an end to that fatal war which our desires have too long waged with our destiny. When those move in the same direction, and that which the will of heaven renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death of its terrors. *Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening to the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, in which dwelleth righteousness.*"

I have omitted in these selections a passage, which by many of Mr. Hall's admirers would probably be considered his greatest effort. I have done so, partly because I feared, if given entire, it would be considered too long for a work of this nature, and I was unwilling to mar it by a mere extract; but chiefly because, magnificent as it is, and much as I think of it as an intellectual production, I do, I confess, feel the force of the remarks upon it by a highly respectable English periodical, in which the sentiments are repre-

sented as much more heathen than Christian. If I do not go the whole length of this assertion, I must, with all my admiration of Mr. Hall, admit that the passage alluded to appears to me scarcely in good-keeping with the principles of the Gospel. Should any of your readers wish to see the passage adverted to, it will be found in the 1st vol. of Mr. Hall's works, from p. 183, to 192.

I will close this communication with an extract from Dr. Gregory's Life of Mr. Hall, which will exhibit a *striking* picture of the impression made by his eloquence on the auditory.

"The commencement of his sermons did not excite much expectation in strangers, except they were such as recollected how the mental agitation, produced by diffidence, characterized the first sentences of some of the orators of antiquity. He began with hesitation, and often in a very low and feeble tone, coughing frequently, as though he were oppressed by asthmatic obstructions. As he proceeded his manner became easy, graceful, and at length highly impassioned; his voice also acquired more flexibility, body, and sweetness, and in all his happier and more successful efforts, swelled into a stream of the most touching and impressive melody. The farther he advanced, the more spontaneous, natural, and free from labour, seemed the progression of thought. He announced the results of the most extensive reading, of the most patient investigation, or of the profoundest thinking, with such unassuming simplicity, yet set them in such a position of obvious and lucid reality, that the auditors wondered how things so simple and manifest should have escaped them. Throughout his sermons he kept his subject thoroughly in view, and so incessantly brought forward new arguments, or new illustrations, to confirm or to explain it, that with him amplification was almost invariably accumulative in its tendency. One thought was succeeded by another, and another, each more weighty than the preceding, each more calculated to deepen and render permanent the ultimate impression. He could at pleasure adopt the unadorned, the ornamental, or the energetic; and indeed combine them in every diversity of modulation. In his higher flights, what he said of Burke might, with the slightest deduction, be applied to himself, "that his imperial fancy laid all nature under tribute, and collected riches from every scene of the creation, and every work of art;" and at the same time, that could be affirmed of Mr. Hall which could not be affirmed of Mr. Burke, that he never fatigued and oppressed by gaudy and superfluous imagery. Whenever the subject obviously justified it, he would yield the reins to an eloquence more diffuse and magnificent than the ordinary course of pulpit instruction seemed to require; yet so exquisite was his perception of beauty, and so sound his judgment, that not the coldest taste, provided it were real taste, could ever wish an image omitted which Mr. Hall had introduced. His inexhaustible variety augmented the general effect. The same images, the same illustrations scarcely ever recurred. So ample were his stores, that repetition of every kind was usually avoided; while in his illustrations he could connect and contrast what was disjointed and opposed, or distinctly unfold what was abstracted or obscure, in such terms as were generally intelligible, not only to the well-informed, but to the meanest capacity. As he advanced to his practical applications, all his mental powers were shewn in the most palpable but finely-balanced exercise. His mind would, if I may so speak, collect itself and come forth with a luminous activity, proving, as he advanced, how vast, and in some important senses, how vast to irresistible those powers were. In such seasons his preaching

communicated universal animation; his congregation would seem to partake of his spirit, to think and feel as he did, to be fully influenced by the presence of the objects which he had placed before them, fully actuated by the motives which he had enforced with such energy and pathos.

"All was doubtless heightened by his singular rapidity of utterance,—by the rythmical structure of his sentences, calculated at once for the transmission of the most momentous truths, for the powers of his voice, and for the convenience of breathing freely at measured intervals,—and, more than all, by the unequivocal earnestness and sincerity which pervaded the whole, and by the eloquence of his most speaking countenance and penetrating eye. In his sublimer strains, not only was every faculty of the soul enkindled and in entire operation, but his very features seemed fully to sympathise with the spirit, and to give out, nay, to throw out, thought, and sentiment, and feeling.

"From the commencement of his discourse an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intenseness. Not a sound was heard but that of the preacher's voice—scarcely an eye but was fixed upon him—not a countenance that he did not watch, and read, and interpret, as he surveyed them again and again with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes, cause others to rise in like manner; shortly afterwards still more, and so on, until, long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing,—every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling. Mr. Hall himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflected it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion seemed wound up to the utmost limit of elevation on earth,—when he would close, and they reluctantly and slowly resume their seats.

"Scenes like this I have witnessed repeatedly, so productive of intense and hallowed feeling, that, after an interval of more than thirty years, they present themselves to my mind with a more vivid influence than many of the transactions of the last month."

I remain, Gentlemen,

Your most obedient Servant,

H.

Calcutta, 10th Sept. 1833.

III.—*The Controversy between Lieutenant Burnes and the Reverend Joseph Wolff.*

This controversy being now apparently brought to a close, we have all the materials before us, necessary for the formation of an opinion as to its merits. And were we, in few words, to sum up our decided impression from a careful perusal of the whole, it would be this:—As regards Mr. Burnes, he seems to have written *originally* under excessive irritation of feeling, occasioned by a single passage in Wolff's Journals, in which he is represented as expressing himself in a way that reflects somewhat unfavourably on his *intellect*; he

seems to have written, *subsequently*, in order, if possible, to crush an opponent that contradicted him so pointedly and unceremoniously, and at the same time retaliated with charges which it was found impracticable to rebut;—in such circumstances, it is easy to see how Mr. Burnes' imagination might in some instances be more lively than his memory; how, in others, his spleen might get the better of his judgment; and how in others still, he might magnify molehills into mountains, and confound the idle rumours that floated wildly along the desert with faithful reports of realities. As regards Mr. Wolff, he appears to us to have been triumphant in his replies. He has written strongly, as one conscious of the firmness of the ground which he occupied: he has written warmly, as one aggrieved to find, "the cause for which he undertook all his journeys misrepresented, his actions misconstrued, and his conversation misunderstood." Those charges which, originating in mistake, admitted of an explanation, he has satisfactorily explained: and the truth of those charges, the validity of which could only rest on the testimony of the actors themselves, he has flatly and unequivocally denied. And there is a *verisimilitude* that pervades all the statements, explanations, and downright contradictions of Mr. Wolff, that approves itself to the "ethereal judgment" with a force of internal evidence which it is impossible to resist.

It may be thought that, in arriving at this conclusion, we directly impeach the integrity of Mr. Burnes. This may be, or may not be: but it does not *necessarily* follow. Mr. Burnes' acknowledged ignorance of the system of revealed truth would naturally lead to many a blundering misconception of Mr. Wolff's opinions. For example, B. writes: "I accused you of having stated yourself to be one wing of the beast; you rebut it not." W. replies: "I could not have used these words, for they are not to be found in the Bible. I agree with Ben Ezra, that those who proclaim the Gospel to the Jews are the wings of Revelation, and I believe myself to be such." Again, B. writes: "You told us that Cashmere would probably be the New Jerusalem." W. replies: "What I said of Cashmere was, that I concurred with the famous Herder, that the Garden of Eden was the spot where Cashmere now stands, and I gave some scriptural proofs for my opinion. That I should ever have stated that Cashmere would be the New Jerusalem is impossible, since all prophecies of the Old Testament point out ancient Jerusalem as the place to which the Israelites will be eventually gathered; to this truth my journals will uniformly testify." Where can satisfaction be found, if not in such explanations as these? And where is candour to be found, if they fail to convince? Mr. Wolff's views were, in all probability, misunderstood, on account of Mr. Burnes' ignorance of the subjects discussed; and being misunderstood through ignorance, they might, without implying any wilful intention, be easily misrepresented. But whether it be

the part of true wisdom to hazard random and injurious assertions, in such a case, we leave it to our readers to judge.

Some parts of Mr. Wolff's conduct have been misconstrued from what in charity we must deem a failure of memory on the part of Mr. Burnes. Thus B. writes: "If you are grateful, why have you not long since paid this bond attested by the sacred name of Missionary? 'This is to certify, that I have received the sum of 1000 Bombay rupees, from Mr. Alexander Burnes.'" W. replies: "This implies dishonesty on my part; I appeal to you as an officer and a gentleman whether you have not done me an injustice. At Cabool you lent me 1000 rupees, and your last words to me on this subject were, 'Mr. Wolff, where do you wish to settle the money matter, with Captain Wade, at Loodiana, or will you pay it at Bombay to my brother-in-law, Mr. Whish?' I agreed to the second proposal." Mr. Wolff adds: "I had purposed proceeding to Bombay from Madras, which my late illness now prevents: you having requested that the amount, (being 1000 Bombay rupees,) may be paid, I have written to Colonel Craigie, Garden Reach, to settle the debt, and I have sent the money to him." Can any thing be more satisfactory than this explanation? Can anything be more honourable to Mr. Wolff? If Mr. Burnes forgot his own *express directions*, his integrity cannot be impugned, though we may lament over his seeming want of generosity.

Again, Mr. Wolff's conduct has been misconstrued in particular cases, owing to Mr. Burnes' inacquaintance with the latitude of meaning in which certain terms are employed. For instance, Mr. B. writes: "You called yourself a Hajee* (or pilgrim) wherever

* To prove beyond all possibility of doubt the utter groundlessness of Mr. Burnes' assertion, we have only to refer our readers to a document of paramount authority. We have at present before us the *original passport* granted to Mr. Wolff by his Royal Highness the Prince Abbas Mirza, heir apparent of Persia. It is written, signed, and sealed by the Prince himself. In it Mr. Wolff is designated, not a "Hajee," but a "Padre,"—a term, by which the Governors of provinces and all subordinate officers to whom the passport was addressed, would inevitably understand "a Christian minister." A learned native of Calcutta has translated the Autograph of Prince Abbas Mirza as follows:

Be it known to the Governors of Districts and others concerned.

"That the dignified traveller, *Padre Wolff*, is on the point of setting out in progress of his travels for Bokhara, and consequently it is hereby ordered, peremptorily, that every respect and attention should be shewn to him wherever he may arrive within the precincts of this kingdom; and it is further hereby specially ordered, that wherever travelling may be attended with personal insecurity, he may be allowed an attendant to accompany him till he has passed the unsafe district; that all his wants and requisitions be strictly attended to, so that he may experience no inconvenience. And moreover, that he be subjected to no impediments or obstructions with respect to his travelling. Let the authorities to whom this is addressed understand this to be a peremptory order."—*Ed.*

you went ; your associations with Mahommedans might have told you, that a Hajee is a Mahommedan pilgrim." The insinuation here is, that Mr. Wolff practised deceit wherever he went. Hear Mr. Wolff's reply : " That Hajee is *exclusively* a Mahommedan pilgrim is totally an *erroneous* idea of yours : appeal to the respectable Jews and Armenians at Calcutta, whether they do not call those who have been at Jerusalem, *Hajee*. The Uzbecks and all the Soonies around Bokhara consider all Jews and Christians who have been at Jerusalem entitled to the appellation of Hajee, and desire the blessing from him as such. Armenian pilgrims are called *Hajee* by Mussulmans, and by themselves *Makderees* ; Jews, by all, *Hajee*. That I knew all the time that the people believed me to be Mahommedan, is without foundation, it was impossible. I had muleteers and two *Jewish servants* with me : do Mahommedans ever retain *Jewish* servants ? My positive orders were, never to suffer me for a moment to pass for a Mahommedan." Could any explanation be more complete ? In this case, no more than in the others already specified, is it our part to call in question Mr. Burnes' veracity ; but we may be allowed to deplore the rashness with which ignorance has contrived to call into existence a brood of similar unfounded insinuations.

Once more, some strange freaks of conduct have been attributed to Mr. Wolff by his laborious and indefatigable accuser, *solely* on the authority of certain native chieftains, and other inhabitants of the countries traversed. Take the following as a specimen. Mr. Burnes writes, that Mullah Khodadad intimated to him that Mr. Wolff " offered to grant him permission to bring annually to India ten camel loads," &c. To this Mr. W. at once replies, " Mullah Khodadad told you an *Eastern falsehood*, if he asserted such a thing." The emphasis of the expression *Eastern falsehood* may be illustrated by reference to another example. A friend of ours lately informed us, that several years ago, he visited a certain remote district in upper Bengal, and preached the Gospel there, but without any visible success. Last cold season he was induced to revisit the same district, for the same purpose as before. He was soon surrounded by crowds of natives. Several began to exclaim : " If you give us a 1000 rupees each, we may become Christians." Our friend attempted to explain to his auditors, how abhorrent such a system of conversion would be to the whole spirit and genius of Christianity. Many replied, " No such thing." " How can ye know or think so ?"—asked our friend. Now mark the reply :—" Because some years ago, an English Padre came to this Zillah, and told the people who listened to him, that if any of them became Christians, he would give each a 1000 rupees. At that time no one was disposed to accept the offer, but times are changed ; and if you now make the same offer, some of us may be induced

to accept of it." Need we say how astonished our friend looked! *He himself was the very Padre who was thus reported to have offered the bribe of a 1000 rupees to any or all who might become converts to Christianity!* a bribe, the very thought of which his soul loathed with mortal aversion! This is a genuine specimen of an *Eastern falsehood*. Now we do not accuse Mr. Burnes of fabricating the story of "the ten camels, &c.":—but we do wonder how, with all his knowledge of the utter recklessness of truth, that characterizes the tribes of central Asia, he could be so credulous as to believe all such stories himself, or so destitute of honourable feeling as to circulate them for truths, to the great disparagement of a man distinguished above others, for his child-like simplicity and straight-forwardness of manner.

But it is needless to pursue this subject any further; enough has been said to show something of the *nature* of the accusations, as also of the *manner* in which Mr. Wolff has triumphantly succeeded in vindicating himself.

Some, however, may still exclaim: "Very good: Mr. Wolff may have successfully cleared himself of most of the charges preferred: but has he not pled guilty to at least two, which many have regarded as somewhat heinous?" He has not pled guilty, to any *new* charges brought forward by Mr. Burnes. The charges to which reference is made are, Mr. Wolff's acknowledgments, 1st, that once in the desert of Egypt he was enabled to cast out a devil—and 2nd, that once at Bokhara, he had a vision of Jesus Christ. Now Mr. Burnes may have been the first to announce these to the *Indian public*: but Mr. Wolff himself was the first to announce them to all his friends in private. We heard of them long before the appearance of Mr. Burnes' letters. Mr. Wolff's own words are: "I am not ashamed to avow my peculiar views, with regard to visions and casting out of devils. It is true I do not *preach* these particular views, because they are not necessary to salvation: my *preaching* is Jesus Christ crucified and Him glorified."

Now the question is—Do these acknowledgments tend to impair the general soundness of Mr. Wolff's intellect, or subvert the general integrity and stability of his character as a man and a Christian? Some writers in our Calcutta journals seem to have thought so; they have accordingly, much to their discredit, indulged respecting him in abusive epithets and profane scoffs: they have outraged the rules of common decency, and scandalised that religion which they foolishly professed to vindicate. But we feel assured that no Christian of enlightened mind and extensive information ever coincided in the views of these writers.

Is it not true that some of the brightest ornaments of human nature have, from early prejudices and education, imbibed and cherished, like Mr. Wolff, peculiar views regarding visions and

various preternatural agencies? Is it not true that many, whose habits of life did not appear to predispose them in favour of heavenly visions, have yet been impressed with the conviction that to them special revelations were granted? Witness the case of Luther, the great hero of the Reformation, of whom, as a noble specimen of human nature, even infidels have been known to be proud. Not once nor twice only did he imagine that he had *personal* encounter with the devil. "When afterwards I began to slumber," says Luther, "then he (the devil) kept such a racket and rumbling upon the chamber stairs, as if many empty hogsheads and barrels had been tumbled down; and although I knew that the stairs were strongly guarded with iron bars, so that no passage was either up or down, yet I arose and went towards the stairs to see what the matter was: but finding the door fast shut, I said,—'Art thou there? so be there still.' I committed myself to Christ, my Lord and Saviour, of whom it is written, Thou hast placed all things under his feet." Again Luther writes; "At such time, when I could not be rid of the devil *without uttering sentences out of the Holy Bible*, then I made him fly with jeering and ridiculous words and terms, such as, "I have recorded my sins in thy register."

There are few learned men who have not heard of the visions of Cellini. Once, confined in a dreary dungeon, he prayed that he might behold the light of the sun, and soon he fancied that his fervent prayer was realised. He then addressed the luminary: "O wonderful power! O glorious influence divine!" And whilst he gazed on the noble phenomenon, he fancied he saw the centre of the sun swell and bulge out, and, in a moment, there appeared a Christ upon the cross, formed of the self-same matter as the sun; and so gracious and pleasing was his aspect, that no human imagination could form so much as a faint idea of such beauty. As he was contemplating this glorious apparition, he cried out aloud, "A miracle! a miracle! O God! O clemency divine! O goodness infinite! What mercies doest thou me this morning!" &c.

The vision of Colonel Gardiner, while sitting up late at night, intent on some *profligate* adventure, is from its happy consequence one of the most remarkable on record. He was reading a book; when, suddenly, "he thought he saw an universal blaze of light fall upon it, which he at first imagined might happen by some accident in the candle; but lifting up his eyes, he apprehended to his extreme amasement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him, to this effect, (for he was not confident as to the words,) 'Oh, sinner, did I suffer this for thee, and are these thy returns?' Struck with so amazing a phenomenon as this, there re-

remained hardly any life in him; so that he sunk down in the arm chair in which he sat, and continued, he knew not how long, insensible."

Scarcely less remarkable was the vision of a totally different personage, Lord Herbert of Cherbury, the father, and by far the noblest of English Deists. He himself declares, with reference to his work *De Veritate*, that he prayed to God that if its publication would be for his glory, he would sanction it by a sign from Heaven. He then says, that he had no sooner thus prayed than a loud, though yet gentle noise came from the heavens (for it was like nothing on earth), which did so comfort and cheer him that he took his petition as granted, and that he had the sign demanded; whereupon also he resolved to print his book.

It would answer no purpose at present to crowd our pages with more statements like the preceding. The point of real importance is to ascertain whether, in the estimation of candid judges, such acknowledged wrestlings and visions have tended to throw discredit on the *general* character, moral and intellectual, of those who experienced them, or fancied they had experienced them. We should say, without any reasonable fear of debate, No. Few sober-minded men have ever doubted the *sincerity*, the *perfect honesty*, of the narrators. Some may have believed that there was no illusion, and that they really heard and saw what they report to have heard and seen. The majority perhaps concur in the opinion that there was illusion. But do they on this account call in question the *veracity* of the men, or the *general soundness* of their intellect? Never. They unanimously allow both. Mark, for instance, Dr. Leland's admissions respecting the most dubious of the above-mentioned visions—that of Lord Herbert: "I have no doubt," says he, "of his Lordship's *sincerity* in this account; the serious air with which he relates it, and the solemn protestation he makes as in the presence of the eternal God, *will not suffer us to question the truth of what he relates*; viz. that he both made that address to God which he mentions, and that in consequence of this, *he was persuaded that he heard the noise he takes notice of, and regarded as a mark of God's approbation of the request he had made*; and accordingly *this great man was determined by it to publish his book. He seems to have considered it as a kind of imprimatur given to it from heaven.*" Now here was a case, if ever there was any, in which a Christian might not be very uncharitable, if he cherished some little doubt as to perfect sincerity. And why? Because the whole transaction was throughout in contrariety to Lord Herbert's own principles. "It is highly singular," says the *Retrospective Review*, "that a writer holding opinions like these, should, when doubtful as to the propriety of promulgating them, look for a special revelation of the Divine pleasure. In what strange inconsistencies will the human mind en-

tangle itself! When on the point of publishing a book, which was to prove the inefficacy of revelation, Lord Herbert put up a prayer for an especial interposition of Heaven to help him!" Still there is no suspicion as to the author's sincerity, nor any disparagement of the general integrity of his character. The same observation is applicable to the other instances adduced. How then do those who deny the reality of such visions and personal encounters with evil spirits, *without questioning the sincerity and rationality of the actors*, endeavour to reconcile the apparent contradiction? By attempting to shew that the illusions and spectral impressions may be *satisfactorily* accounted for by *natural causes*. Thus in the case of Col. Gardiner, Dr. Hibbert observes, with regard to this vision:—The appearance of our Saviour on the cross, and the awful words repeated, can be considered in no other light, than as so many recollected images of the mind, which probably had their origin in some urgent appeal to repentance, that the Colonel might have casually read, or heard delivered. From what cause, however, such ideas were rendered as vivid as actual impressions, we have no information to be depended on. A short time before the vision, Col. Gardiner had received a severe fall from his horse.—Did the brain receive some slight degree of injury from the accident, so as to predispose him to this spectral illusion?" So also in the case of Luther, we may quote the words of Coleridge: "Had Luther," says he, "been himself a prince, he could not have desired better treatment than he received during his eight month's stay in the Wartsburg; and in consequence of a more luxurious diet than he had been accustomed to, he was plagued with temptations both from the 'flesh and the devil.' It is evident from his letters, that he suffered under great irritability of his nervous system, the common effect of deranged digestion in men of sedentary habits, who are, at the same time, intense thinkers; and this irritability adding to and vivifying the impressions made upon him in early life, and fostered by the theological systems of his manhood, is abundantly sufficient to explain all his apparitions and all his mighty combats with evil spirits." So also, in other cases, we find philosophers making constant appeals to *hysteria temperaments, hectic symptoms, plethoric states, morbid sources, temporary inflammations of the brain, and mental excitements, &c.* in order to account rationally for numberless spectral illusions and impressions.

Now, we only demand that those, who differ from Mr. Wolff in his peculiar views of visions, &c. may be induced to deal out to him a share of common justice. Let them exercise their reason, their candour, and their charity. Let them imitate the cautious example of Leland, Hibbert, Coleridge, and others. Let them not for a moment, in defiance of all evidence, and in the face of all probability, doubt the *sincerity* of Mr. Wolff's belief, nor the *faithfulness*

of his relations; viz. that he himself was firmly persuaded that he saw and heard, and uttered all that he has put on record. And let them next, tread in the footsteps of those great philosophers who have profoundly studied the physiology of the human mind, and have attempted to trace its extraordinary illusions to known physical causes. If this course had been adopted from the first, the procedure would have been far more dignified, and far more philosophic than to deal in senseless raillery, and indulge in reflections which betray something worse than ignorance. If this course had been adopted, we venture to assure them that in the very peculiar temperament, bodily and mental, of the Jewish Missionary, when crossing the desert of Egypt and during his sojourn in Bokhara—a temperament occasioned by an unusual combination of external circumstances, that also tended to summon up early associations, and confer on early impressions an unusual vividness, and array, in more glowing colours, the supreme object of a maturer faith—they might have discovered natural and physical causes more than adequate to account for what had the appearance of being truly supernatural*. Indeed, considering the unearthly sort of life which Mr. Wolff has led from the time of infancy, and the unequalled diversity of changes and absolute transformations, corporeal and intellectual, through which he has passed, we are rather inclined to wonder that he does not appear to have enjoyed more frequent visions, and to have been instrumental in accomplishing still greater achievements. Wesley and Whitefield, two of the most enlightened and sagacious men that ever lived, with apparently fewer incitements than Mr. Wolff, seem to have wholly outstripped the latter in the number and variety of their wonderful performances, and still more wonderful visions and revelations.

After all, even if Mr. Wolff, in the midst of numberless perils, had been detected in occasionally yielding to the weakness of human nature, ought no allowances to be made? Mr. Wolff is a man, and as such, subject to the common frailties of the species. And must errors of judgment on his part be stigmatized with unmitigated severity of language? And must every failing be followed with relentless persecution? Such treatment were ungenerous: it were inhuman. What then are we to think of the conduct of those who deal in unmeasured censures, when, as we have already seen, no disreputable charge has yet been substantiated†.

In conclusion, if it were necessary, we should exhort Mr. Wolff not to be damped by uncharitableness, nor overawed by opposition,

* Let us not be misunderstood. It is not our purpose either to advocate or deny the reality of Mr. Wolff's extraordinary experiences. All that we contend for is, that those who deny their reality, may and ought to search for an adequate, or at least a philosophical solution of them, without, for a moment, calling in question Mr. Wolff's sincerity or general soundness of mind.

† We cannot help noticing here the honourable way in which the Editor of one of the leading Calcutta journals lately apologized for the strong language in which at one time he alluded to Mr. Wolff. This indicates the spirit of a real gentleman.

nor appalled by increasing difficulties. But we know that he is not the man to be dismayed by the terrors of the ungodly, nor allured from his purpose by the insinuations of the malevolent. Simple and guileless in his appearance, and unaffected in his manners, we know him to be bold as a lion in defence of the truth, and in the vindication of his Master's honour. Let him remember the words of him for the promotion of whose cause he has toiled and suffered ; " If the world hate you, ye know that it hated me before it hated you : if ye were of the world, the world would love its own ; but because ye are not of the world, therefore the world hateth you." Let him bear in mind these words, the force of which none but real Christians can comprehend, and the consolations of which every genuine child of God must experience, amid the chilliest blasts of a world lying in wickedness. And let him be cheered with the thought that, if he has furnished some food for the noisy laughter of the scoffer, he has exhibited nothing in action, and advanced nothing in words, to shake the confidence of candid, sincere and unprejudiced friends. His character has lately been subjected by a clever, shrewd, and intelligent, but worldly-minded man, to the severest ordeal. Like gold tried in the fiery furnace, it has stood the test, and come forth purer, brighter, more durable than ever.

ALPHA.

IV.—*The Evangelist ; and Miscellanea Sinica.*

Some of the earlier numbers of this little periodical have reached us. The 1st No. was published at Canton on the 1st May last. Its form is one large quarto sheet. As the title indicates, its object is two-fold. It contains notices on the spread of the Gospel, the nature of its doctrines and morals, interpretations of Scripture, &c. : hence it is styled, " the Evangelist." It also contains brief sketches of Chinese superstitions, rites, morals, customs, &c. : hence the designation, " Miscellanea Sinica." It breathes an excellent spirit, and is calculated, in a humble, unpretending manner, to do much good. The Miscellanea Sinica furnish some interesting materials for extracts. The sacrificial prayer, or TSE-WAN, read at the tomb of an ancestor, is thus translated :

" This thirteenth year of the reign of Taou-kwang, (1833,) the year being *Kwei-see*, (the 30th year of the cycle,) in the 2nd month of the Spring, after the new moon the 16th day, at the happy Tsing-ming term—propriety requires that the Spring sacrifice should be offered, the grass mowed down, and the brambles cut away.

" Reverently have we prepared pigs, sheep, fowls, and fresh hams ; seasonable vegetables, fruits, incense, rich wines, gold, silver, and precious things ; (i. e. tinsel papers ;) and venture to announce the same to the soul of our great *Progenitor* the venerated Prince.

“Behold! man has progenitors and parents, as water has springs, and trees have roots. When the roots strike deep, the branches are abundant; the foliage rich, and forests are formed. When springs of water are large and flow far, they enrich the soil, and diffuse fragrance.

“We look wishfully and pray the souls in Hades to shelter and assist us, their descendants; that we may be prosperous; may age after age be decked with badges of honor; may long enjoy riches and rank; may, like the melon-creeper and the cotton-fibre, be continuously happy and never extinct; may, for myriads of ages, be illustrious spirits. Prostrate we pray you to come to enjoy and view these sacrifices. With sincerity these prayers are offered up.”

The Editor's remarks on the above prayer are judicious and appropriate.

“How the Chinese Confucianists reconcile these observances with the doctrine of annihilation, at death, we have not been able to ascertain. We have found nothing in books that throw light upon this dark subject; nor have we received any thing but evasive answers from the natives with whom we have conferred. One person denied that the Confucianists taught annihilation: they simply (he said), in imitation of Confucius, lay aside the subject of God and religion, the soul and its immortality, and affirm nothing concerning them. This is practically much the same as denying the existence of God and the soul altogether. For, if he exists, and the soul is immortal, the duty of creatures towards Him, and the eternal consequences of their actions, are not subjects which a rational being, much less a sage, or wise man, would entirely dismiss from his thoughts, and his conversation. But it is the fact, that many of the Confucian sect boldly deny the existence of a soul separate from the body. And we have read Chinese statements, which turned the doctrine of rewards and punishments into ridicule, because at death the whole man was dissolved or “dispersed,” and returned to earth, or water, or air: so that if any power wished to punish man after death, it was impossible to do it, for there remained nothing to be punished.

“Common sense and reason suggested another difficulty arising from these ‘innocent rites,’ as some call them. How Buddhists in China, who believe in the punishment of bad spirits in a separate state, reconcile the idea of wicked ancestors, who are themselves suffering punishment, being able to help their descendants on earth, we cannot tell. But, consistency is not a quality of superstition. We leave the matter where it is; and sincerely pray that China may soon be illuminated by the Gospel of Christ, which brings ‘life and immortality to light;’ and directs sinful and weak man, to a better Saviour and Helper than the shades of deceased ancestors.”

The following “Exhortation not to injure others in order to benefit oneself,” may be received as a favourable specimen of Chinese Ethics.

“Gain is the robber of righteousness. *Hwuy-gan* said, ‘Righteousness is that which is conformable to heavenly principles: that is, the universality of heavenly principles. Gain is that which the human passions desire: that is, the selfishness of human desire. When acting in accordance with heavenly principles, then other creatures and I myself are considered of one body. When following human desires, then other human beings and myself are viewed with different eyes. Therefore he who seeks gain for himself, must be led to injure others.’

“*Sze-wan-ting* said, ‘The cause of thousands and myriads of moral ills to man, is, simply selfishness. Hence hundreds of disputes. Each desires

only that he himself may be rich; desires only that he himself may enjoy repose; desires only that he himself may be long-lived. And he feels not the least concern because other men are poor and mean; embarrassed and distressed; dead and gone to oblivion. From this cause heavenly principles are entirely annihilated. Although such a selfish person possesses the human form; he possesses not that which is essential to humanity.'

"Ching-tse said, 'If a man can take a human body and place it under universal circumstances, in the midst of heaven, earth, and all creatures, and view it, as he does all the rest; then there will be no impediment to whatever he may do: but the moral prince alone (*The Kien-tse*), understands this—the petty man (*The Szeou-jin*) does not. The petty man is accustomed to love his own convenience and advantage; regardless of the inconvenience or injury that others may suffer. He invades the things of others, to make them his own. By fraud he obtains men's property, to make it his own.

"Now, that which one dislikes done to one's self; not to do it to others—this is the work of fidelity and forbearance; this is the rule for him who desires to be virtuous.

"But the men of the present day regard nothing else than the acquisition of gains for self; regardless of the injury they do to others. The schemes of their hearts are, to cut and to scrape unfeelingly; and the actions of their lives inflict vexation and a cruel tyranny. By-standers and observers all loathe them, and shun them. In that case I say, don't imitate them. Those who are injured by them, all feel resentment and hate them. In that case I say, look at them."

The moralists of China, it would appear from other passages, lay a great deal of the duty, of teaching young wives, on husbands. One of these, in cases where the bride is very deficient, admonishes the husband not to become disgusted, and leave the perverse bride to herself. Another is of opinion that,

"Husbands spoil young wives by over-fondness at first; by which they are led to yield to them in hundreds and thousands of instances; in which they ought to oppose them with a stern gravity: for the opposite course, he says, is not really loving them: but, on the contrary, is doing them an injury. He adds that girls, not being able to read, are often incapable of understanding what is reasonable, and still oftener their dispositions are perverse and obstinate. Under such circumstances, he advises the husband not to let regret, at their not reforming speedily, make them desist from using every expedient to teach them; for even 'monkeys may be taught to play antics; dogs may be taught to tread a mill; rats may be taught to run round a cylinder; and parrots may be taught to recite verses: since then, it is manifest, that even birds and beasts may be taught to understand human affairs; how much more so, may young wives, who after all, are human beings.'—How insulting to woman is this sage's would-be defense of her claims!

"This Pagan philosopher exhorts husbands to consider their wives as human beings; and guards them against behaving to them as if they consider them inferior to monkeys, dogs, rats, and parrots. This is the height of his philosophy. The Christian philosopher Paul, on a similar subject, says—'Wives, submit yourselves unto your own husbands, as unto the Lord. And husbands, love your wives, even as Christ also loved the Church, and gave himself for it.' So that husbands should, if necessary, lay down their lives for their wives.

It has often been remarked, with great truth, that Christian education alone is that which elevates woman to her proper rank in social life. And

It has been inferred with perfect fairness, that Christian Ladies are bound to exert themselves, to introduce, wherever practicable, the Christian education of Pagan and Mahomedan girls. Its practicability in British India has been ascertained. In the Straits of Malacca also, this good work has commenced. And we sincerely hope, that God will over-rule circumstances, and raise up instruments, to make it practicable in China and the surrounding nations.

As characteristic of the nature of Chinese ambition and avarice, we may refer to the inscriptions on scrolls, &c.

"One of the most usual inscriptions on Chinese scrolls, on occasions of domestic rejoicing, birthdays, &c. consists of three words, which are pronounced in the Mandarin tongue *Fuh, Luh, Show*, and which denote *Prosperity*, or general happiness; *Government-anxiety*, or office and emolument; and *Longevity*.

"This scroll is used only among the families of the gentry, where a literary degree or official rank, either real or nominal, is possessed. Traders and merchants use an expression which is read *Fih gun, wan le*: i. e. '*One principal, ten thousand profit*,' or *ten thousand per cent*. This moderate wish ornaments the title pages of Almanacs, in which lucky days for making bargains are pointed out. A European sinologue published the other day an account of these Almanacs, and translated the above inscription, *One volume vastly profitable*; which makes a good sense enough, but is not at all the meaning of the original."

Lastly, we may introduce to general notice a mode of testifying gratitude to heaven, somewhat peculiar to Chinese. It seems that when some singular providential deliverance is to be experienced by a devout Chinaman, that it is usual for him to vow that he will print and circulate a certain number of *Keun-she-wan*, i. e. *admonitions to the age*. The specimen before us is said to be printed on yellow paper, about a foot square. Ten thousand copies were distributed gratis, by a sea-faring man, of Fokien province, who in a gale of wind, prayed to heaven, and vowed, that if his life were spared, he would print ten thousand *Keun-she-wan*, to manifest his gratitude. It professes to administer moral advice in the form of a medical prescription for some serious malady. It is entitled, "*An excellent recipe for dispersing calamities, and increasing happiness*."

"*The Ode says*—The ancients handed down old medical prescriptions; for clearing the sight, purifying the heart, and giving strength. If the men of this age will but use all my various medicines; myriads of miseries and thousands of calamities will all be converted into blessings. The following are eighteen ingredients which constitute an excellent medicine. Take, of *filial piety*, ten parts: of *secret beneficence*, a whole piece; of *kindness and liberality*, use as much as you like; of *cautious speaking*, enough to flavor the whole; of *minute carefulness*, ten parts; of *fidelity and plainness*, one piece; of *tranquil attention to your own department*, as much as you like; of *continence*, enough; of *benevolence and justice*, an abundant portion; of *simplicity and sincerity*, one piece; of *good-heartedness*, a splinter; of *attention to business*, a bit; of an *anti-gambling spirit*, enough to cast it away entirely; of *sincerity and truth in action*, use the whole; of *cordial feeling*, a ball; of *kind accommodation to others*, no matter how much; of *warm-heartedness*, one rod; of *fortune-war and patience*, one hundred pieces—and heartily pulverize all

these ; then using a little sweet pine juice, form them into pills, about the size of a grape, and take 108 for a dose. To help them down, you may take *three friendly acts* ; or a *little tranquil heart soup* ; and swallow them leisurely. Be very careful to guard against a *sword in a smile* ; an *arrow in the dark* ; and raising a gale upon level ground.

" This medicine is produced in Exhortation district, belonging to Conversion Province. Prepared by the Society on Spiritual Hill ; according to prescriptions in the Lama Scriptures.

" It is a special cure for *unfaithfulness ; for want of filial piety ; and maintenance, injustice, disrespect to heaven and earth ; contempt for the gods ; self-sufficiency and self-deceit ; for injuring many to establish one's own house ; for sowing discord, and exciting litigations ; for benefitting one's self and injuring others ; for envy ; for tale-bearing ; for irregular conduct ; for despising the poor and esteeming the rich ; for theft and robbery and other diseases*. If it be compounded according to the prescription, it will most certainly cure.—But, if you merely read the prescription, and don't swallow the physic, when will your disease ever be removed ?"

V.—*Delhi College and Delhi Gazette.*

It is not our present object to advert to the rise and progress of the Delhi College, nor to the laudable efforts of the talented Editor of the Delhi Gazette. We propose merely to extract a few paragraphs from the columns of a recent number of the Gazette, partly for the information, and partly for the amusement, of our readers.

" We have been permitted," says the Editor, " to peruse the proposal of an absent member of the College Committee to his colleagues, urging the expediency of establishing Professorships at Delhi for the higher branches of education. He anticipates no difficulty in inducing Government to renew the former grants which were withdrawn on the receipt of 170,000 rupees, which a late minister of the king of Oode bequeathed to perpetuate his name in connection with public instruction in his native city. The money left by him for such purpose has thus been rather ungenerously devoted to the endowment of institutions existing before his death, which are not and can never be associated with the memory of the testator. The allowance, however, for both the English and Oriental Seminary, though taken away from Delhi, did not revert to the Company's treasury, but was transferred to schools in other parts of the country : so that it could not now be restored without injuring them, unless a disbursement to the full amount were made by Government, in addition to the lakh of rupees a year already expended on education in conformity to an act of Parliament. Our funds, therefore, it is much feared, have passed that hour of retrenchment whence none have returned, since the acquisition of 18 acres worth of Glory in Ava and Arracan.

" The absent Member of the Committee seems strangely oblivious of the law, when he purposes to apply to the General Assembly of the Church of Scotland to send out qualified teachers of Philosophy and Science, who might emulate Mr. D—. The zealous Missionary cited as a model, boasts, we believe, of making converts to Christianity,—an object which the general and local Committees of Instruction have pointedly to disclaim on the part of Government and themselves. Clergymen in this country are even declared ineligible as members of College Committees. These precautions are taken, not from indifference to religion, but to persuade the natives that our schools are established exclusively to inform the minds of

their children, and not to change their creed, which parents of course would not permit them to renounce for the benefits of superior instruction.

"We concur in believing that the accomplishments of an Oxford or Cambridge scholar are more expensive and less useful to teachers of the natives than the usual attainments of Edinburgh students; and if the Committee applied not to the General Assembly of the Kirk, but to the University, where, among a multitude from other countries, many East Indians study, we have no doubt that able Professors might be engaged at a very moderate expence."

On this passage our remarks shall be few and brief. 1st. Whether the absent member of Committee or the Editor shall be found most correct in their respective prognostications, we cannot venture to predict. But this we must say, that it is the sacred duty of the Supreme Government of this land to do more in promoting the education of the people than has hitherto been proposed. And where could the most liberal support be afforded with greater propriety than in aiding an institution that has been established in the ancient metropolis of Hindoostan; a city with which are associated a thousand recollections of the golden days of Aurungzebe, and the whole gorgeous phantasm of Oriental magnificence?

2ndly. The Editor labours under a fatal delusion when he cherishes and propagates the notion, that the communication of "superior instruction" is compatible with the unimpaired maintenance of the religious creed of the natives. All past experience disproves the compatibility of these two: and for enlightened Europeans to make the profession, except they do it through thoughtlessness, is to incur the guilt of hypocrisy, and to deal treacherously with their "unsuspecting" fellow subjects. For farther information on this matter, we refer our readers to the remarks in our last number, contained in the Rev. Mr. Duff's letter to L. Clarke, Esq.

3rdly. The 'precaution' that "Clergymen in this country are even declared ineligible as members of College Committees," is one which must disgrace the administration of a Christian Government. It originates chiefly in that temporizing, short-sighted policy, which is so intent on 'filthy lucre' as to overlook many things that would only stand, if rightly understood, to promote its own general interests. The fears of worldly politicians are first transferred to the natives:—and then the poor natives get the credit of cherishing doubts and creating opposition which may be traced back solely to the suggestions and slanders of their superiors, who care more for gold than for religion. From our own intercourse with the natives we feel persuaded that there is not a class of Europeans in India, in whom they are more disposed to place confidence, than in liberal and enlightened Ministers of the Gospel, whatever be their denomination.

4thly. The Editor is quite right in supposing that effective teachers and Professors could, in general, be received from Scotland at a less expence than from the sister kingdom. But he is quite mistaken in supposing that the General Assembly could not, on a proper application from Government, select such qualified men

without insisting on their being employed in the direct work of conversion. Only, in this case, the application ought to be made to the standing Committee of Assembly for the spread of education and the promotion of Christian knowledge in foreign parts: for we question much how far the General Assembly itself, in its deliberative and judicial capacity as the Supreme Judicature of a National Church, could properly attend to such an application. This Committee, being invested with the requisite powers, can at any time, exert that superior influence and command that extensive information, which it is always within the reach of the Assembly itself to exercise and obtain. Now, from the vigilant controul of the Presbyteries over the parochial institutions within their respective bounds; from the close and inseparable connection between the General Assembly and the four Scottish Universities; from the regular gradation of Ecclesiastical Courts, and that representative system of Government by means of which Clergymen and Laymen, delegated from every district throughout the land, assemble annually in the Cathedral of St. Giles, Edinburgh;—the General Assembly enjoys facilities, if it chooses to take advantage of them, for making itself intimately acquainted with the capacities and acquirements of all students in the varied departments of literature and science; facilities which cannot well be surpassed, and with difficulty equalled. The standing Committee of such a body, if it could be induced to undertake the task, would be, in our opinion, better fitted for selecting qualified teachers and Professors, than the Senatus Academicus of any University. And of all Universities we would reckon that of Edinburgh the least likely, in an average majority of cases, to make a happy selection. Our reason is, that owing to the greatness of the number of Edinburgh students,—generally not less than two thousand and often several hundreds more,—it is plainly impossible for the Professors *thoroughly to know* the talents and attainments of a *tithe* of their pupils. They can only be expected to become *familiarly acquainted* with a *very few* of the *most distinguished* for vigour of intellect and extent of learning: and these, in general, if not actuated by *intense philanthropic feelings*, entertain too ambitious views to stoop to the humble drudgery of a pedagogue or even College Professor in the burning clime of India. The same remark is applicable, to a certain extent, to Glasgow. In St. Andrews and Aberdeen, from the comparatively small number of students, the case is quite different. Still, to any or all of these we should, on the whole, be inclined to prefer a reference to the Standing Committee of the General Assembly of the Church of Scotland. If the services of this Committee were once secured, it could, without loss of time, correspond by circular, with each of the Universities, as well as with every Presbytery from the Solway Frith to the remotest extremity of the Shetland Isles.

REVIEW.

Lives of Eminent Missionaries. Vol. II.—By John Carne, Esq.

The second volume of this work, is very elegantly got up. It is embellished with a pretty vignette; and, like its predecessor, will probably be very popular. It contains the lives of Zeisberger, Vanderkemp and Kircherer, Buchanan, Jens Haven, Mrs. Judson, Brainerd, and Milne, with some account of the Madagascar and Labrador Missions. Vivid sketches of the customs and characters of the nations among whom they laboured, and striking and highly-wrought descriptions of scenery, relieve the graver parts of the narrative. The interest is never suffered to flag. We are hurried from the wild lakes and forests of western America to the lions and Hottentots of South Africa; from which, after lingering for a little while among the woody precipices of Madagascar, we are landed on the shores of the Ganges, and traverse the Indian Peninsula with Dr. Buchanan. Leaving him, we follow Jens Haven to the ice and snow of the polar regions; and immediately after, find ourselves sailing down the Irrawady with Mrs. Judson and the English army. We then go back to the North American Indians, and conclude our travels and the volume, by a visit to the Chinese. Apart altogether from the differing characters and labours of the Missionaries themselves, the peculiar scenery, and the strange and remarkable habits of the people in these countries, cannot fail, in the hands of a clever writer, to furnish materials for a pleasant book. And it is indeed such a very pleasant book that we are sorry to speak of it in terms of disapprobation: but from the beginning to the end, there is scarce one page, which leaves the right impression on the mind. The life of a Missionary should be thought and written in a spirit congenial with his own—sober, earnest, and engrossed with his great work. It was thus Luke wrote his inimitable record of the labours of the first Missionaries.

We will not say that in Mr. Carne's book there is none of this spirit; but it is sadly smothered by a constant and far too visible straining after the striking and the picturesque; the picturesque in incident, the picturesque in scenery, the picturesque even in religion. The same want of keeping is observable in the journal of Bennet and Tyerman, which all the tact and all the exquisite descriptions of Montgomery proved unable to overcome. Mr. Carne carries it much further; and he adds to it another and a worse fault. He unconsciously adopts the tone of the prevailing literature of the day. His book is full of morbid and sickly sentiment, of over-wrought descriptions, and a jingle of imagery, well enough for the sofa and the last new novel, but altogether misplaced in a grave and serious work. We do not condemn the book for not being devotional, for to that it makes no pretensions; but simply as a Biography of Mis-

sionaries, we think it written in a false and vicious taste. For instance, on Mrs. Judson's return to Ava, nearly four pages are occupied with a description of her passage up the Irrawaddy, which concludes thus:—

"Never does a tropical country appear so grateful as at this hour, when the glare of the sky is veiled, and a balmy and delicious air is abroad; and the silver light falls on the forest, on the grey precipice, and mountain's brow, but cannot penetrate the gloom beneath: at times, the windings of the river present a long avenue of ancient trees, their branches interwoven, dark as the valley of shadows; while at the end of the funereal vista, the moon streams with a full and exulting glory.

"As they drew near the capital, the villages and towns grew more numerous: the splendid boats rapidly passed, among which were many a gilded war-boat, filled with well-dressed people.

"During this progress, the spirit of the fair missionary might justly look back with gratitude, and onward with an exulting hope. The golden city was at hand, whose queen was desirous to welcome her. The consuming delays, the baffled zeal, the patient toils of so many years at Rangoon, had been nobly borne; and now the delicious fruit was to be gathered. She had lived down calumny also: even across the Atlantic, from her native land, censures and reproaches were wafted—on her secluded life, on her motives and purposes. But these were now hushed for ever. Conscious that in the old as well as the new world, many a fervent wish was breathed, many a prayer raised to heaven for her welfare, from the lips of the rich and high-born, as well as of the humble—with what ardour she gazed on the palaces and minarets of Ava, on which the sun fell gloriously! 'Her wings were now wings of silver, her feathers were of gold.'

"When the desires of the heart are thus beautifully given, when 'joy cometh in the morning,' after many tears,—how hard it is to believe that the night is at hand; that dreadful voices are drawing near, and things of woe and trembling, even unutterable things!"

There is scarcely a page without something of this sort. But we have a graver charge to make against another class of passages. We select his remarks on Zeisberger's blindness.

"The calamity that had fallen on him, he bore without a murmur: it was a terrible one, even to a man so near the grave. Oh, bitter, bitter is the loss of all the dear and living scenes of nature! the mountain, the lake, the stream, the glorious forest—to see them no more for ever—to see no more the sun rise or set, and his changing hues pass away on the plain. Zeisberger felt the loss above all men: during seventy years, his home had been among these scenes—his bed by night, his pilgrimage by day, so that 'they were graven on his heart.' We can fancy how he would love, like the patriarch of old, to sit beside his door at evening, and listen to the rising wind among the woods, and the breaking of the waves on the shore, and feel the last sunbeams on his withered cheek."

It is unjust to ascribe such *fâde* sentimentalism to a faithful and devoted servant of Christ. He felt the loss of sight like other men, and he lamented it; not because he could not see "the glorious forest, and the changing hues of the sun," but because he could no longer go forth, bearing tidings of salvation to the Indians. "The only thing that troubled him," to use his own simple words, "was the present spiritual state of the Indian people."

Thus Zeisberger thought, and surely thus ought Mr. Carne to have written. There is no fellowship between the real work and feelings of a Missionary and the mere romance of his situation.

It is surprising sometimes to see by how very slight an alteration Mr. Carne contrives to spoil the effect of a passage. Can any thing be more simply and affectingly told, than the account of Mrs. Judson's death by her husband?

"The doctor who attended her has removed to another station, and the only information I can obtain is such as the Native Christians are able to communicate. It seems that her head was much affected during her last days; and she said but little. She sometimes complained thus:—'The teacher is long in coming, and the new Missionaries are long in coming: I must die alone and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death; but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns.' When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two, she lay almost senseless and motionless on one side, her head reclining on her arm, her eyes closed; and at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe."—*Memoir*, p. 271.

Mr. Carne varies from this very slightly, but it will be seen at once that every change is decidedly for the worse.

"During many days the struggle lasted, and, at its close, the reason was *clouded at times; yet the heart was still true*. When unconscious of any other object she would still call Maria to her; *gaze on her intensely*; charge the servants to be kind, and indulge her in every thing, till the father should return. Then, a *gush of feeling and memory came again*—'My husband is long in coming,' she said, 'the new Missionaries are long in coming. I must die alone, and leave my little one; but, as it is the will of God, I acquiesce in his will. I am not afraid of death. Tell him the disease was most violent, and I could not write. Tell him how I suffered and died.' In the evening, with one exclamation of distress in the Burman language, she ceased to breathe."

This would make a pretty enough print for an Annual, with a lady lying on a couch, and gazing on a miniature; and there might be accompanying verses about 'the heart still true' and 'the gush of feeling and of memory:' but it is painfully unsuitable to the death-bed of a noble and Christian woman. We had marked several other passages, which leave the same disagreeable impression on the mind,—some indeed still more strongly, wherein he dwells far longer on the picturesque effect of the tear stealing down the cheek of some stern Indian warrior, than on the effect of the Gospel on his soul: but it is painful to be compelled to speak harshly of a book written in a kind, though a mistaken spirit; so we shall leave them alone. Of all the lives, the life of Buchanan is on the whole the most unobjectionable, and the life of Brainerd the most faulty. A philosophical history of Missions is much wanted. There are

enough of facts, if there were but some one to classify them, and to draw from them legitimate inferences. It would not be impossible, we think, from the recorded experience of so many Missionaries, to derive many valuable hints for our intercourse with the people of different countries; to discover, if not the best, at least the most successful method of teaching them, the most suitable to their manner of thinking, the most likely to issue in their conversion; and thus, instead of wasting our strength in unconnected and desultory labours, to join in one combined and judicious movement of evangelization. It is true that 'God alone giveth the increase,' and that "except the Lord do build the house, the workman's labour is vain:" but it is poor philosophy, and far worse practice, to put second causes in opposition to the first. He has given us knees to bend, hands to work, and minds to think for his service; and though there is a danger of thinking of ourselves above what we ought to think, our punishment will be no whit lighter if we bury our talent in the earth. We need never be afraid of doing too much for Christ, or of putting forth too much wisdom and labour in our endeavours to serve Him.

M.

Poetry.

[For the Calcutta Christian Observer.]

MISSIONARY SONNETS.

SONNET I.

THE MISSIONARY'S SOLACE.

Matthew xix. 29.

A vision of the past! My heart is burning
 With pleasant memories of other years;
 The 'old familiar faces' are returning,
 The 'house-hold voices' ringing in my ears:—
 Yet, though my eyes fill with unbidden tears,
 They fall from no vain wish, no selfish mourning
 For thee, my happy home! which Time endears,
 Where Love has dwelt, and whither Love is turning;—
 Left in no childish fickleness of mind,
 But at the call of duty's God-like voice,
 Which sure as Faith, and leaving Hope behind
 In glorious promise, speaketh thus, 'Rejoice!
 'God's spirit shall be with thee by the road,—
 'Before, but near, BEHOLD the LAMB OF GOD.'

M.

For the Calcutta Christian Observer.

JERUSALEM.

(Suggested by the Lamentations of Jeremiah.)

BY CHARLES MULLER, ESQ.

Alas ! Jerusalem, Jerusalem !
 How lonely and how desolate art thou !
 Is this the city, men called Beauty's Gem ?
 Where is thy beauty and thy glory now ?
 Thy daughters weep,—thy sons, in silence, grieve,
 And Judah scarcely can her woe believe.

Behold ! the solemn feast !—but where are they,—
 The joyous and enthusiastic throng ?
 Alas ! disconsolate the people stray,
 Nor heed the choral swell of holy song :
 And in the temple's hallowed depths are heard
 The priest's sad sigh, and groans that grief has stirred.

And where are they,—the beautiful and young,
 The merry maiden and the manly boy,
 The lisping little one that fondly clung
 Around its mother's knee,—it's mother's joy ?
 Alas ! alas ! in heathen land they pine,
 And water, with their tears, the victor's vine.

And oh ! in bitterness thy people weep,
 To think upon the "pleasant things" of old,
 When royal fingers would the lyre sweep ;
 And raptured songs, of heaven's glories, told.
 Those days, those days, for evermore are past,
 And Israel's joy and beauty overcast.

For Zion's sons, there is no rest, no rest :
 Enslaved in heathen land, they ceaseless mourn ;
 And frenzied feelings, fostered in the breast,
 Stamp sad remembrance on the woes they've borne.
 How feel they, when they think of other days,
 When mirth and music were in Zion's ways ?

Forsaken ! desolate ! oh ! desolate !
 Abandoned orphans, dying parents, lie
 Wailing and groaning, at the city gate,
 The mock, the scorn of every heathen eye.
 Zion ! on thee the Lord in awful wrath
 Hath poured the lightning of his vengeance forth !

Missionary and Religious Intelligence.

CALCUTTA.

CALCUTTA BAPTIST FEMALE SCHOOL SOCIETY.

From the Twelfth Report of the above Society we have extracted the following particulars, which we trust will prove interesting to our readers.

CALCUTTA.—Mrs. W. H. FRANKS, *Superintendent*.

"When I sent you my last half yearly Report, it was, I believe, at the time that the Central school on the Mission Premises was about to be formed, to be composed of children belonging to the five small Schools I formerly superintended, and of others who might be inclined to attend.

"The school was commenced on the 10th July, when the greater part of the children from the old schools came, and have continued to attend pretty regularly. Some of the best scholars, however, left at the time, and on account of being married, the rest of the first class have gradually left also. These were accustomed to read in the New Testament, could repeat Catechisms, the Miracles of Christ, and hymns could write a little, and do plain sewing so that we cannot but hope that, like some others we know, they will long retain most of what they have learnt. Their places in the first class are now filled by five others, who are reading in the Testament and learning the 2nd Catechism. Six more are reading the first and second Books of Psalms. There are about twenty four children in Rogers's Reading Book; seventeen in the compound letters and syllables and the rest learning the Alphabet. All the children are more or less advanced in the 1st Catechism.

"The school commences at eight o'clock in the morning and closes at eleven, during which time it is impossible either Parents or children should be idle, as they are never left alone.

"The children do not learn so great a variety of books by heart as they did, but on the present plan they learn to read much more quickly and readily; and as we are chiefly anxious that they should be able to read with ease and pleasure the word of God in their own language, the present appears the most desirable way to accomplish this most important end. That the Gospel may be made the power of God unto the salvation of at least some of their immortal souls, we entreat your earnest intercession at a throne of grace.

"Since the establishment of the school in our compound, we have gradually introduced, what we cannot but hope will be very beneficial, in enlarging the knowledge and deepening the impressions of the children in favour of Christianity. I refer to their singing Christian hymns, and to their having delivered to them occasionally, addresses on the truths of the Gospel. Soon after the School was formed, we engaged a Native Christian for one of the teachers, who used to teach the children to sing some of the hymns, which several of them learnt by heart. By this means they gradually acquired a knowledge of the tunes, and the whole school now unite very cheerfully in this most pleasing exercise. They now sing hymns and repeat tables for half an hour, every other day alternately. The first class also learn to write, and are learning the second Catechism. The daily attendance was about 100 for the few first weeks. It averages now from seventy to ninety, and there are as many as the school room will comfortably accommodate. I am happy to add, that the teachers of the different classes are very steady and attentive to their employment; and that I cannot but perceive a great improvement in many of the children."

CHITPORE.—Mrs. M. ELLIS, *Superintendent*.

"With pleasure I send the Report of the Central School, Chitpore. I believe you are aware, that when Mrs. O. Pearce found it necessary (owing to ill health and anticipated removal to England), to relinquish her superintendence of this school on the 1st November last, I entered on its duties, which I trust have been attended to as far as my little knowledge of Bengalee, &c. has enabled me. On examining the Register-book, I find the number of children in the school is full 140. During the cold season the daily attendance was above 130.

"The children in the reading classes are about 75, these are divided into six classes. The other six classes are learning their Alphabet and the compound letters. The first class, 18 in number, is a very interesting one, and the children appear very anxious to improve. They are now reading the new translation of the Gospels, Pearson's Geography and Tracts most of these children write prettily, and are able to do simple sums. On Mondays they repeat Hymns and Catechism, learnt at home, when if repeated well they get rewarded. The second class, 14 in number, varies little from the first, as most of the children are capable of reading very tolerably.

"The Native Christians' Boarding School having had the sanction of your Committee, has been increased since January to 16 girls. These I am happy to state appear to be getting on; seven are able to read the Gospels. On Sabbath days, they repeat Hymns or Catechism, and those who are not able to read for themselves, get the older girls to teach them their hymns. In the week their time is fully occupied by attendance at school, spinning, and assisting in preparing food for themselves and the Christian boys."

Besides the above, schools are established at Salten, Cutwa, and Ihoorhoom, containing in all not less than 200 children additional.

NEW GOVERNMENT SCHOOLS AT ALLAHABAD.

It is with pleasure we have learnt that Government has sanctioned a monthly grant of 500 rupees for the encouragement of Native Education at Allahabad. And with still greater pleasure have we learnt, that of this sum, 500 rupees are to be devoted to the establishment and permanent support of an English institution. Every arrangement has now been nearly completed for speedily carrying the whole into accomplishment. Accommodation for school rooms has been prepared; a head master, at a salary of 250 rupees, with an allowance for house rent, has been appointed; an assistant master is about to be chosen,—and both are forthwith to leave Calcutta for their destination, we cannot doubt that, with God's blessing, the success of the new institution will be most triumphant, if that success depend on the exertions of the agents more immediately connected with the undertaking. The Committee at Allahabad is composed of men at once enlightened and sanguine in the cause of native improvement. The head master, Mr. Clift, is possessed of every requisite qualification to enable him to fill the responsible office entrusted to him, with credit to himself, with advantage to the natives, and to the satisfaction of his employers. The able and efficient manner in which, for the last 15 months, he conducted the Takeo Academy furnishes the surest guarantee, that under his superintendence the new institution at Allahabad is destined to achieve all that could have been contemplated or even desired by its benevolent founders.

It is proper here to add, that it is not expected that the interesting seminary, over which Mr. C. lately presided, will suffer in consequence of his removal to Allahabad. A gentleman of excellent attainments and great experience as a teacher, Mr. John Wilson, late of the Dharrumtollah Academy, has already been appointed head-master of the institution at Takeo.

BURMAH.

From recent letters written by our Missionary friends at Tavoy, we have extracted the following information regarding the American Mission in Burmah.

"Mrs. Boardman has an English school under her care of about a dozen boys, and several other schools that number sixty pupils of both sexes, where Burman reading and writing is taught. All the scholars attend worship on the Sabbath, and such as are in the Boarding school attend also on the preaching or expounding of the Scriptures, which is conducted every evening in the night. Add to this Mrs. Mason and myself have a Karen school under our care, where the boys are taught the Karen language by brother Wade's alphabet. Several of them read and write with ease, and their teacher, an able young preacher, understands Burman sufficiently well to make translations into his own language, with such correction as I am able to make, quite adequate for all practical purposes. We have another school in the jungle, where I am getting up a town of Karens, which contains about thirty scholars. The Karens are a very interesting people, but their habits of wandering, like the North American Indians, offer quite an obstacle to their advancement in civilization, which renders me anxious to bring them if possible to more settled habits. For this purpose, I have induced two or three to engage in learning to work in iron, and am obtaining them some facilities for the cultivation of the land. Mr. Craig, the sub-conductor of ordnance here, has with no little labour nearly completed for me a good English plough, such an article as was never seen in China or India before.

"Mrs. B. has had much to encourage her in her schools, to which she has devoted much time and attention. A monument has been erected over Mr. B.'s grave, which is in a retired part of our compound, and a marble slab, with a Burman and English inscription, has been procured by the commissioner Mr. Moingy and Major Berney, as a tribute of their respect for him. A memoir is preparing in America, by which his friends will become more intimately acquainted with him. Though his voice is hushed in death, his name will long be associated with Karens, and you will be pleased to learn, that there has been a large addition to the church since his death, and not one member has yet caused us grief by

turning aside, and walking unworthy of his profession. I have also a small English congregation to which I preach once on the Sabbath. I had the pleasure to baptise one of them a few weeks ago.

"My last letters from Moulmien mention a recent baptism of five, two Burmans, one Karen, and two Englishmen from the army. Br. Bennet is busily engaged in Rangoon, and Br. Kincard writes me from Ava, that he is preaching the gospel in the verandah of his house to great numbers that call upon him daily. Ko-Ing, the native preacher at Mergu, wrote up a few days ago that two men there 'appeared to have got some love,' and says the Karens are very desirous to obtain a school-master. I expect every arrival to find letters from Br. Jones at Bangkok, but have hitherto been disappointed. You have done me a great favor in purchasing for me the Sanscrit Dictionary: I find it almost as useful for the Pali as Sanscrit."

NOTICE

BRITISH AND FOREIGN BIBLE SOCIETY.

For a most interesting account of the last Anniversary of this valuable Institution, we beg to refer our readers to the Quarterly Extracts, appended to the present Number.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* to be understood.]

ARG.

MARRIAGES.

10. Lieut. W. Tritton, 41st N. I. to Miss M. A. James.
14. H. R. Alexander, Esq. C. S. to Miss E. C. Young.
At Ghazepore, Lieut. J. J. Grant, H. M. 38th Regt. to Sarah, fourth daughter of the late Archibald Colquhoun, Esq.
15. At Cuttack, Geo. Bercher, Esq. to Miss Eliza Starrock.
26. At Chinsurah, G. P. Vallancey, Esq. Madras N. I. to Harriette, fifth daughter of the late Sir Geo. Garrett.
28. At Muttra, Capt. Cheap, Major of Brigade, to Miss Harriot, daughter of Major Harriot, 5th Regt. Light Cavalry.

BURT.

3. Mr. Andrew Collden, to Miss Elizabeth Hunter.
Mr. C. Crighton, to Miss Mary Anne Johnson.
5. S. Mendham, Esq. to Miss Amelia Ann Cooper.
9. At Allyghur, Lieut. J. Erskine, 40th Regt. N. I. son of the late Lord Kinneder, one of the Senators of the College of Justice in Scotland, to Isabella, eldest daughter of Capt. M. A. Bunbury, of the same Regiment.
10. At the Circular Road Chapel, Mr. T. Wilson, Paper Manufacturer, to Mrs. Balfour.
W. Turner, Esq. to Miss Louisa Maria Shearman, eldest daughter of the late W. Shearman, Esq.
J. Muller, Esq. of the Mint, to Miss Maria Anne Shearman, youngest daughter of the late W. Shearman, Esq.
- At Agra, Mr. R. Dalton, to Miss Sarah Hammond.
11. Lieut. D. Shaw, of the H. C. 54th Regt. N. I. to Alicia, second daughter of S. H. Boileau, Esq.
16. At Mymensing, Geo. Adams, Esq. C. S. to Miss Emelia Read, daughter of the late Capt. James Read, of the Bengal Native Infantry.
17. At Chinsurah, C. D. C. Adams, Esq. H. M. 16th Regt. to Amelia Anne, youngest daughter of the late Sir Geo. Garrett.
18. Mr. Benjamin Smythe, to Miss Isabella Anne Railey.
Charles Steer, Esq. C. S. to Miss Caroline Thompson.
19. At Chinsurah, Lieut. Blair, of the Buffs, to Miss Louisa Kilick.

AUG.

BIRTHS.

4. At Cawnpore, the lady of Alexander Chalmers, Esq. M. D. of a son.
The lady of T. C. Crane, Esq. of a son.
12. At Mynpooree, the lady of Lieut. Alston, 68th Regt. N. I. of a daughter.
16. The lady of Capt. Thomas Rees, of the Lord Amherst, of a daughter.
17. The lady of Ensign and Adjutant Bristow, of a son.
20. At Chinsurah, the lady of Lieut. Audain, H. M. 16th Regt. of a daughter.
The lady of James Hill, Esq. of Kishnaghur, of a son.
21. At Futtchgurh, the wife of Mr. Joseph Morgan, of a daughter.

- 21. Mrs. Delmedick, of a son.
At Delhi, the lady of Capt. Polwhele, 42nd Regt. of a son.
- 22. The wife of Mr. J. Nash, Commissary General's office, of a daughter.
- 23. The lady of Capt. Steel, of a daughter.
- 24. Mrs. G. Nicholls, of a daughter.
- 25. At Hoogly, the lady of W. H. Belli, Esq. C. S. of a son.
- 26. At Garden Reach, the lady of Sir Edward Ryan, of a son.
- 27. The lady of G. E. Hudson, Esq. of a daughter.
- 28. Mrs. John Gleeson, of a daughter.
- 29. The lady of D. McFarlan, Esq. C. S. of a son.
At Nussereabad, the lady of Capt. W. H. Belkew, of a son.

SEPT.

- 1. The lady of W. F. Fergusson, Esq. of a son.
- 2. Mrs. Robert Campbell, of a son.
- 3. The wife of Mr. John Heritage, Branch Pilot, H. C. Marine, of a daughter.
- 5. At Jellapore, the lady of T. Campbell, Esq. of a son.
The lady of J. Hadley D'Oyly, Esq. H. C. Service, of a son.
Mrs. J. Dessa, of a daughter.
- 6. At Dacca, the lady of E. Ommanney, Esq. Engineers, of a daughter.
- 8. The lady of Capt. D. L. Richardson, of a daughter.
The lady of J. W. MacLeod, Esq. of a son.
- 10. Mrs. John Jenkins, of a son.
- 11. At Bowdangah Factory, the lady of J. B. Crawford, Esq. of a son.
At Allahabad, the lady of Lieut.-Col. More, of a son.
- 15. The lady of the Rev. J. D. Ellis, of Chitpore, of a son.
- 16. At Baugundoe, the lady of Mr. Asst. Surgeon Temple, of a daughter.
- 21. Mrs. Charles Jadwin, of a son.
- 23. Mrs. McCulloch, of a son.
At Balorum, near Hyderabad, the lady of Lieut. Wilson, of a daughter.

AUG.

DEATHS.

- 9. At Madras, T. A. Penman, Esq. late Surgeon at this Presidency, aged 43 years.
- 10. At Sangor, the infant daughter of Lieut. John de Fountain, 56th Regt. N. I.
At Buxar, Lydia Flatman Billon, aged 1 year, 8 months and 8 days.
At Kamptee, George Lenox, the infant son of Mr. and Mrs. T. C. Coffin.
- 17. At Cawnpore, W. Stracey Bowles, son of Captain William Borton, Assistant Commissary General, aged 1 year and 10 months.
- 20. At Banda, Charlotte Augusta, the lady of A. W. Begbie, Esq. civil service.
- 21. At Monghyr, Mrs. Mary Chamberlain, relict of the Rev. J. Chamberlain.
- 22. At Visagapatam, Lieut. and Adjutant W. E. L. Evelyn, 41st Regt. N. I.
At Hyderabad, Sir William Rumbold.
- 23. At Mussooree, Eliza, the wife of Sub-Conductor Riley, aged 31 years.
The lady of Dr. W. S. Charters, Officiating Presidency Surgeon.
- 24. Miss Anne Maria Ward, daughter of the late Mr. R. D. Ward, of the county of Gloucester, aged 29 years.
- 26. Mr. Richard Hedger, aged 29 years.
- 27. Mr. Octavius Manson, aged 42 years.
- 28. At Chinsurah, Charlotte Adelaide, lady of Lieut. J. W. P. Audain, H. M. 16th Foot, aged 17 years and 10 months.
Mr. G. H. Pearson, H. C. Marine, aged 33 years.
- 29. At Kyauk Phyoo, Col. W. H. Wood, military commandant at Arracan.
- 31. George Chester, Junior, Esq. C. S. aged 20 years.
Captain A. Landale, of the country service, aged 48 years.
Mr. Thos. Wells, H. C. Marine, aged 23 years and 8 days.
At Howrah, Mr. Edmund Walter Lourie, aged 19 years.
At Meerut, Catherine, the infant daughter of R. Macqueen, Esq. Surgeon.

SEPT.

- 1. At Cawnpore, of Cholera, Ensign P. T. R. White, H. M. 31st Regt. aged 26 years, second son of W. R. White, Esq. Surgeon to H. M. 16th Lancers.
- 2. Captain Alfred Arabia, Brigade Major at Barrackpore, aged 32 years.
Mrs. Charles Cornelius, Senior, aged 60 years.
- 3. At Mussooree, Lieut. J. Stephen, 19th N. I.
- 5. The lady of R. Bird, Esq. Attorney at Law, aged 21 years and 11 months.
- 6. Miss C. Ridley, aged 19 years.
- 7. At Ghaseepore, the daughter of Dr. Butter, aged 1 year and 9 months.
At Kirkee, J. Brady, Esq. surgeon, Queen's Royals.

9. Benjamin, second son of the late Mr. Benjamin Bails, Branch Pilot, aged 18 years.
Mr. Thos. Wakerell, H. C. Marine, aged 34 years.
10. Mrs. J. Morton, relict of the late W. Morton, Esq. of Fattyghur, aged 41 years.
11. Susan, the infant daughter of the Rev. J. D. Ellis, aged 1 year and 6 months.
12. At Howrah, Esther, the infant daughter of the Rev. J. Thomas.
Mr. George Saviel, aged 28 years, 7 months, and 2 days.
13. At Chunar, Lieut.-Col. Auriol, commanding the Garrison of Chunar.
14. Mr. Joseph Ambrose, aged 38 years.
Mr. Lewis Joseph Baretto, aged 4 years and 20 days.
At Fottehpore, E. Smyth, Esq. civil service, aged 25 years.
Mr. M. Robertson, aged 53 years.
15. Mr. C. Neville, aged 48 years.
The infant son of the late Mr. Willoughby Henry Hind, aged 1 year, 6 months.
16. Monsieur J. L. Balandreau, aged 20 years.
17. Catchick Johannes Sarkies, Esq. aged 24 years.
Mr. Jereimo Rodrigues, Examiner, Marine Board.
18. Frederick Nepean, Esq. H. C. C. S. aged 39 years.
At Burdwan, Capt. Patton, 37th Regt. N. I. Executive Officer of the division.
19. Dr. George Waddell, M. D. Surgeon of Artillery, aged 44 years.
20. At Howrah, Mr. George Reeves, Ship-builder, aged 42 years.
Mrs. Anne Cripps, wife of the late Mr. E. Cripps, H. C. Marine, aged 29 years.
21. Miss Maria Hewatson, aged 12 years, 6 months and 10 days.
22. Mr. Ed. Mayer, aged 30 years.
23. Captain Joseph Hodges, aged 78 years, 2 months, and 27 days.
At Burdwan, Henry, the infant son of H. Millet, Esq.
At Muttra, J. F. Gaitakell, Esq. of the Bengal Civil Service.

Shipping Intelligence.

- Acc. ARRIVALS.
31. Blakely, Thos. Jackson, from Liverpool, 11th May.
- SEPT.
1. Jean, (Brig.) E. Edwards, from Singapore 8th August.
 - Sultana, D. McGregor, from Bombay 13th August.
Passenger:—John Russel, Esq.
 - Argyle, McDonald, from Mauritius 2nd August.
Passenger from Bourbon:—Mr. J. Cervant, Linen-draper. *From the Isle of France*:—Mr. G. Roy, Mariner.
 - Richard Bell, (Brig.) Wardle, from Singapore 9th August.
 - Virginia, (Amr.) Welsh, from New-York 11th March, and Batavia (date not mentioned).
 - Gulnare, T. Bulley, from Bombay 11th August.
 2. Emme, (Bark.) A. Gerard, from the Mauritius 10th July and Masulipatam 25th Aug.
 3. Phoenix, (Bark.) A. Bane, from Moulmein 16th August.
 4. Tuscany, (Amr.) C. Littlefield, from Boston 12th May.
Passengers:—Mr. J. J. Dixwell, Supercargo; Mr. H. Snow, Clerk; Mr. W. C. Rogers, Merchant, and Mr. C. Carlek.
 - Pegasus, (Bark.) R. Howlett, from Sydney, 3rd June, and Isle of France 3rd Aug.
Passengers from Mauritius:—W. M. Campbell, Esq.
 - Sir C. Malcolm, H. Tudor, from Bombay 5th August, and Madras 25th do.
Passenger from Madras:—William Paulin, Esq.
 - Admiral Hogan, (F.) Troncom, from Bourbon 9th August.
Passenger:—Mr. E. Pondellek.
 6. Spartan, James Wells, from Liverpool 15th April.
 - Red Rover, (Bark.) J. W. Whittle, from China 28th January, and Singapore 17th August.
 7. David Barclay, (Bark.) Thos. Fearon, from Sunderland 22nd April, Torbay 4th, and Madeira 25th May, and Madras 1st September.
 - Drongan, J. McKenzie, from Mauritius 4th, and Pondicherry 24th August, and Madras 2nd September.
Passengers from Point Pedro:—Mrs. Thompson, and Lieut. Thompson, H. M. 16th Regt.
 11. Resolution, (Bark.) G. Jellicoe, from Madras 2nd September.
 - Lady McNaghten, W. Faith, from London 24th April, and Madras 5th September.
 - Cordelia, G. Weaver, from Greenock 19th May.

11. *Asia Felix*, (Bark,) J. L. Wood, from Bombay 17th August, and Point de Galle 1st September.

— *Courrier de St. Bourbon*, (F. Bark,) Survez, from Nantz 19th March, and Madras 5th September.

14. *Hyder Jaun*, (Bark,) Reynolds, from Penang 14th, and Acheen 30th August.

15. *Protector*, Thos. Buttenshaw, from London 23rd April, Cape of Good Hope 23rd July, and Madras 8th September.

Passengers from London:—Mrs. Ashmore, Miss Hill, Lieutenants Ashmore and James; Messrs. Anderson, Smith, and Thompson, Asst. Surgeons, Mr. Dowel, Merchant; Messrs. Tucker, Jones, and Key, Cadets, and Mr. Gibbon. *From the Cape*:—Mrs. and Dr. Nicolson; Capt. McKey, H. M. S. *From Madras*:—Mr. Morris, C. S. and Mr. Dallas, Cadet.

16. *L'Emile*, (F.) J. Duncom, from Bordeaux 25th March, and Madras 8th Sept.

— *Ruby*, Thomas Hill, from Mauritius 3rd August, and Covelong 9th September.

— *Melville*, (H. M. S.) Hart, from Madras 8th September.

17. *Collingwood*, (Brig,) G. Riley, from Liverpool 26th May, and Mauritius 18th August.

— *Harriet*, (Brig,) G. H. Rays, from Penang 26th July, and Pedier 1st September.

20. *Pearl*, J. Saunders, from Bristol 9th May, and Mauritius 18th August.

— *Euphrasia*, (Bark,) L. Andebert, from Mauritius 8th August, and Cape 23rd do.

Passengers:—Rev. Mr. Morton, Mrs. Morton, Miss Morton, C. W. Morton, Masters J. W. O. Morton and T. O. Morton.

Aug. DEPARTURES.

27. *Elizabeth*, (Schooner,) W. Hughes, for Masulipatam and Madras.

30. *Snobrow*, (Bark,) C. H. Wimbolt, for Madras.

31. *Thalia*, W. H. Biden, for Madras.

Passengers:—Mrs. Bramley, Major Caldwell, Masters Simpson and Bramley.

Sept.

3. *America*, (Amr.) A. Eldridge, for New-York.

Orontes, Wm. Canney, for London.

Passengers per Orontes:—Mrs. Dundas, Miss Broughton, Dr. Charters, Capt. Allon, Cavalry; Lieut. Martin, H. M. 38th Regt.; Lieut. Lewis H. M. 44th Regt.; Lieut. T. Graham Dundas, 72nd Regt. N. I.; Lieut. Mayberry, Lieut. Edwards, Artillery; Andrew Wilson, Esq. Mr. Jos. Hamilton, Mr. H. M. Martin, Master Martin, five children and five Charter-party Passengers.

— *Victoire and Lise*, (F. Bark,) Plantier, for Bourbon.

— *Courrier de St. Pierre*, (F.) Besque, for ditto.

6. *Merope*, (Bark,) J. T. Pollock, for Mauritius.

Passengers per Merope, for Van Dieman's Land:—Lieut. Younghusband, Mr. J. Mackintosh, Mr. Rennet. *For Mauritius*:—Mr. Henley.

6. *Anna*, (Brig,) J. Somerville, for Moulmion.

— *Trial*, (Bark,) W. Vaughan, for Masulipatam and Madras.

— *Deidericks*, (Dutch bark,) W. Townsend, for Padang, Bencoolen, and Batavia.

7. *Gentoo*, (Bark,) James Black, for London.

Passengers.—Mr. Fellows and Mr. Osborn, Midshipmen of the late H. C. C. S. Lord Amherst.

— *Competitor*, (Bark,) G. B. Brock, for Masulipatam.

Passengers for Batavia:—Messrs. James Green and E. Andrews. *For Padang*:—Messrs. C. H. Darlemott and John Carter.

8. *David Clarke*, R. Rayne, for China.

— *Abgaris*, (Bark,) T. S. Rogers, for Bombay.

9. *Sophia*, (Bark,) Mash, for Pondicherry and Madras.

11. *Roslyn Castle*, Richards, for London.

Passengers per Roslyn Castle:—Mrs. Richards and child, Mrs. Douthwaite, Mrs. Peters, Miss Moore, Captains Douthwaite, Ingram and Mackey, Mr. Davies, Mr. C. C. Clarke, late Volunteer H. C. Marine, Messrs. Harrison and Maine, Midshipmen of the late H. C. C. S. Lord Amherst.

— *Zoroaster*, (Brig,) Patton, for Madras.

17. *Forth*, C. Robinson, for Madras.

— *Capricorn*, (Bark,) R. Smith, for Madras.

19. *Red Rover*, T. W. Whittle, for Singapore and China.

20. *Penelope*, P. Hutchinson, for Masulipatam.

— *Egyptian*, W. Lalburn, for ditto.

— *Hall*, J. Hughes, for Madras.

— *Emma*, (Bark,) A. Gerard, for do.

23. *Pegasus*, (Bark,) Howlet, for Madras.

— *Amable Creole*, (F.) Geraud, for Bourbon.

THE
CALCUTTA CHRISTIAN OBSERVER.

November, 1833.

I.—*An Account of the Karens, a race of people inhabiting the mountainous parts of the Burman Empire and Siam; with some particulars regarding the Introduction of the Gospel among them.*

IN the Asiatic Researches, vol. xvi. there is an interesting account by Lieut. Trant, of the KHYENS, a race of people inhabiting the Yúmu mountains, between Ava and Aracan. It has not till lately been known that there existed in the same country another body of people called KARENS, much larger as to number, and equally remarkable in national character and habits; while they are also more interesting to the Christian Philanthropist, from their having already presented a successful scene of Missionary labour to those devoted men the American Baptist Missionaries in the Tenasserim Provinces. Respecting this numerous yet hitherto almost unknown race of people, we now proceed to present our readers with some information, derived partly from communication with the Rev. Mr. Wade, during his late visit to Calcutta, on his way to America for the benefit of his health, and partly from the correspondence of his associates.

The Karens inhabit the back ground and mountainous parts of all the provinces in the Burman Empire, even beyond Ava, as well as of the Tenasserim Provinces belonging to the British; they also occupy a large tract of country lying between the British possessions and the kingdom of Siam. Their number cannot be correctly stated, but as far as Mr. Wade has been able to ascertain from different inquiries, they cannot be much inferior in this respect to the Burmans themselves, who are now estimated, (it is believed correctly,) at about 10 millions. Those of them who reside in the Burmese provinces are of course under the Burman government; but they have also chiefs of their own, who are called Sunkais, and whose office is hereditary. These chiefs are looked up to as arbiters in all matters of dispute between man and

man; but rarely, if at all, inflict corporal punishment: such a thing as a jail or prison is not known among them. The Burman rulers scarcely interfere with their affairs, except so far as regards taxes.

Those Karens who inhabit the tract of country bordering on the kingdom of Siam have always remained a distinct government, (if government it may be called,) having never been subdued either by the Burmans or Siamese, though frequent attempts to gain this end have been made by both those governments. They are called wild Karens. No one as yet has been among them to preach the Gospel, but numbers who have obtained religious tracts among their Karen neighbours in the neighbourhood of Tavoy have carried them home as a kind of sacred charm, cut them in pieces, and distributed them among their relatives and friends, all being desirous of getting a word or line of the book of God, although quite unacquainted with letters.

In respect to domestic economy the Karens are more civilized than most nations of the East. This is the case, particularly in regard to their *females*, who hold the same rank in society which females do in civilized countries. They are exceedingly hospitable, not only to persons of their own race, but to strangers. They build their houses a considerable distance from the ground, in order to secure them from wild beasts; and in each house, besides the inner apartments for sleeping, cooking, &c. they have a large open room in which they spin, weave, &c. and accommodate visitors. They cultivate fields and gardens, which not only furnish nearly all the food they require for themselves, but an overplus for market; this they sell to the Burmans in exchange for farming utensils, earthen-ware, &c.

In their morals they are far superior to the Burmans, excepting (as is the case, alas! in many civilized nations) a great proneness to intemperance in spirituous liquors. They have a strict regard to truth and integrity in their dealings, and disallow polygamy.

The Karens, properly speaking, have no religion of their own; but many of them, from their intercourse with Burmans, Talings, and Siamese, have embraced the religion of Boodh. They have however a tradition that in ancient times God gave them his word written on leather (or parchment), but the family to whom it was committed laid it carelessly on a shelf when they went out, when a fowl scratched it down, then a dog carried it out of doors, where a swine got hold of it, and quite destroyed it: in consequence of this they use the bones or other parts of these animals as oracles to this day; but their tradition states farther, that in after times their sacred books should be restored to them by the *white foreigners*. In cases of illness or misfortune they propitiate evil

birds, in which case some of the animals above-mentioned, particularly the fowl, becomes the victim.

It is a remarkable fact, with regard to the tradition before referred to, that though surrounded by different nations (the Burmese, the Siamese, the Chinese, and others), who deny the existence of a *first cause*, the Karens have preserved a very correct knowledge of the creation and fall of man. This is contained in a number of couplets familiar to the oldest and most respectable of the people, of which we have been favoured by Mr. Wade with the following translation :—

“ In ancient times God created the world ;
 All things were minutely ordered by him.
 He who in ancient time made the world
 Has power to enlarge and power to diminish.
 God who made the world in the days of old
 Has power to change, as may suit his own will,
 The borders thereof, be it more or less.
 God, who in ancient time founded the world,
 Ordered what should be for food and for drink.
 By Him was established the Tree of Trial.
 He gave a law to guide us in all things ;
 But Satan seduced our progenitors ;
 He caused them to eat the Fruit of Trial :
 They believed not in God, nor obeyed his voice,
 But turned and ate the Fruit of Trial.
 Then became they the subjects of disease,
 They became victims to old age and death.
 The Lord commanded, but they gave no heed.
 He definitely commanded all things,
 But they regarded not the divine word.
 God is omnipotent, and he is truth ;
 Him have we disobeyed and disbelieved :
 Had we obeyed, had we believed in God,
 Pain and disease had then been far from us.
 Whoso returns to obedience and faith,
 Prosperity shall attend all his steps :
 He who obeys shall not be destroyed ;
 Distress and want shall be far from him.
 Let him who hears God's word do him homage ;
 Let him minutely believe and obey.
 He that rises to serve and worship God,
 He is the same as though he were immortal.
 Let us rise, let us serve and worship God ;
 Then shall prosperity crown all our steps.
 The Lord our God has returned unto us,
 Joyful to us is the voice of his word.
 Manifold are His works ; they are perfect :
 He who believes, he who obeys His voice,
 Shall escape the retribution of sin.
 Whoso imbibes the true spirit of love
 He shall never meet with adversity.
 Great are the works, great are the blessings of God.
 With great facility he wrote a book,

Which he gave to the white men, with a charge
That they should go and distribute the same :
His servants gave this book of God to men,
This sacred book which God wrote on paper
He sent to the people of every clime."

Mr. Wade has made numerous inquiries, in order to ascertain if the above verses were an original tradition, or had been introduced by some foreign Missionaries ; and has been led to the conclusion that the former is the case. He has asked many very old men residing in different provinces, who were fully acquainted with the verses, as to their origin ; and has been by all assured that they and their fathers, as far as they knew, received them from their ancestors by tradition from time immemorial.

The derivation of their language is unknown. There is indeed among them a small tribe who have a spurious language, evidently derived from the Taling ; but though many of their words are undoubtedly of Burman, Taling, or Siamese origin, yet in some respects the genius of the true Karen language is quite diverse from any of these, particularly in its having no final consonants, every syllable ending with a vowel sound. Through this peculiarity, the language is exceedingly harmonious and admirably adapted to poetry. When Mr. and Mrs. Wade, a short time since, were on a visit to their head chief near Mergui, to converse with him on Christianity, they were much interested by the singing of several young women whom he had invited, among others, to meet them on their arrival. Though the chief himself could readily understand Burman, in which alone at that time Mr. and Mrs. Wade could converse, yet the young women referred to were quite ignorant of this language. When however they were requested by Mr. and Mrs. Wade to give them a specimen of poetry in the Karen language, the latter were agreeably surprised by their almost immediately chaunting a hymn, evidently composed on the spur of the moment, of which the following appropriate sentiments, as translated by the chief, formed the first verse and chorus.

"The Lord his messengers doth send,
And he himself will quickly come ;
The priests of Boodh, whose reign is short,
Must leave the place to make them room."

The first endeavour for the salvation of the Karens as a people was made by the late Rev. Mr. Boardman, who in April, 1828, proceeded from Moulmein to Tavoy, taking with him a young man, a Karen, whose mind had been impressed with the truth of the Christian religion, but was not yet baptized. On the first of May, soon after his arrival, a number of Karens, residing in a village three days' journey from Tavoy, called upon him, and mani-

tested a deep interest in the subject of religion. It appeared that more than 11 years ago, a Moosulman, in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats, such as pork, fowls, &c. must practise certain ceremonies, and worship a book which he left with them. He also told them there was one living and true God. About half of the villagers, who were perhaps thirty in all, believed the teacher, and espoused his religion. When he had gone, one of the villagers more devoted than the rest, and possessing a more retentive memory, became teacher to his brethren; and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle and defender of their faith. On account of their devotedness to this new religion, it appeared that the poor villagers have suffered much persecution from their Burman neighbours and oppressors, and their lives have been put in jeopardy; so that the teacher has ventured out only once into the city since he has embraced it. The persons who related the story said, that as the English were now masters of the country, the Burmans would not offer them any violence, and accordingly they promised to request him to bring his book out for Mr. B. to examine.

The deputation invited Mr. Boardman to visit them, which he promised to do after the rains. He gave them a Burman tract, which some of the people at the village it appeared could read, and invited the old teacher to visit him, with the sacred but unknown book which for 12 years had been the object of their worship.

On the 15th of the same month the messengers from the old teacher arrived. They were all his relatives, and the best instructed among his people. One of them read Burmese well, but the rest spoke it so imperfectly, as to need the aid of an interpreter when conversing on religious subjects. After exhibiting their present (14 ducks' eggs) they delivered to Mr. B. the following message: "The Karen teacher has sent us to say that he is very ill, and cannot visit the English teacher at present: after the close of the rains he will come and bring his book to be examined. He desires that his relative (one of the messengers) may be allowed to remain with the English teacher two or three years to learn the western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others also believe. It would afford great joy if the English teacher, or one

of the Christians with him, could come out and explain the Christian Scriptures; many would believe."

The deputation stayed with Mr. Boardman three days, during which he gave them full instruction in the principles of Christianity, and then renewed his former promise to visit them after the rains. On their departure they travelled from village to village, exhibiting and reading to their countrymen the tract which they had received, and thus influenced the minds of many in favour of the Gospel.

The old teacher himself, with several of his followers, soon afterwards paid Mr. B. a visit, bringing with him the venerated book; and we feel persuaded that we shall gratify our readers by extracting the following graphic account of the interview.

"According to the Missionary's advice, a company of Karens, after three days' journey, visited the Mission house. The two most interesting persons among them were a chief, of much native talent, and a soldier, who had received the venerated book from a Moosulman Jogee. The chief panted for knowledge, and while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, 'Give us books! give us books in our own language! Then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness. The Karens' mind is like his native jungle.' The old sorcerer stood up before the Missionary, while at his feet was a pitched basket of reeds, containing the sacred deposit, wrapped in many successive folds of muslin. 'Shew me the book,' said the Missionary; 'I will tell you whether it be good or bad.' All was silence as death, while the venerable old man uncovered the precious volume, and presented it with the most profound solemnity.—Lo, it was an old English prayer book! 'It is a good book,' said the Missionary; 'it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the book: I will teach you to worship the God whom the book reveals.' The eye of every Karen beamed with joy. They tarried two days, listening to religious instruction with the deepest interest. On leaving, the conjuror resumed his Jogee dress and fantastic airs. He was informed, that if he would be a disciple of Christ, he must lay aside all his former habits and airs. 'If,' said he, 'this dress is not pleasing to God, I am ready to send it afloat in yonder river.' He instantly divested himself, put on his common dress, and resigned his cudgel, which had been for years the badge of his authority. At their departure, they exclaimed, 'We will no longer worship any but the true God, and Jesus Christ his son!'

For 12 months, while the health of Mr. and Mrs. Boardman allowed them to remain at Tavoy, they were almost constantly visited by parties of this interesting race, who drank in the religious instruction their teachers communicated with uncommon eagerness. The latter also visited them in their own villages, In the end, a number were turned to God, and a wide spread spirit of inquiry was excited among their countrymen.

In this state of things, the health of Mr. and Mrs. Boardman failed, and while the Karens were finding their way to them from

numerous villages, to ask what they should do to be saved, both were obliged to retire. The parting scene was truly affecting. The anxious inquirers were loath to part with those to whom they looked for direction in the path to heaven, and in return, the teachers were as loath to leave. Duty, however, was imperative, and all acquiesced.

During the absence of their teachers the Karens were not inactive. 'Their conduct,' says Mrs. Boardman, 'reminds us forcibly of what we read respecting the Apostles and primitive Christians. The chiefs, Moung So, and Moung Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers.'

It was not till near the end of the year 1830, seven months after their departure, that Mr. and Mrs. B. accompanied by a Native Preacher, were able to resume their labours at Tavoy; and then Mr. B. was in a state of very great exhaustion through disease. No sooner had they arrived, however, than his faithful Karens visited him from the country, bringing with them many others who gave satisfactory evidence of piety, and were anxious for baptism. Several days in succession were spent in a diligent examination of their feelings and conduct, and in the course of six weeks *twenty-three* were on the best evidence admitted to the sacred rite. While Mr. B. was rejoicing in these trophies of divine grace, information was brought him that in remote villages which he had previously visited, a still larger number had evidently embraced Christ Jesus as their Saviour, and were anxious to be baptized in his name; they were however unable to come to Tavoy, and earnestly entreated Mr. B. without delay to visit them. Though so enfeebled by sickness as to be unable to ride or walk, the devoted Missionary could not hesitate to comply with their request; and some necessary arrangements having been made, he prepared to commence his journey. Just at this juncture Mr. Mason arrived from America to aid in the labours of the station; and though on seeing the emaciated form of his zealous colleague he hesitated respecting his undertaking the journey, he perceived from the ardent desire he manifested on the subject that offering objections was useless. He therefore determined to accompany him, and on the 31st of January, 1831, he and Mrs. B. commenced their journey, Mr. B. being borne on a cot. After three days they reached the place of their destination, and we must record in the language of Mr. Mason the interesting and affecting scene which he was called to witness.

"During our stay, Mr. B. so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, "The cause of God is of more importance than my health, and

if I return now, our whole object will be defeated—I want to see the work of the Lord go on!" Wednesday morning, it was apparent, that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return. Accordingly a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence thirty-four individuals, who gave satisfactory evidence to all that they had passed from death unto life. After this he seemed to feel that his work was done, and said, "Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" The day but one after, while on the boat that was to bear him to Tavoy, he took his upward flight."

Thus ended the labours of the first Christian teacher of the Karens—and great was the loss which by this event they sustained. Mr. and Mrs. Mason, however, with Mrs. Boardman, have ever since continued at the station, and have carried on with great diligence and success the work among them so auspiciously begun. The Gospel has been extensively preached, tracts and Scriptures distributed, and boarding and other schools efficiently conducted. Many more have been admitted to baptism since the death of Mr. Boardman, so that the church must now consist of upwards of 100 members; yet will our readers have with pleasure observed it stated, in the letter from Tavoy inserted in our last No., (pp. 511, 512,) that "not one member has yet caused their pastor grief by turning aside, or walking unworthy of their profession."

The Missionaries at Moulmein and Mergui, have also exerted themselves for the good of the Karens. The Rev. Messrs. Judeon, Wade, Kincaid and others, have gone to different villages inhabited by them, some of them not less than 200 miles distant, and many in return have visited their teachers at Moulmein. Deep convictions of sin and lively faith in Christ have been manifested in the hearts of many, who have in consequence with joy been admitted into the church; and to the present time, we believe, the conduct of all, with two exceptions, has been highly exemplary.

Thus in five years, through the blessing of God on the pious labours of his servants employed in different parts of Burmah, have upwards of two hundred of this hitherto unknown people been brought to the knowledge of Christ, and been baptized in his name, while many more are anxiously inquiring for salvation through his blood. May God grant that these may prove but the first-fruits—the assured pledge of a far more abundant harvest.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen and Amen."

BETA.

II.—*Strictures on a former Criticism on Gen. iii. 8.*

To the Editor of the Calcutta Christian Observer.

Sir,

From the unassuming manner in which your correspondent puts forth his criticisms*, I take the liberty to suggest that the latter part of his critique on Gen. iii. 8. is not tenable. He appears to have been misled by inadvertently taking it for granted that *והלך* in Ex. xix. 19. signifies "*sounded*," but which I think I will scarcely attempt to prove. It will not be controverted that "placed before another verb or participle preceded by *והלך* imports the *continuance* or *increase* of the action expressed by such verb or participle."—Thus,

(2 Sam. iii. 1.) *וַיֵּלֶךְ דָּוִד וַיִּחַזַּק* Lit. "And David went on and strengthened," i. e. increased in strength. There can be no question of the proper rendering here, and the words are the same in Ex. xix. 19.—Hence,

(Ex. xix. 19.) *קול השפף הולך ויחזק* Lit. "The sound of the horn went on and strengthened," i. e. increased in strength.

וַיֵּלֶךְ צְדִיקִים כְּאֹרֶשׁ הַיּוֹם Lit. "The way of the righteous as the shining light goes on and shines, (i. e. increases to shine) unto mid-day." It will not be deemed necessary to write out the parallel passages. Est. ix. 4; Jonah i. 11; 2 Chron. xvii. 12.

It does not appear quite certain that our translators ought to have given the reflective signification of Hithpael to *וַיִּתְהַלֵּךְ* in Gen. iii. 8. That Hithpael frequently does not differ in signification from Kal must be admitted; and that the precise shade of meaning attached to any given verb in this conjugation can be determined only by reference to the actual usage will not be denied by any one conversant in the Hebrew language.

The Hithpael of the verb in question does not, in the following passages, appear to require any difference of rendering from the same verb in Kal.

(Job xxii. 14.) *וַיִּתְהַלֵּךְ עַל שָׁמַיִם יְתִיהֶלֶךְ* "He walks upon the canopy of heaven."

(2 Sam. xi. 2.) *וַיִּתְהַלֵּךְ עַל־גַּג בֵּית דָּוִד* "And he walked upon the roof of the king's house."

(Ex. xxi. 19.) *אִם־יָקִים וַיִּתְהַלֵּךְ בְּחוּץ* "If he arise and walk without."

(Ex. xxviii. 14.) *בְּתוֹךְ אֲבִנֵי־אֶשׁ הִתְהַלַּכְתָּ* "Thou hast walked in the midst of precious stones."

* See Calcutta Christian Observer, vol. i. 1832. p. 300.

In the passages below, Hithpael differs from Kal in signifying not only to walk, but to walk to and fro; and under this head possibly some of the examples above may be ranked.

(Job i. 7.) וַיֵּאמֶר כְּשֹׁט בָאָרֶץ וּמִהֲתַהֲלֵךְ בָּהּ “And he said, from roving on the earth, and from walking to and fro in it.”
 חֲמִשָּׁה יָצְאוּ יִבְקֶשׁוּ לָלֶכֶת לְהִתְהַלֵּךְ בָּאָרֶץ וַיֵּאמֶר לָכֵן הִתְהַלְכִּי
 וַיֵּצְאוּ וַיִּתְהַלְכֻּהָ בָאָרֶץ (Zec. vi. 7.) “And the strong went forth, and sought to go that they might walk to and fro on the earth: and he said, Go walk to and fro on the earth. And they walked to and fro on the earth.” (See also Zec. i. 10, 11.)

When this verb is used figuratively, there is no difference in signification between Hithpael and Kal. Thus, in the first example below, the verb is in Kal; in the second, in Hithpael.

(Ps. xv. 2.) הֹלֵךְ תָּמִים “He who walks uprightly.”

(Ps. xxvi. 3.) וַיִּתְהַלַּכְתִּי בִאֱמֻנָה “And I have walked in thy truth.”

There are passages parallel with the last in Gen. v. 22, 24; vi. 9; xvii. 1; xxiv. 40; xlviii. 15; Ps. xxxv. 14; ci. 2; Prov. xx. 7; xxiii. 31, and in all of which the word is used in the same signification.

But *δ* says, “How can it be said that thunder walks, and that in a garden too?” A difficulty truly. קוֹל however is not the word with which the participle מִתְהַלֵּךְ can naturally be made to agree, when a nearer subject is found in יְהוָה אֱלֹהִים and thus we are unavoidably brought back to the construction and rendering of the English version: with which the best Hebrew scholars of the present age, as Gesenius, Stuart, and Rosenmüller nearly or wholly coincide. The latter renders the passage thus, “Tum audiverunt vocem Jovæ Dei gradientis per hortum ad auram diei.” In English it might be paraphrased as follows, “And they heard the noise that precedes the approach of Jehovah God, who was walking in the garden on the evening of the day [in which they had committed the transgression.]” That “a visible manifestation of the Divine Being on this occasion” was expected, is rendered almost certain by the language of the tenth verse, “And he said, I heard thy voice in the garden, and was afraid, because I was naked, and I hid myself.” If no visible manifestation was expected, why should he be afraid [of being seen] because he was naked?

May 7, 1833.

P. S. Should my remarks be thought late, let me observe that the number containing the article commented on reached me only four days ago.

III.—*On the Connection between Prayer and the Success of the Gospel.*

In all the works of God, the connexion between the use of means and the attainment of an object, is nearly invariable: sometimes indeed events may seem to be almost entirely accidental, but when more closely observed they will generally appear to be only the results of well known principles, or the effects of definite causes.

One thing in nature follows another with a regularity which admits of few interruptions; so that by observing one event of a series we can often calculate on subsequent events, long before their actual existence.

But what takes place in the system of external nature, appears equally in that system of Providence, connected with man's salvation and the spiritual kingdom of God. Though the regular dependence of one event or class of events on another may sometimes not appear as striking as that observable in the material universe; yet the connexion of cause and effect is no less generally invariable, and the results no less generally certain.

Thus the connexion of the preaching of the gospel with the salvation of men, is constantly referred to in Scripture as one of an essential nature. Faith cometh by hearing, and hearing by the word of God; while the soul's ultimate salvation is entirely dependant on the belief of that truth, which the preaching of the gospel brings to the mind. Without the gospel being heard it can not be believed, and without its being believed, there can be no salvation. For though to us, there may appear to be no necessary connexion between the exercise of faith and the reception of the pardon of sin; yet we are assured that the providence of God has indissolubly united the one to the other. We are assured, that, in the moral world, justification follows true faith, as regularly as the principles of gravitation operate in the natural:—but why one of these events so invariably follows the other, can be resolved only into the will of him, who reigns supreme over both the kingdoms of nature and of grace.

Our present object, however, is not to dwell on the connexion subsisting, generally, between the different parts of the system of revealed truth or the dispensation of divine Providence; but to make some remarks on the connexion that exists between the fervent believing prayers of the people of God, and the success of the gospel in the world. Few subjects of so much practical importance have been more frequently overlooked. The existence of such a connexion has not been denied,—nay it has been often insisted on,—but still there has been a sad practical neglect of the duties involved in the principle admitted.

If we are commanded to preach the gospel to every creature, the proclamation of the gospel becomes a duty which cannot be dispensed with ; but if the success of what we preach is dependent on our prayers, the exercise of earnest believing supplication becomes a duty no less indispensable. We shall therefore make some remarks on the fact, that a close and intimate connexion subsists between the prayers of Christians and the success of the gospel in the world, and then notice the important duty which the existence of such a connexion involves.

Many of the blessings given by God to his people are bestowed, generally, in answer to prayer. All the benefits promised to men are represented in Scripture, as objects for which prayer may be made. In short, all things which it would be consistent with the divine character to bestow, and for the real good of believers to receive, are held out as objects for which they may approach "with boldness unto the throne of grace."

The general purposes of God, respecting his spiritual kingdom, are so clearly revealed, that even had we not been commanded to pray for its progress, our duty would have been easily discovered. To present our prayers for the salvation of men, would have been so obviously in accordance with the known will of God, that no doubts could have existed of its being our duty, even had we not been told that "for this very thing he will be inquired of." We are not left to discover from the general scope of revelation, what is our duty in reference to this object, but are distinctly commanded to pray that the word of God may have "free course and be glorified."

Though it is the unconditional purpose of God to spread abroad his word, and by it to save all who believe ; it is part of this purpose that this great object be accomplished by the agency of his people ; and hence they are taught to regard it as an object of constant and personal solicitude. While the glory is given to Jehovah, they are individually interested, since their own true happiness can never be separated from the honor of God and the universal good of man. The true believer always identifies his own salvation with that of others. There can be no disposition in the pious mind, to monopolize the blessings of the kingdom of heaven. The man who does not wish all his fellow-creatures to become partakers of the blessings of eternal life, cannot be a true Christian. Such a person would be a monster in the spiritual world. His nature would be entirely opposed to all the principles of the gospel, and in direct hostility to the character of Him "who will have all men to be saved and to come to the knowledge of the truth."

Of its being the duty of Christians to promote the salvation of all men, there can be no doubt, and in fact this duty is so closely connected with their own personal happiness and their progress in ho-

liness, as to become one of their highest privileges. When the promotion of the spread of the gospel is not regarded as a privilege, it will never be diligently attended to as a duty. It is so also with prayers for the success of religion in the world.

It is a privilege from which Christians derive, not only their highest and purest enjoyments, but the greatest degrees of improvement in personal holiness. This is one view of the connexion of prayer and the success of the gospel, which should never be overlooked—the tendency of such prayer to promote religion in our own minds. In proportion as we pray for the salvation of others, our own is advanced. Not only he who proclaims the word of God, but he who prays for its progress, experiences the truth of the declaration, “He that watereth others, is watered himself.” Who are the men whose souls rise highest above the attractions of earth, and whose natures become most assimilated to that of God? Are they not the men whose constant, ardent, and believing supplications, daily ascend to the throne of mercy, on behalf of a lost and ruined world?

It is usual to say, that the success of all our efforts for the spiritual good of men is from God, and therefore not dependent on us; our duty being simply to make known the truth. That all success is from God is certain, but that the communication of that success is independent of us, is an assertion inconsistent with Scripture, and contrary to the deductions we are warranted to draw from experience. In fact, the success of the apostles themselves is represented in Scripture as being quite as much dependent on their own, and “the prayers of the saints,” as on their preaching. The fervent believing prayer of the righteous is just as much a link in the chain of means, as the proclamation of the gospel itself. The gospel is indeed in itself a sharp two-edged sword, but it must be wielded by the Spirit of God. It must be preached before it can reach the external ear, but it must be applied by the Holy Spirit before it can reach the heart. Believing the truth is therefore dependent directly on the preaching of the word and the communication of divine influence; but there is no evidence of the Spirit of God ever being bestowed for the conversion of sinners, but in answer to the prayers of the saints or the intercession of the Blessed Saviour.

The Lord Jesus invariably taught his disciples to pray for that spirit which God was ready to bestow on all who ask him; and their subsequent practice showed that they always considered the descent of divine influence, as connected *with*, and even in a great measure *dependent* on, their prayers. All the recorded instances of the remarkable success of apostolic preaching, took place at seasons consecrated to special devotion. It was then that the mighty power of God overshadowed the infant church, and that omnipo-

tent energy descended, which demonstrated the truth of the gospel, and laid prostrate all the principles of opposition at the feet of Jesus. The kingdom of darkness was shaken, the word of God grew mighty and prevailed, and thousands were rescued from the dominion of Satan, and brought into the glorious liberty of the sons of God. In all subsequent ages the same principle has been in operation. All revivals, all reformations in religion, either local or general, have originated in, and have been carried on amidst, the prayers of the saints.

What is indicated by such facts, but that there is, established by God, a real and regular connexion between the prayers of the church, and the success of the gospel in renovating a sinful world. Such a connexion is, in itself, not more mysterious than that which exists between many events in the order of nature: of cause and effect we know little, but that under certain circumstances one event invariably follows another. This order has been fixed by the appointment of God, and we always calculate on its permanency. In like manner we calculate results in the moral world: as it has been, so it will remain: between our prayers, and the success of our labours in the gospel, such a connexion has been established, that if we unitedly, devoutly, and with holy faith and confidence, beseech the Father of Spirits, the fruit of our efforts will certainly appear in their season. That fruit, indeed, may not appear in the place, time, or way, that we expect; but we cannot doubt of the ultimate result, without first having some misgivings about the truth and excellence of the gospel itself, or the faith, fulness, and reality of the divine promises.

In consequence of this connexion of our prayers with the success of true religion, we are called to a most important duty, that of praying without ceasing, for the out-pouring of the Spirit of God, without which, all external means are ineffectual. We are to regard our supplications as forming part of the general intercession appointed to be made by believers for the world, dead in trespasses and sins. The extent of the efficacy of such prayers, we cannot discover in this world: it is sufficient for us to know that it is the will of God that they should be presented, and that it is also his will to answer them.

In the delightful work of thus putting up our requests for the salvation of our fellow-men, we cannot fail of enjoying that sweet and holy expansion of soul, from which more real happiness arises than from all the objects of worldly pursuit. The showers of divine grace never fall without spreading general fertility. What we ask and obtain for others, we shall never fail of obtaining for ourselves.

How important then and delightful must be the duty which cannot be performed without personal happiness and profit, while

it brings down on others what God has promised to bestow. To neglect such a duty, is to deprive ourselves of enjoyments no where else to be found. Such neglect must contract and enfeeble the mind of the Christian, while the diligent performance of such a duty, must give him an enlargement of soul, and an energy of benevolence, delightful to himself and fraught with blessings to mankind.

How important also the duty of prayer for the success of the gospel, when we remember that the communication of all necessary regenerating grace is made in answer to it. It is indeed inconsistent to pray for the salvation of men without putting forth our helping hand to save them, but it is fully as inconsistent to labour without prayer. All the parts of our duty should have their proper share of our attention.

Let us therefore give ourselves to the work of the Lord. Whether called to preach the word, or otherwise to support and promote it; let every one be earnest in supplication for its prosperity. Here is a part of the work of the gospel from which no one can claim exemption, and which the meanest believer is capable of performing. The most delightful promises are held out to encourage us, while the experience of the saints in all ages gives us the fullest assurance of certain success. To our own souls it will bring a rich reward, while the blessings it will obtain for others, will vastly increase our own and the general blessedness through eternity.

B.

IV.—*A few thoughts relative to the Prevention of War.*

To the Editor of the Calcutta Christian Observer.

SIR,

As you are one of the public advocates of the cause of Christianity in India, I venture to address you on a subject which has lately often engaged my thoughts, and which has now been revived by the perusal of a pamphlet published by order of the American Peace Society, entitled "A Dissertation on a Congress of Nations," by Philanthropos.

I have lately been much troubled in mind at the fact that war is more rife amongst Christian nations than heathen. In our Church at home (when we gained a battle over the French) we used to sing the old version of the xxxvth Psalm, tune forgotten; but it was an inspiring one, and I well remember the martial spirit in which I used to sing, "Stand up with me, and stop the way, &c. &c." The following remarks of Philanthropos have in substance been my own: "If the Christian religion allows of

war, how will the *extension* of it, or the *inculcation* of its precepts prevent war? Do not Christian nations engage in war? Do not professed followers of the Lamb thrust their bayonets into each other's hearts?"

I have the honor of being acquainted with some pious officers and soldiers, who yet, if a war took place, would consider themselves in duty bound to exert their energies in the field to the utmost of their skill and power.

My heart bleeds at this thought.

To prevent such an occurrence has been often a subject of deep consideration, and my limited view can discover no other way but this, of forming at first small Christian societies in every place, whose object should be—1st, to provide for the temporary maintenance of Christian officers and soldiers who are willing to join these societies; 2ndly, to provide a fund for all cases of distress in each society; 3rdly, to encourage industry, frugality, modesty, and simplicity of attire, simplicity in household furniture, or what is equivalent, to do away with and discountenance individual idleness and luxury, useless and ostentatious expenses in dress, entertainments, furnishing houses, education of children; 4thly, to form a social agreement among the members for mutual help and assistance in procuring the necessaries and conveniences of life. To which end, each member should set himself to follow some calling, which may tend directly to the help and benefit of the society. Might not little colonies of industrious Christians, banded together for the promotion of peace on the earth, and taking for their motto, "Having food and raiment, let us be therewith content:"—might not, I say, such a snowball as this in the course of time assume a grand and imposing appearance on the earth? Should you deem this hasty letter worthy of publication, and should it thus meet the eye of Philanthropos, I would wish him to consider, and I offer the above suggestions only as preparatory steps to his own noble and more matured plan.

I remain, Sir,

Your obedient servant and sincere well-wisher,

AMICUS.

Meerut, July 22, 1833.]

P. S. Probably a portion of the funds, now subscribed for disseminating various Christian publications, might be applied to this equally important object?

V.—*A plan proposed for facilitating references to any subject of reading or study.*

To the Editor of the Calcutta Christian Observer.

MR. EDITOR,

As you desire that your periodical may be useful as well as interesting, I doubt not you will be willing at least to peruse my humble contribution ; and should you consider it at all adapted for usefulness, perhaps it may find a corner in your excellent publication.

I beg to call the attention of your readers to a little plan, which may possibly be familiar to some of them, but which I myself have seldom seen put in practice ; though I have experienced the utility of it for the last eight years. I will only just remark, that it was suggested to me by one of the most eminent of the translators of the Bible in the present day.

The object of the plan is, *to treasure up, and to be able with ease to refer to, any subject of reading or study, even after it has escaped the memory ; and we know how very few are able to retain correctly one-tenth portion of what they read.*

The plan itself is, to take a number of slips of paper, of any convenient size ; and making one memorandum upon one paper, any number of memoranda may be so arranged, as to enable the person who collects them to refer to them at pleasure : *e. g.*

In reading a certain native author, I of course met with many words whose meaning was as plain as the sun at noon-day : such as the common names of things, pronouns, conjunctions, &c. and as these were to be met with in every line, there was no need of making any memoranda of them.—Again, there were some things so obscure, that I could affirm nothing of them, and so I made no memoranda (*i. e.* in this collection) of them—but there were likewise words and expressions not a few, whose meaning I supposed myself to have rightly apprehended ; and yet they were not so common as to be apprehended without diligent search : of these I made a collection : putting one memorandum upon one paper : and afterwards arranging the collection. I will give you an extract of what I actually collected.

4 *	Physiognomist.	[Native expression.]	[Author.]	[Page.]
3 *	Place, to.....	—	—	—
7 *	Population.....	—	—	—
1 *	Precarious.	—	—	—
6 †	Predetermine.....	—	—	—
2 †	Prime of Life.....	—	—	—
5 †	Public-House.....	—	—	—

Here the column of figures is supposed to represent the order in which the words occurred in reading. The words marked * to my surprise, on comparing them afterwards with my English-native Dictionary, all gave in the fourth column an *additional* native expression to what was there found ; and the words marked † were not to be found at all : and in case of doubt, from the fifth and sixth columns, the authority could be referred to. The alphabetical arrangement was made from day to day : continually slipping into their proper places, the memoranda for the day. When they amounted to about 300, they were sewn slightly together as a book ; and another similar collection commenced : this second collection now amounts to about 400 more ; and shortly it is intended to unstitch the first collection, and putting the latter in their proper places in the alphabetical order, to make one : and then another collection will be commenced, and in its turn combined with the former. And I imagine that 850 out of the present 900 memoranda contain additional information to what is in my English-native Dictionary : and yet I do not mean to insinuate the slightest idea, that the Dictionary in question is not what it ought to be ; but

would only shew that every student may add his own contributions to those of his predecessors : and if I may speak of myself, I have not at all been conscious of toil ; as I should have been, in sitting down to compose a vocabulary. I often think, if the motto be "*nulla dies sine linea*," we shall have more than 300 lines by the close of the year.

Thus much of an easy plan of vocabulary-making, which he who translates into native languages will find of immense practical utility.

We will now proceed to apply the plan to the illustration of Scripture.

Suppose when we meet with an illustration of any passage, we put the passage on one of the slips of paper : and arrange the memoranda in the order of the books of Scripture, thus :

6. Gen. iii. 8, vide Calcutta Christian Observer, vol. i. page 301.

4. Ditto xlix. 1—28 do. Critica Biblica, vol. i. page 226.

2. Numb. xxii. 30, do. Calmet's Fragments, No. 204, and No. 439.

6. Job xlii. 11, do. Blaney on Jeremiah, page 306.

1. Zech. i. 20, do. Camp. on Gosp. Matth. xiii. 55.

3. 1 John ii. 2, do. Calm. Dic. in verb "Propitiation." [Additions.]

Where, as before, the column of numbers is supposed to represent the order in which the illustrations are met with : and the next their Scripture order, for the sake of easy reference, and any new memoranda may be slipped into their proper places.

In this manner I have collected about 1400 references to illustrations, or Scholia on Matthew's Gospel alone : and in a minute or two I have before me all that I have read, on any given passage.

The plan in one way or other is applicable to every species of study, or desultory reading. I have applied it to the illustration of Hebrew, Greek, and Native words. It is evident that it may likewise be applied to subjects, poems, &c. &c.

Nor let the reader suppose that the plan requires much time : with a number of slips of paper already cut to size, he has nothing more to do than just to make a reference, and at his leisure to slip it into his place. To prevent the papers becoming disordered, two thin boards of the same size may be provided, and the whole tied round with a string. If a book be taken out of doors to read, a mark may be made in the margin, and the references collected at pleasure. The expense of paper need be an objection to few, as the commonest white paper answers every purpose.

But the reader may be disposed to ask, why not make the references in the margin of the Bible or Dictionary ; especially if they be interleaved ? I have tried this plan likewise, but have not found it equal to the one now proposed. Because if the references multiply *ad infinitum*, the interleaved Bible is filled up on many more important passages, and the references are liable to confusion ; whereas the present plan literally admits of references *ad infinitum* : and the circumstance of confused references soon discourages the student in his plan*.

I ought to have mentioned the *degree of precision*, with which the references may be arranged. Now suppose I have read the views of 20 authors, on any given passage of Scripture : and after a time, I call to mind that a certain author has made judicious remarks on the passage, which I shall be glad to refer to—or suppose the inquiry be, if a certain author has said any thing on the passage in question, I refer to my index, and instantaneously have the required information : thus, suppose it be required to know if "Owen" has said any thing on the subject of the Saviour's temptation, Matthew iv. 1, I seek in my index arranged according to the books, chapters, and verses of Scripture for Matthew, iv. 1. Between Matthew

* Besides on this plan it would be necessary to have a Bible, Native Dictionary, Greek and Hebrew Lexicons, &c. &c. all interleaved.

iv. 1, and Matthew iv. 2, I find 20 slips of paper, and these are arranged alphabetically either according to the author's names, or according to the names of their works. In this secondary arrangement, I seek for "Owen," and directly find what I want without having to wade through a mass of materials having little or no arrangement.

On the interleaving plan, the student must carry his interleaved books with him : or else he must transcribe (a labour always annoying to a student) his materials on his return home ; whereas, the slips of paper have only to be put into their respective places ; and all that he need take with him, is his author, and a few papers.

If it should be desirable to make extracts, one or more papers may be placed immediately behind the first, for the continuation of such extracts as are too long for one : and if hereafter any memorandum may be deemed useless, it may be withdrawn without detriment to the rest, or disfiguring the whole.

I would not be thought to disparage the plan of interleaved books, because some may much prefer them : but my object is to suggest hints upon another plan, which *orrrex* appears to me more convenient. I say *often*, because I myself am thankful for the interleaving mode, in some cases where it is found practically to excel the one proposed.

This leads me to speak of another plan, which I have found of immense utility in translating into a native language ; and revising the already existing translations of the same.

1st. Every native author that I read is divided into chapters and verses ; or vols. pages, and verses ; as the case may be, being numbered with a pen in red ink, calling each line a verse.

2nd. Every work has a mark which always designates that work : such as § ÷ || = A. B. C. &c. and is written in the cover.

3rd. All students know that the exact meaning and use of a word may be gathered more correctly from the context with which it is more immediately connected than from any dictionary of the language.

4th. If a certain word be met with, and sought for in a dictionary, and a short note be inserted in the margin, thus § 17—529 ; i. e. see native author, marked thus § xvii. chap. 529 verse, it is plain that the next time the word is required, not only may the dictionary be consulted, but the place where it occurred before, and the context may be referred to. And if there be twenty references of this kind, the use and meaning of the word may be pretty well ascertained upon the best native authority.

In order the more effectually to be enabled to consult native authors for the use and meaning of words, a writer was employed to transcribe all the words in the language into a blank ruled book, leaving for every word a space for about 20 references, which space he filled up thus, in native character, (putting the same into European character, thus)

	§	§	§	§	§	A	A	B	B
Native word.	1.15	1.79	1.180	2.51	2.7	3.66	17.14	1.15	1.84
	§	§	§	§	§	§	§	§	§
	3.8	3.18	5.90	5.127	18.3	19.78	19.100	3.5	5.19
	B	B	B	C	C	C	C	C	D
Native word.	1.501	3.19	5.49	18.3	19.5	19.17	19.54	19.87	4.9
	A	A	A	B	B	B	B	B	B
	6.4	7.18	9.23	1.18	1.28	1.101	3.9	12.3	1.89

In this way, between 30,000 and 40,000 references have been collected by a heathen writer, without any trouble on the part of his employer, and yet his employer turns them to Christian purposes, making use of them as a kind of native dictionary. But to be more explicit.

In Matthew viii. 2, we have the word *καθαίρειν* meaning to cleanse : but in the native language to which I allude, the idea is expressed by a variety of words, such as "wash-cleanse," "heal-cleanse," "sweep-

cleanse," &c. Looking in the index for the native word *cleanse*, and turning to the references, I found among others the very expression I wanted, namely, *heal-cleanse*; I had no idea of these shades of meaning before I turned to the word *cleanse* in the index of references: much less that I should find an expression so apposite to the place (Matt. viii. 2,) as, "*heal-cleanse*."

I have seldom consulted this index in vain: to me it is such an invaluable treasure, that I make a point of referring to it in all cases of difficulty: and when it does assist, the assistance is valuable, as it furnishes classical authority for every expression.

Again, to shew the use of this index in writing tracts—it was required to write in the native language, "In this world we frequently shed tears," in contradistinction to the idea, "God shall wipe away all tears from their eyes." The expression "frequent tears" would have been unidiomatical: turning to the index, and from thence to the references, the expression was found, "frequently flowing tears fill the face." This was exactly what I wanted to say, but should have thought long before I had hit upon so idiomatical an expression; hence it was selected for my purpose.

We proceed to notice how this plan may be otherwise applied—suppose I am reading a native author, for obtaining an acquaintance with the language, and while reading the author, called [§] at vol. 1, chap. 1. page 12, [§ i. 1-12] occurs this expression: "The winds blew, and the floods overflowed," the idea suggests itself, that this may afford some help in revising Matthew vii. 25-27. Without stopping at the time to consider this point, in an interleaved native Bible at Matthew vii. 25-27, this note is made [§ i. 1-12] and when the hour comes for this employment, the point may be examined; and if the expression prove to be more intelligible, simple, and idiomatical, than the one employed in the existing translation, the latter is crossed through with a pen, and the former written by its side as a correction: on this plan there are in the gospel of Matthew alone some hundreds of corrections of the present translation: and hereafter they may be re-examined as the authority for the expression is always given.

I will only mention one more application of the plan. Under the word *καθαρίσας* § 2, in Schleusner's Gr. Lex. N. S. I find I have inserted the native word corresponding to "*heal-cleanse*," with this reference †† 1-11: probably the same word may suit in the other places given under this paragraph*. And when I come to translate Mark i. 40, and meeting with the word *καθαρίσας*, this word is sought for in Schleusner, and an apt translation of it into the native language is given in the margin, without further trouble: and the authority quoted, to afford opportunity of re-examination if need be.

The only serious objection that any one has yet made to the plan, is this, that it takes up time: but none need adopt the plan any further than they find it practically useful. I conceive the consumption of time is amply repaid: especially if a native be employed as much as possible in the native portion of the labour.

If references to European authors are intended for the public, they should be made to suit any edition of the works quoted: and the edition used should be specified.

In conclusion, it should be carefully distinguished when to use the interleaving plan; and when the other. If memoranda are likely to be collected *ad infinitum*, the latter is the preferable plan: if the references be limited, or intimately connected with the lexicons, the margins, or blank leaves may suffice; and be more convenient.

You see, Mr. Editor, how rapidly I have put down my ideas; if you can by any editorial amendments turn my ideas to account, they are much at your service.

C. J. A. S. S. S.

* I am far from thinking that Schleusner's places in the same paragraph always bear the same meaning.

VI.—The Bishop of Calcutta's Pastoral Address to the Church of England Missionaries, respecting the Abolition of Caste amongst Native Christians.

In the account of the Calcutta press lately drawn up by the Editor of the Englishman, the editorial management of the Calcutta Christian Observer has been slightly misrepresented. We know that this could only have arisen from inadvertence or misinformation, and have no doubt that the author will do what he can to correct the unintentional mistake. In contradistinction to another periodical conducted *exclusively* by an ordained minister of the Church of England, and designed *exclusively* to advocate the peculiarities of that Church, it has been stated that "the Observer is conducted by Dissenters." Now this assertion, from its contrasted position in the sentence, is certainly calculated to mislead. If it means that the Observer is conducted *exclusively* by Dissenters, it involves a contradiction to the plain broad fact that from the very commencement up to the present hour, ordained Ministers of the established Churches of England and Scotland have been connected with the editorial management, as well as ministers of the Independent and Baptist denominations. If it implies that the Observer is devoted chiefly to an exposition and vindication of the principles of Dissent, the supposition is equally wide of the truth. So much the reverse of this is the reality, that the Observer has studiously and constantly avoided all discussion of questions respecting "Church and State," "Church and Dissent," and all peculiarities whatsoever in matters of Church Government and the administration of Christian Ordinances. In a word, the Observer has been uniformly conducted on the most Catholic principles, so far as concerns all minor distinctions amongst Christians. It has always endeavoured at least to do justice to good plans and good men, in whatever denomination of Christians the former may have originated, or to whatever class the latter may have belonged. And if at any time it has been prevented from doing full justice to works of merit, it is solely because these may have been too much tinged with the peculiarities of sect to admit of our expressing a decided opinion. It is, in fact, when standing on this Catholic ground that we do not hesitate to assert, that there is not a *real* Christian in India that need be conscientiously precluded from rallying round us with his co-operation and support.

In farther corroboration of these statements, if any such were necessary, we refer to the present number of our work, in which deserved eulogies are passed on members of different denominations labouring in different vineyards. And it is with heart-felt satisfaction, that we now crave the special attention of our readers to the Bishop of Calcutta's admirable Address to the Church of

England Missionaries respecting the abolition of caste. It is reasonable in its demands, and judicious in its recommendations. Considered as the production of a Bishop addressed to those who acknowledge his power of controul, it is faithful without severity, authoritative without harshness. It displays no ordinary dexterity in the application of Scripture sentiment and language, and no ordinary tact in the management of human nature. It breathes the tenderness of Christian affection, and glows with the warmth of Christian love. The official superiority of the Bishop melts away in the earnestness and kindness of the Christian pastor. It is altogether one of Dr. Wilson's happiest efforts, and perhaps it is so, because the subject is of a practical nature, and the treatment of it wholly free from the least taint of party-feeling, and the remotest allusion to party distinctions. Often may we meet this respected servant of God on such Catholic ground, and in an atmosphere so congenial; and long may he live to pen such admonitions as those contained in the present address. ALPHA.

To the Reverend Brethren, the Missionaries, in the Diocese of Calcutta, and the flocks gathered by their labors or entrusted to their care.

Palace, Calcutta, July 5, 1831.

REV. AND DEAR BRETHREN,

Having heard that some usages of an unfavorable nature prevail in certain of the Native Churches, and more particularly in the Southern parts of the Peninsula, I am led by the obligations of my sacred office to deliver to you this my paternal opinion and advice. My honoured and revered predecessors in this See, now with God, labored to abate the inconveniences to which I allude. And I am much relieved in discharging my own share of this duty by the memorials of their previous admonitions which I have had the opportunity of consulting. Their abstinence from any official interference ought to have commended their advice to your cheerful acquiescence, and to have superseded the necessity of my now entering upon the subject. But as their forbearance and kindness have failed to produce the desired effect, you will not be surprised if I feel compelled, as the Pastor and Bishop of souls, under Christ our Lord, in this Diocese, to prescribe to you what seems to me essential to the preservation of the purity of the Christian faith amongst you.

The unfavorable usages to which I refer arise, as I understand, from the distinction of castes. These castes are still retained—customs in the public worship of Almighty God, and even in the approach to the Altar of the Lord, are derived from them—the refusal of acts of common humanity often follow—processions at marriages and other relics of heathenism are at times preserved—marks on the countenance are sometimes borne—envy, hatred, pride, alienation of heart are too much engendered—the discipline and subjection of the flock to its shepherd are frequently violated—combinations to oppose the lawful and devout directions of the Missionaries are formed. In short, under the name of Christianity, half the evils of paganism are retained.

These various instances of the effects of the one false principle, the retention of caste—might be multiplied. They differ, no doubt, in different places. In some stations they are slight and few; in others, numerous and dangerous. Many, many native congregations, are, as I trust, free from them altogether. Many have nearly accomplished their removal. I speak therefore generally, as the reports have reached me. I throw no blame on

individuals, whether ministers or people. It is to the system that my present remarks apply: and it is in love I proceed to give my decision.

The distinction of castes then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ must give this proof of their having really "put off, concerning the former conversation, the old, and having put on the new man" in Christ Jesus. The Gospel recognizes no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. Such distinctions, I say, the Gospel does not recognize. On the contrary, it teaches us, that God "hath made of one blood all the nations of men:" it teaches us that whilst "the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them," it must not be so amongst the followers of Christ; but that, "whosoever will be great amongst them, is to be their minister, and whosoever will be chief among them, is to be their servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The decision of the Apostle is, accordingly, most express. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." For if the strong separation between the Holy Nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the Gospel; how much more are Heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of polytheism, to be abolished?

Yet more conclusive, if possible, is the holy Apostle's language in another Epistle,—“Seeing ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him: where” (in which transition, when this mighty change has taken place) “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.” So overwhelming is the flood by which all petty distinctions of nation, caste, privilege, rank, climate, position in civilization are effaced—and one grand distinction substituted, that between those who are renewed after the image of God, and those who remain in the state of fallen nature.

Imagine only the blessed Apostle to visit your Churches—suppose him to follow you in your distinctions of caste—to go with you to the Table of the Lord—to observe your domestic and social alienations—to see your funeral and marriage ceremonies—to notice these and other remains of Heathenism, hanging upon you and infecting even what you hold of Christianity—to hear your contemptuous language towards those of inferior castes to yourselves—to witness your insubordination to your pastors, and your divisions, and disorders. Imagine the holy Apostle, or the blessed and Divine Saviour himself to be personally present, and to mark all this commixture of Gentile abominations with the doctrine of the Gospel—what would they say? Would not the Apostle repeat his language to the Corinthians, “Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” And would not the adorable Redeemer say again, what he pronounced when on earth, “He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me.”

There are two objections, dearly beloved, which may be raised against this statement. The one, that St. Paul "became all things to all men, that by all means he might save some." The other, that civil distinctions are recognised in the New Testament, and prevail in all Christian nations.

To the first I answer, that the Apostle did, indeed, for a time tolerate the Jewish prejudices in favour of the Mosaic law, which had been itself of divine institution, and was not wholly abolished till the destruction of Jerusalem and the dissolution of the Jewish polity; but that this lends no support to a distinction heathenish in its origin, and inconsistent with the equal privileges to which all are, under the Gospel, admitted. A divine law introductory to Christianity, though at length superseded by it—and a cruel institution which sprung at first from idolatry, and is opposed to the whole spirit of Christianity, are totally different things. Nor are we to forget, that even during the brief period that the Jewish law was permitted to retain any force, the Apostle denounced, in the strongest manner, and directed the whole Epistle to the Galatians, against the fatal error of trusting to it before God. All the mildness and gentleness of the Apostle, therefore, we desire to imitate in the wise and gradual instruction of the new convert; but an inveterate evil, spread through large bodies of professed Christians, and going on to evaporate the whole force of the Gospel, we must carefully eradicate.

The other objection is answered in a word. The civil distinctions of rank amongst Christians form no hinderance to the intercourse and offices of charity. There is no impassable barrier. The first noble in the land will enter the abode, and administer to the wants, of the poorest cottager. There is nothing to hinder any one from rising, by industry and good conduct, to the loftiest elevations of society. The shades and gradations of rank are shifting perpetually. Birth condemns no class of men, from generation to generation, to inevitable contempt, debasement, and servitude. The grace of Christ, charity, the Church, the public worship of God, the Holy Communion, various circumstances of life, and occasions of emergency, unite all, as in one common fold, under one common Shepherd. "The rich and the poor," under the Gospel, "meet together; the Lord is the maker of them all." Distinctions in civil society the Gospel acknowledges and retains, only when they are the natural result of differences of talents, industry, piety, station, and success.

The decision, therefore, remains untouched by these objections; in the necessity of making which I am confirmed by two circumstances; the one, that in Bengal no distinction of castes is known amongst the converts—it is renounced in the very first instance: the other, that apostacies to Heathenism have been of late but too frequent in the congregations where the distinction is permitted to remain.

In the practical execution, however, of the present award, dear brethren, much wisdom and charity, united with firmness, will be requisite.

1. The Catechumens preparing for Baptism, must be informed by you, of the Bishop's decision, and must be gently and tenderly advised to submit to it. Of course, the Minister informs the Bishop or Archdeacon a week previously to the intended Baptism of each Convert, agreeably to the directions given by my honored predecessor, in his Charge delivered at Madras, in Nov. 1830: and this will afford opportunity for each particular case being well considered.

2. The Children of Native Christians will, in the next place, not be admitted to the Holy Communion without this renunciation of caste—their previous education being directed duly to this, amongst other duties of the Christian religion, no material difficulties will, as I trust, arise here.

3. With respect to the Adult Christians already admitted to the Holy Communion, I should recommend that their prejudices and habits be so far consulted as not to insist on an open, direct, renunciation of caste. The

exemption of the award in the case of all new converts and communicants will speedily wear out the practice.

4. In the meantime, it may suffice that overt acts which spring from the distinction of castes, be at once and finally discontinued in the Church; whether places in the Church be concerned, or the manner of approach to the Lord's Table, or processions in marriages, or marks on the forehead made with paint or mixtures; or differences of food or dress—whatever be the overt acts, they must, in the Church, and so far as the influence of Ministers goes, be at once abandoned.

5. Subjection in all lawful things to the Ministers and Pastors set over them, must further accompany this obedience to the Gospel. The resistance to due discipline, the tumults, the slanders, the spirit of insubordination, the discontent of which I hear such painful tidings, must be renounced; and the temper of evangelical piety and obedience, according to the word of Christ, must be cultivated.

6. The only effectual means, dear Brethren, Missionaries and Pastors of the Native Congregations, of restoring the simplicity and purity of the Gospel, is to preach and live yourselves more fully according to the grace of the New Testament. The union of scriptural doctrine with holy consistency of conduct, is the secret of all revivals of the decayed piety of Churches. You will observe that when the Apostles deprecate and condemn inferior and petty distinctions and grounds of separation, they do it by exalting the gigantic blessings of salvation—by declaring that they who have been baptized into Jesus Christ, have “put on Christ;” by asserting, that if “any man be in Christ, he is a new creature;” by pronouncing, that “Christ is all and in all” to those, who “believe in his name.”

7. Let us do the same. The holiness of God's law, the evil of sin, the fall of man, his responsibility, his helplessness, his state of condemnation before God—these are the topics which prepare for the Gospel of Christ. Repentance is thus wrought, by the grace of the Holy Spirit, in the heart. Then the glory of Christ begins to break out upon the weakened and contrite soul. The sun shines not with more clearness, when the whole heaven is illustrated and gilded with his beams, than the Sun of Righteousness pours his bright light upon the unveiled mind. This leads to pardon, justification, acceptance, adoption, peace of conscience, hope of heaven. Then regeneration and progressive sanctification, have their due course. Holiness is the fruit of faith, and follows after justification. The inhabitation of the Spirit consecrates every Christian a temple of God. Good works in all the branches of newness of life, are thus produced, even as the rich fruit by the tree, enabling us to discern its real nature and value. Prayer, the worship of God, the divine authority of the Sabbath, the Sacraments, the apostolical order and discipline of the Church, the obedience due to Pastors, the general duties springing from the communion of saints, with preparation for death, judgment, and eternity, close the main topics of evangelical doctrine.

8. When these are enforced with the tenderness and boldness which become the Minister of Christ; when they are accompanied with private visits, exhortations, and prayers, and are bound upon the conscience by the consistent walk of him who delivers them, the blessing of the Holy Spirit gives efficacy to the instructions—men are awakened, born anew, roused, brought from the darkness of Heathenism into the light of the Gospel, and “from the power of Satan unto God.” They burst the thralldom of a natural state. Friends, family ties, privileges, caste, distinctions fall, like Dagon, before the truth, of which the Ark of old was the symbol. The convert rejoices “to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord.” He crucifies the whole body of sin; he presents his

body "a living sacrifice, holy, acceptable to God, which is his reasonable service."

In this way, beloved Brethren, will "the God of all grace" recover your decayed Churches. Thus will "the power of godliness" revisit you. Thus will apostacies cease, and the weak be confirmed and "built up on their most holy faith."

Full of love to you all, is the heart which dictates these lines. I long to be able myself to visit you, and see the effects of this my pastoral letter upon you. Think me not too harsh, severe, or rigid. God knows the tenderness with which I would cherish you, as a nurse cherisheth her children. It is that very tenderness which induces me to grieve you for a moment, that you may attain everlasting consolations. Faithless is the shepherd who sees the wolf coming, and fleeth, and leaveth the sheep. So would be the Bishop, who hearing of the enemy of souls ravaging amongst you, shunned, from a false delicacy, to warn you of the danger. Rather, Brethren, both Ministers and people, I trust that my God will give an entrance to His word, by however weak and unworthy an instrument, into your hearts. Rather, I trust, you will "suffer the word of exhortation." Rather, I hope, you will be ready, before you read these lines, "to put away from you" these practices, which weaken your strength, and dishonour the "holy name wherewith you are called." 'Yes,' let each one say, 'It is the voice of the good shepherd that we hear—we will follow the call—we will rejoice to renounce for Christ's sake our dearest objects of affection—we will offer our Isaac upon the altar—we will give up ourselves without reserve, not only in these instances, but in every other, to Him who hath "lived, and died, and revived, that he might be Lord both of the dead and living."

To the grace of this adorable Saviour I commend you, and am,

Your faithful Brother,

(Signed) DANIEL CALCUTTA.

VII.—*A short Account of the Life and Death of Stephen Roberts.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following short Memoir of the life and death of Stephen Roberts, private in H. M.'s 38th Regiment of Foot, now stationed at Ghazee-pore, was written by one of his companions, who had intimately known him for upwards of five years. It records a striking instance of the grace of God, in reclaiming an abandoned sinner from the error of his ways, and enabling him for a series of years to maintain a holy consistency of character, in circumstances which all who are aware of, will readily acknowledge are extremely unfavorable to the growth, or even the existence, of religion. In a note accompanying the "Memoir," the author apologises for any errors in the composition, &c. on the ground of his being "a poor illiterate layman;" and requests that the necessary corrections may be made: but it was found impossible, for reasons that will be obvious on inspecting the MS. to comply with this request to any great extent, without affecting the identity of the composition. It is therefore sent with little alteration, with the hope that if you consider it expedient to publish the whole Memoir

r any extracts from it, it may, by the blessing of God, prove useful to some; it will at least serve as another evidence, that the inversion and holy life of a soldier are not impossible, notwithstanding the prevailing iniquity of almost all around him, and the innumerable temptations and snares by which his way is beset.

II.

STEPHEN ROBERTS, son of Richard and Elizabeth Roberts, was born in the year 1793, at Wickbury, near Fordingbridge, Hampshire, where he followed the labouring line, until his twenty-fourth year. His parents gave him no education, for he did not know the alphabet before his conversion. Being brought up in perfect ignorance of the ways of God, he neglected his own soul, and openly walked according to the course of this world, walking in its paths of vice with impunity, loving the creature, and neglecting the Creator, God looked for evermore.

He enlisted, into the 5th Regiment, on the 5th June, 1817, at Gloucester; and in the year 1818, he arrived at the Cape of Good Hope, where he gave himself up to all kinds of wickedness, and became a complete votary of the world, the flesh, and the devil; being truly without Christ, and without God in the world.

The prominent features of his character at this time were swearing and drunkenness; these were his besetting sins.

The oaths which issued from his profane lips were dreadful and shocking to those not accustomed to such expressions. In every assertion he uttered, whether it were truth or falsehood, he generally affixed the sacred name of God, to confirm it. His mind being darkened, his heart hardened, and his soul alienated; instead of serving and obeying God, and paying the highest reverence to his sacred name, it was his constant practice and pleasure, to blaspheme it, and use it with levity. This evil result of his dissipated life, was never more visible than when irritated, for he was very passionate; then a whole train of the most obscene, diabolical imprecations, would flow from his mouth, which originally was intended to be an instrument to praise God. The violation of the third commandment was nothing to him.

Drunkenness was the other characteristic mark of his wicked life. It is said that he has been three and four days unconsciously, and that frequently, in this horrid state. I have heard himself say, that once when in this state of inebriety, he committed a most heinous sin, a sin which he never after his conversion spoke of, but with shame:—he permitted himself to be laid out as a corpse, stretched on a cart, and carried round the barracks, by his

dissipated associates, while they played the dead march. In this abandoned state he lived until his twenty-ninth year, without a desire of reforming, but sometimes under great convictions; for he often said that in his sober moments, awful reflections would agitate and terrify his soul, and that when any person died, he would pass sentences on him in his own mind, saying, "If that person had lived a pious life, his spirit would now have been happy in heaven." These convictions, though often drowned by sin, ended in his conversion, for when the appointed time of the Lord was come, he convinced him of his danger, "to the praise of the glory of his grace."

To appearance, he was one of the last persons, whose heart we could have expected would be changed; but that which is impossible with man, is possible with God. Such is his divine will and mercy, that he often passes by those who are apparently not far from the kingdom of heaven, and chooses some of the lowest and most debased, and makes them signal monuments of his free, unmerited grace, and of the sanctifying power of his Spirit. Such was the display of his spontaneous love towards the subject of this narrative, for there was nothing in him, which could possibly merit the divine favour, but the reverse. It must solely be ascribed "to the praise of the glory of His grace, wherein he hath made him accepted in the beloved."

He arrived in Bengal in 1823, and proceeded to Berhampore, where a religious society was formed, and by the frequent solicitations of a pious soldier named Enock Coleman*, of the same company, (who afterwards became his comrade,) prevailed on him to attend the chapel and it was not in vain. Then for the first time in his life, he bent the knee at the footstool of mercy, where the sunshine of grace beamed on his soul, and the rays of divine love softened his impenitent heart, dispelled the darkness of his mind, and removed the enmity of his soul. The Spirit of God operated effectually to the regeneration of his heart, and filled him with most bitter sorrow for his complicated guilt, the remembrance of which was grievous and a burden intolerable for

* Enock Coleman, was a most pious humble and exemplary Christian; he was drowned in 1826, when the regiment was proceeding to Calcutta.

him to bear. Now the breath of prayer incessantly ascended from his weary and heavy-laden soul, for his convictions were great and many: and often has he been amazed at the infinite mercy, and long-suffering patience of God, exercised towards him, in not plunging him into the horrors of the uttermost pit of perdition. He began to see the evil of sin, and to feel a true sense of the depravity of his fallen nature, and daily without intermission, he would with fervency invoke the God of mercy, to pity and forgive a rebel sinner, through the invaluable atonement of the Saviour. His language was that of a man who saw himself condemned, and he continued for a length of time, under awful apprehensions of the wrath of heaven being ready to be poured out upon him. Thus he continued burdened, until through the preaching of the word, he was drawn by a living faith to lay hold of Jesus, the sinner's hope, and received consolation in believing, for being justified by faith, he found peace with God, through our Lord Jesus Christ. He applied to that fountain which is open for sin and uncleanness, and to that precious blood which satisfies justice, reconciles man to God, expiates human guilt, and cleanseth from all unrighteousness. He felt the love of God, and his goodness in giving Christ to die for him; he experienced that love wherewith Christ loved him, and saw the willingness of God, to save returning sinners. Now he could say of a truth, "It is a faithful saying, that Jesus Christ came into the world to save sinners," of whom he felt himself, the chief. The language of his heart was,

"I the chief of sinners am,
But Jesus died for me."

He in a short time became a member of the society, and continued an exemplary ornament to the same, adorning the Gospel and religion of Christ, by walking worthily of the vocation wherewith he was called; for the power of divine grace was evidently manifested, and illustriously displayed in the whole of his walk and conversation.

Sincerity from the commencement of his Christian career, unto the end, shone with a resplendent lustre; it might have been truly said of him, "Behold an Israelite indeed, in whom there is no guile." All his actions were sincere and disinterested, springing from the pure fountain of a Saviour's love. For the period of eleven years, in the sincerity of his heart, he served God, and apparently never deviated from the standard of rectitude and virtue. As soon as he began to serve God, he stood in the midst of the public barrack, and solemnly told his former associates, that he would have no more to do with them; this vow, by grace he kept. Often was he solicited to accept promotion, but he always declin-

ed, on account of its having frequently proved a snare unto others. The love of his Lord and Master constrained him to maintain an aversion to liquors. Often have his comrades endeavoured to make him break his word, by urging him to drink, but in vain, he would say, "I have said no, and I cannot violate my word."

His humility was great, he endeavoured to copy the example of his Saviour, who said, "Learn of me, for I am meek and lowly in heart." At all times he possessed a deep sense of his guilt, and low thoughts of himself; he was abashed in his own eyes, and always called himself an unprofitable servant, and the chief of sinners. His prayers at all times were marked by a strain of the deepest humility, and reliance on the merits of Christ for acceptance.

His persevering spirit of piety, was great and genuine. He continually pressed forward. He never fell into open sin, and dreaded the least deviation from the path of duty. During the expedition against Sumatra in 1824 and 25, where many and great were the trials and sufferings he was called to endure, he like a good soldier of the cross, conquered them all. While away around him drew back, he continued firm and loyal, in grace and out of grace. He always revered the ordinances of God, and punctually attended them. His delight in prayer was very great; he every day enjoyed the means of grace, and in the hottest season of the year he would go to chapel, two and three times a day, for secret devotion, notwithstanding its great distance from the barracks*. Prayer was his delight: every means of grace was a Bethel to his soul, and he experienced with the poet that

"Prayer ardent opens Heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity."

Reading the Scriptures was his constant employ and delight. Like Job, he valued them more than his necessary food: and like David, he appreciated them above fine gold, and they were sweeter than honey or the honey-comb to his believing soul. It was his constant aim to pay an unfeigned and uniform obedience to all the commands of God, his heavenly Father, knowing that Christ left an example, that he should follow his steps.

His other books were few; and next to the Bible, Dr Doddridge's "Rise and Progress of Religion," was his favourite. Frequently he would read it with great delight, and endeavour to experience its sanctifying influence.

His repentance was also great and genuine—all the essential ingredients of Gospel

* He had an impatience in his speech: in conversation and meetings was very prompt; but singular to say, that in Prayer, it could not be observed.

repentance, were seen in him. Daily he battled his infirmities, the wanderings of his heart, and the evil propensities of his nature. In his approaches to the throne of grace, ardent were the breathings of his soul after an union with Christ. His constant wish was to serve God better, and love Jesus more, and that he might receive more grace to praise the Lord, more love to commune with God. His daily prayer was,

"O for a heart to praise my God,
A heart from guilt set free,
A heart that's sprinkled with that blood
So freely shed for me."

His faith, hope, and charity, were of a purely Christian kind. His faith at times was exceedingly great, though often his hope was weak. Still he retained that hope which maketh not ashamed, and that faith which purifies his heart from the love of sin. His charity was unlimited: he loved and respected all, especially the household of faith. He was likewise very liberal; he contributed to the Bible Society, and always gave his mite to every Christian purpose. He often remitted a few pounds to his aged parents in England.

His warnings to others against sin, were impressive and solemn, for he had tasted of the bitterness of the cup of guilt. At all times he was anxious to inform others, of what the Lord had done for his soul, and what he was waiting to do for them, if they would but seek him. He always reproved sin with boldness; and when any of his Christian brethren neglected their duty, with humility he would tell them the sad consequences of it, always exhorting them to persevere, and to beware of falling away, knowing that

"Life is the hour that God has given
To 'scape from hell, and fly to heaven."

His conversation also was very spiritual and consoling. He was in many respects a burning and a shining light in religion.

Thus lived this humble servant of the Lord in the army, where there are so many trials, temptations, and difficulties to encounter, but he found the truth of the Saviour's promise verified to his soul, "my grace is sufficient for you, my strength is made perfect in weakness."

Soldiers often say that they cannot serve God, because they are surrounded with so many trials and temptations; but he not only served God in spirit and in truth, but endeavoured and was enabled in sincerity to fulfil that Scripture, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

We are come to the last part of his life. He always enjoyed good health, and he appreciated it, as a great blessing, with his usual spirit of thankfulness. On Wed-

nesday, the 2nd July, 1883, he felt a little unwell, but could not account for it. He still attended his usual duties, and that evening he read the 11th and 12th chapters of the Gospel of St. Mark and went to prayer with a member of the Society. It was a solemn and consoling occasion. After prayer, he spoke freely and long upon the love of Jesus, and the bright prospect of the eternal world. At night he opened the public services with a solemn prayer, in a low and mournful manner. On being asked, what ailed him, he did not complain, but said he should be better in the morning. That night however, about 12 o'clock, he was seized with the Cholera, and was taken to the hospital, where every possible attention was paid him. I visited him about 9 o'clock next morning, and when he saw me, with his usual smile, he said, "My poor tabernacle is going." I replied, "Fear not, soon your race will be finished; and a crown of glory awaits you." He pressed my hand, as a token of the truth of what I asserted, for he could not speak at that moment, through the excessive pain of the disease. He lingered for a few hours, calling on his Saviour, at intervals, and saying, "I feel very easy; soon all my trials will be over." About 12 o'clock, A.M. on Thursday, in the fortieth year of his age, his happy spirit, in the steadfast assurance of faith in Christ, and with a hope full of immortality, took its flight to that rest which remains for the people of God.

Thus lived and died Stephen Roberts, one of the brightest ornaments of religion in the regiment to which he belonged. His remains were committed to the dust in sure and certain hope of the resurrection to eternal life. Few were allowed to attend, on account of the disease being contagious, and the intense heat of summer. A tomb has been erected over him, in Ghazepore burying place, by the Christian society, as a mark of their esteem and respect.

The many virtues, which adorned his character, and which to every one's eyes but his own shone like so many sparkling gems, were of a purely Christian kind. His religion was that of the New Testament, "Being justified by faith, he had peace with God, through our Lord Jesus Christ," whereby he received the spirit of adoption, and was enabled to cry, Abba Father; and all his acceptance with God, was through the meritorious passion of Christ, his only Hope, Saviour, and Redeemer.

"'Tis finished, 'tis done: the spirit is fled,
Our brother is gone, the Christian is dead!
The Christian is living in Jesus's love,
And gladly receiving a kingdom above.
All honour and praise are Jesus's due!
Supported by grace, he fought his way thro'
Triumphantly glorious thro' Jesus's soul,
And more than victorious o'er sin, death and hell."
W. BIRDY.

REVIEW.

The Life of the Rev. T. T. THOMASON, M. A., late Chaplain to the Hon'ble East India Company. By the Rev. J. SARGENT, M. A. Rector of Lavington. Sold by Thacker and Co. Calcutta, Price 9 Rupees.

We have perused this volume with feelings of no common interest, or pleasure; and are free to acknowledge that it has excited in us emotions which we would wish long to cherish; emotions of deep humility, sincere gratitude to the author, and veneration for the man whose life exhibits a pattern of such unfeigned piety, and unostentatious goodness. To say that it is an interesting book, highly so, would be commendation far beneath its merits. To us it appears, both for matter and manner, by no means unworthy of the author of the *Life of Martyn*; which by general consent is placed in the very first class of Christian Biography.

It would not be difficult to mention volumes of the memoirs of good men from which some scores, if not some hundreds of pages, might be expunged; not only without detriment, but greatly to the advantage of the works from which they were erased. We have always viewed the *Life of Mr. Scott*, in this light. It is a valuable piece of biography, but possesses that most intolerable of all evils, either in writing or speaking, *dulness*. In the charming little work, which may be considered an autobiography, *Mr. Scott's Force of Truth*, there is an energy and a nervous brevity which makes its way at once to the heart; but in his *Memoirs* by his son, you seem to have the same wine so much diluted that it has lost all its spirit and flavour, it is become vapid and stale. What a contrast it forms to the admirable lives written by good old Isaac Walton! Quaint as they are, who has ever read them without feeling their captivation: and we may add, what a contrast to the volume now under review; in which it would be difficult to point out a page that might have been omitted without injury to the work. The character of the man is drawn to the life, and is at full length, but the picture is not after the manner of the Dutch school, where all possible, and all imaginable things, are crowded into one scene: but it is simple and beautiful, commanding the admiration of the heart by the justness of its proportions and the unity of its design. The spirit in which the work is written is upon the whole truly catholic; and in an age when writing books is unhappily degenerated so much into a mere trade, we feel grateful to the author for this second volume, calculated so admirably to promote the interests of piety and enlarged Christian benevolence. We think it next to impossible for any person to rise from the perusal of this volume without, under the blessing of Almighty God, being made a better man by it:—more humble, benevolent and diligent in the ways of holiness.

So much for the manner in which the work is written ; we shall now venture a few remarks on the matter of which it is composed.

Even amongst men of real worth there are some who can be viewed to advantage only at a distance ; others, who to be duly appreciated must be seen near at hand. The former have qualities of a commanding character, and seem to be made to move in a wide sphere : but these qualities are often attended by imperfections which are glaringly offensive in proportion as the men become well known ; they are objects much more of admiration, than esteem or regard. The latter are little known, so as to be appreciated, beyond their neighbourhood, or the circle of their friends and associates. They shun notoriety, and sometimes in their love of retirement shrink even from duty : but to those with whom they are familiar, they are the objects of veneration and love ; their course may be traced, like the poet's noiseless brook, by the verdure on its banks and the living green which almost conceals whilst it betrays its waters. To this class belonged the excellent subject of this Memoir ; the qualities of his mind and character were less commanding than amiable and attractive. He had not the enterprise of Martyn ; he had not the calm collected energy, the native grandeur of mind of David Brown ; he had not the poetical fancy of Heber : but he had, what gave him uncommon control over the hearts of all who knew him, a child-like simplicity, both of mind and manner ; a frankness and an uncompromising integrity ; a fervour of enlightened piety, combined with attainments of the highest class, and talents of the most useful, most practical, and most benevolent order.

Mr. Newton once said, (we quote from memory,) " I measure ministers by square measure. If a man tell me the length of a table, I have but an imperfect conception of it ; I must know its other dimensions : it is in this manner I judge of ministers. It is not enough to tell me a man is a good preacher ; I want to know what he is out of the pulpit, as well as in." Few men would have borne this kind of measurement better than the subject of these Memoirs : his public ministrations were of the most respectable character ; less distinguished by imagination than by judgment, less marked by ingenuity than propriety and truth ; more calculated to secure and repay fixed attention, than to excite applause. They were lucid, forcible statements of divine truth, owing little to embellishment either of style or manner ; and yet there was about them what will never fail to find its way to, and meet with, a response from the human heart ;—nature improved, not spoiled, by cultivation ; so that the most fastidious had nothing to condemn, whilst the candid and the pious were always instructed and improved. Into the higher order of eloquence he never rose ; perhaps because he conceived it a style not suited to the pulpit, more ornamental than useful, more pleasing than profitable : or more probably, because it was not in character with the

peculiar properties of his mind, which were solidity, depth of judgment, calmness, and self-possession, rather than intensity of feeling, or fervid passion.

But valuable as these public labours were, the character of Mr. Thomason would be but imperfectly estimated were it taken from these alone ; he must be known out of the pulpit as well as in it ; in his family, in the social circle, and above all in his unwearied efforts for the promotion of the welfare, both temporal and spiritual, of his fellow men. He was connected with, and in many instances took the lead in, almost all the benevolent institutions in Calcutta. To him, under God, the Bible Society in this city owes much of its efficiency. As Secretary to that institution he consecrated much of his valuable talents to its service ; and as a translator, still more. The Church Missionary Society received his full and hearty co-operation : and every object of distress in him found a friend ; his house was the home of the stranger, and the asylum of the destitute and afflicted.

Few men in any country, more especially in this, ever possessed a greater buoyancy of mind, than he did. Happy himself, he diffused happiness around him ; and the combination of cheerfulness, wisdom, and piety, which there was in his social intercourse, imparted to it the freshness of a flower, with the mellowness of fruit. With a character of so much simplicity, innocence, and benevolence, he did not entirely escape censure and reproach. His "*good was evil spoken of*," and in one of the most benevolent efforts of his whole life, his motives were misinterpreted and misunderstood. The case referred to, was the establishment of the European Orphan Asylum ; an institution which will long embalm his memory, and carry his name down to posterity joined with a title which God himself has deigned to assume, who in his high and holy habitation is the "*Father of the fatherless*."

The point in which we consider the conduct of this good man open to animadversion, and which we should have been glad, had his Biographer noticed more fully, was his removal from the Old Church to the Cathedral. To persons who look to the office of the Christian ministry with no higher views than that of a profession by which they are to gain a livelihood, every step in advance is one nearer the attainment of their object. "They have their reward." But these we are convinced *were not* the views entertained by this eminently devoted servant of the Lord Jesus Christ, and we should have been happy, had his Biographer furnished us with some of his motives for that important change—the more so, as we know it was at the time the occasion of some heart-burnings amongst his people, and on the face of it evidently is of doubtful aspect. In the Old Church, his influence was established, and he had the entire confidence of his people : his labour had been blest to many : their families had grown up under

his ministry, and they looked up to him with a respect bordering on veneration. He was to them as a tree planted by rivers of water, whose leaf never withers; he had taken deep root in their affections, they sat under his shadow with delight, his fruit was the food and solace of their spirits, and whatsoever he did appeared to prosper. But by his removal many of these tender fibres which entwine themselves around the best feelings of our nature, were violently burst asunder.

There is another ground on which we always considered that removal of doubtful propriety: Mr. Thomason's great fort lay in the direct and immediate duties of a Pastor;—in preaching the Gospel, and all that is immediately connected with building up the people of God *on their most holy faith*. By his removal, his time and attention, were to a great degree, occupied in subordinate concerns; in the mere appendages of his office, which any man, with one-fourth of his talent, could have performed as well as he. To have entered into some explanation of this event would, we think, have been the legitimate province of his Biographer. An illustrious example of what we mean may be seen in the very celebrated life of John Knox, by Dr. McCrie. The character of that stern Reformer was certainly open to some remark for his apparent severity of temper and rudeness of manner. By a certain class of writers he has been represented as a perfect savage, and no language seemed to be too severe to describe his behaviour toward Mary. Such writers seem to have thought it was a fine subject for effect, and after the manner of artists, they have made the sterner features of the Reformer's character serve like a dark frowning rock, to throw out the feminine graces of the Queen. Men of this class generally judge more from feeling than from reason or truth; or we were about to say, that it would be difficult even for them to rise from the perusal of those volumes of Dr. McCrie without being convinced, that if at times the Reformer was rigid and uncompromising, the occasion called for it: he had to deal with a woman who, whatever may be said of her subsequent hard fate, was artful, deceitful and wicked. A man of a milder temperament,—a man of no principle, as has been the character of some who have thought themselves at liberty to write contemptuously of John Knox;—would have been blown down by the strong wind that was then stirring, or as is common with light and worthless materials, such as sticks and straws, would have been drawn into the eddy of a licentious court.

What the author of this volume has said on this subject had decidedly better have been unsaid; it not only savours of weakness, but shews that he was altogether unacquainted with the state of the case. His remark is, "Doubly gratifying was advancement ~~there~~ received. On many accounts the decision was pleasant; a station in the Cathedral produced closer contact with the Bishop,

it opened also a more extensive intercourse with the lower classes, affording employment more distinctly *parochial* than before." On the first of these assertions we refrain from making any remark, and on the last, to any person acquainted with the subject, none is needed; it carries its own refutation.

But this by the way: the volume, with this slight exception and another omission which we will just notice, meets our warmest approbation. The omission we allude to is this: It is well known, and is mentioned by Dr. Gregory in his life of Mr. Hall, that during the time Mr. Thomason was at the village of Shelford, Mr. Hall resided there too, and they often rode together into Cambridge, and were upon terms of intimacy. But not the slightest intimation is given of this friendship; an intimacy which would have been honourable to any man: the name of Hall, does not however occur in the volume: on what principle is it omitted? We hope it was an oversight of the Author, and no party prejudice, which led to the omission.

Of the selections which we shall make from the work, we shall confine ourselves chiefly to those which have a reference to this country. The first we shall insert contains his own statement of his views in prospect of coming out to this country. In a letter to his mother he thus writes:

"My acceptance of the appointment has not yet come before the Court of Directors, yet I cannot help feeling that the event will assuredly be brought about. I own that the more I consider the various leadings of divine Providence, and reflect on the unwearied tenor of my former wishes and plans, comparing them with what I now feel, the more am I convinced that such a change of my situation will be accomplished. And I think, my dear mother, when you reflect on the course of my life from the beginning, on the singular manner in which I was led to devote myself to the ministerial work, on the course of Providence by which the matter was brought about, and above all on the earnest and repeated desire I have felt again and again for this particular destination, especially when you think that the wish of my heart has been uniformly prevented by one great obstacle, and that this is now entirely removed, I think you will conclude that the time appears to be come. The same person who was once decidedly adverse, so as not to hear of it without tears, is now happy in the thought of it. She no longer thinks of the sea, nor of the climate, but counts it a privilege and an honour to be exposed in such a cause. For my part it appears to be of great consequence to the work of God, that help should be applied in that quarter where it is most wanted; and that where most lasting good can be done, ministers should labour. Now certainly God is doing a great work in India. The labourers are few, and the field amazingly extensive: they want men who will work, and whose habits are such as to render them useful workmen in a business where application and study are much wanted. In this respect, my habits and inclinations are favourable. It will be a pleasure to me to acquire their languages, which are so much studied in Bengal, the acquisition of which is so important to usefulness, and my heart leans to that part of the world with the same desire it did just before I entered into orders. *I consider that while others expose themselves for lucre and worldly honours, ministers ought to endure for nobler ends.*

"All this I am sure meets with corresponding feelings, my dear mother, in your own mind. You have again and again given me up to God, and I have no doubt you will be supported on the present occasion. What an honour and happiness there is in making sacrifices for Christ's sake. I am sure the more we are enabled to do this, the more solid peace shall we enjoy, and the more shall we know him to be a good Master. I trust that you will be fitted for every trial, and strengthened to do and suffer the whole will of God."

The following is a very striking picture of devotedness to the cause of his great Master, under difficulties and discouragements of no ordinary kind or degree.

"I feel the necessity of a close and diligent reading of the Scriptures. It is impossible to occupy the teacher's chair with advantage to our hearers, except we are very much engaged in experimental reading of the Scriptures ourselves. O what treasures are to be found in the word of God. Blessed be God for a little sense of them!—Would that I could give my whole heart and soul to them. But I am as yet only on the surface of things; this at the age of thirty-seven. God knoweth I deplore my ignorance, and count myself to be a mere novice, and feel unspeakably unworthy to preach Christ to lost sinners. I want to have my heart warmed with His love. But oh, my exceeding vileness and hardness of heart! Were I not assured of your tender affection, I could not write thus: at such a distance we ought to communicate with each other in strains of grateful praise and love:—to which, with all my unprofitableness, I am led, when I think of the amazing riches of His grace.

"Now, my beloved brother, go on to write to me. I never needed so much the kind communications of a Christian friend and brother:—the state of society here, and the state of the climate, oppose difficulties which you can hardly appreciate if described. The climate has influence upon one's natural cloth in a thousand ways; and society is so constituted, that we are opposed at every step by the pride of rank, and office, and colour, to a degree surpassing all conception. Had I chosen to live here in the state and dignity of chaplain, my path would have been easy; but in the attempt at a *parochial line of labour* the difficulties are prodigious. I find my heart sick sometimes, and learn the drift of that verse in Ecclesiastes, "That which is crooked cannot be made straight." In England different classes coalesce easily: here, even after religion has its decided hold on a man, he remembers his little insulated sphere, and finds it hard to be cordial with those who are above him, or with those who are beneath him: not with those above him, the pride of the great produces a re-action in the lower order; not with those below him, for obvious reasons. To relieve myself from such painful inconsistencies, I find the best practical remedy is to be much in company with the most wretched, the diseased, the poor, the sick and dying. These are thankful to hear the words of life. I have much comfort at times with the poor invalid soldiers in the hospital. About fifty attend, and I visit them twice, on Tuesday and Friday evenings. With respect to the sick, the miserable sick people in this truly miserable place—I mourn over myself and them; I go rather with the hope of good to myself than to them. So rich is the mercy of God, and so precious the service of our Master, some of the happiest moments I enjoy are in going to, or returning from, these unhappy creatures."

Of the fire which broke out in the Mission premises at Serampore in 1812, Mr. Thomason, in a letter to Mr. Simeon, speaks in terms highly creditable to him as a Christian.

"This fearful prodigy was succeeded by that desolating disaster, the Serampore fire. I could scarcely believe the report; it was like a blow on

the head which stupified. I flew to Serampore to witness the desolation. The scene was indeed affecting. The immense printing office, two hundred feet long, and fifty broad, reduced to a mere shell. The yard covered with burnt quires of paper, the loss in which article was immense. Carey walked with me over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said he, 'the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the Missionary establishment with, perhaps, too much self-congratulation. *The Lord has told me how that I may look more simply to him.*' Who could stand in such a place," he asks, "at such a time, with such a man, without feelings of sharp regret, and solemn exercise of mind? I saw the ground strewn with half-consumed paper, on which, in the course of a very few months, the words of life would have been printed. The metal under our feet amidst the ruins was melted into mis-shapen lumps—the sad remains of beautiful types consecrated to the service of the sanctuary. All was smiling and promising a few hours before—now all is vanished into smoke, and converted into rubbish!"—adding with self-application,—Return now to thy books, regard God in all thou doest. Learn Arabic with humility. Let God be exalted in all thy plans, and purposes and labours: he can do without thee."

The subjoined account of the strong faith, meek submission, and sublime views of that devoted man of God, David Brown, during his last illness, will be read with interest by every sincere believer.

"Those who are acquainted with Mr. Brown's labours, have seen an example of patient continuance in well-doing. He maintained his post here, under circumstances that would have dismayed others who possessed not the same humble dependence upon God. The attendance at first consisted of no more than two or three families; still this faithful servant kept his course, and he lived to see much encouraging fruit of his labours.

"About two months before his decease, he wrote in pencil some recollections, which contain an account of the consolations he enjoyed in his last estate.—'March 22, prostration of strength to the utmost degree, without the least check to the disease. I feel myself to be sinking fast. I said, My times are in thy hand. I ascended into the chamber of the divine attributes, and had a pleasing assurance that Jehovah is good; that great is the Lord, and of great power, and that his understanding is infinite, and I rejoiced in his sovereignty. He made me sensible that for aught I know, that every day was the best for my dissolution. I was persuaded that if it were his will, that very day were best in all respects, how much soever appearances might be contrary: that it would be best for my soul, whose dealings I could commit to Christ, and even best for my family, dark and very stormy as the dispensation must appear within, and awfully afflictive. Thus my view of God in Christ delivered me from depression of mind; from all fear that hath torment, and from apprehension of evil of every kind, both with respect to mind, body, and estate. I could trust all confidently with God. Nor was the adversary permitted to assault me for a moment. Isa. lix. 9, assures me of mercy infinite: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"My crimes are great, but not surpass,
The power and glory of thy grace.
Great God, thy nature hath no bound,
So let thy pardoning love be found."

"The glory of Christ and his kingdom occupied my thoughts: my heart prayed, Thy kingdom come. Thou art worthy, O Lord, to receive all

glory, and honour, and power; come, Lord Jesus, come quickly, with power and great glory; come to be glorified in thy saints, and to be admired in all those that believe. Thus have I been supported and cheered during the whole period of my failing strength. "O give thanks unto the Lord, for his mercy endureth for ever."

How touchingly affecting is the account given by her husband of the death of Mrs. Thomason; in whom it may be truly said he had a *help-meat* both in piety and active benevolence, as well as in that very catholic spirit which would recognise and admire godliness under any external garb or denomination. Of her self-denying benevolence a very remarkable instance is mentioned in this volume. It appears that some time after the formation of the Orphan Asylum, the mistress was removed, and an epidemic attacked several of the children. Mrs. Thomason, unwilling to trust the orphans to native management, left the comforts of her home, and acted for some weeks as the sole guardian, nurse and mother of these poor children. Instances of a somewhat similar character have occurred amongst ladies of the Roman Catholic persuasion, and were common in the primitive days of the church of Christ; but to the honour of Mrs. Thomason and the disgrace of Protestantism but seldom amongst them. "*Many daughters have done virtuously, but thou excellest them all.*"

Easter-day, March 26, 1836.

"I feel it right to lose no time in communicating to you the sad intelligence of our common loss. It has pleased God, whose ways are unsearchable, to defeat our sanguine hopes. He has taken to himself your most beloved parent. Assured as I am that it is simply solidly true that she is with Christ, it is yet with anguish of heart that I record our irreparable bereavement. O that I might have been spared the pain of this afflicting communication. But it is the will of God, and I desire to submit with resignation to the disposal of infinite wisdom. About midnight on Good Friday, she was seized with the agonies of dissolution, which were greatly protracted; she did not breathe her last till near ten o'clock the following morning. About ten minutes before ten on Saturday morning, her spirit took its flight. O the unutterable anguish of this sad—sad scene; sad to us—but she has joined the innumerable host of glorified spirits and angels—she died in the Lord. Three days before her death she expressed to me a strong hope that God would raise her up to be a comfort to her husband and children: "But what if it should please him to dispose otherwise," I said; "then," said she, "His will be done!" She added expressions of dependence on her Saviour, but complained that her heart was dull and sluggish: conversation was highly injurious; I could only read with her at intervals, with a few words of prayer. To a question whether the Saviour comforted her, she said, "He does." Her countenance indicated that she was much exercised in prayer. On Saturday evening her precious remains were committed to the deep. The evening was still, and all was solemn; the service was read by dear S.—whose brotherly tenderness and sympathy I cannot adequately describe. Being myself overwhelmed with the bereavement, I was unable to perform the last service, but I saw from a distance the coffin dropped into the sea, and heard the words, "We commit her body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come through our Lord Jesus Christ, who at his coming shall change our vile body, that it may be like unto his glorious body, according

to the mighty working, whereby he is able to subdue all things to himself." O my beloved boy, I cannot tell you the consolation afforded by that hope. I earnestly trust it will be as a healing balm to your own heart. I felt comfort in the thought, that the whole Christian world were celebrating the death and resurrection of Christ. She was committed to the deep on Easter even, when we commemorate the Saviour's lying in the grave, thus consecrating it as the place of repose for his faithful followers, previous to the great and joyful day of resurrection. I must not forget one circumstance that made an indelible impression upon my heart. Before she took to her bed, your beloved mother sat and read a few hymns. She came at last to the hymn,

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

And never can I forget the sweet affectionate tone of her voice. She was deeply affected. In reading the second verse her voice faltered; however she continued to get through, till she came to the verse,

"In every scene of life and death
Thy promise is our trust,
And this shall be our children's song
When we are cold in dust."

"In reading these last lines she was quite overpowered. God grant this hope may be realized! my heart springs toward you all with a new tenderness. I can only in deep anguish commit you to God, who I trust will provide for you all needful good. If you seek him he will be found of you—if you forsake him, he will cast you off for ever. Seek him earnestly then; read your Bible more, I beseech you, with prayer for divine teaching. This will consecrate all your other labours, and will be a fruitful source of happiness to you here and hereafter."

Our last quotation will refer to the last hours and the death of this eminent child and servant of God.

"The voyage to the Mauritius proved beneficial to Mr. Thomason, and she who had accompanied him had brighter hopes of his recovery; but when the anchor was dropped at Port Louis, June 7, which proved to be his birth-day, alarms and fears greatly exceeded favourable expectations. For himself, he was 'quietly waiting the Lord's will in a humble, patient, thankful peace of mind, full of praise, yet lying low at the feet of Jesus.' And on Sunday June 21, twelve days after landing in the Isle of France, his earthly tabernacle was dissolved, and his spirit numbered amongst the just made perfect.

"'On Saturday morning the 20th,' it is from her pen who watched over him with unremitting tenderness, 'his cough and breathing became worse, which intimated that his change was drawing near; he requested me to read the appointed psalms for the morning, (as was my frequent custom) the first of which being the 102nd, he said, How descriptive of my case! On Sunday he had a very suffering day, but his mind was composed: he was quite sensible his end was approaching, and his frequent prayer was for *patience*: yet indeed he was an example of patient suffering. Toward the evening I perceived evident signs of approaching dissolution, and therefore requested a Christian friend to be with me at the closing scene; he can bear witness with myself, to the firm faith and strong hope which disarmed death of its sting, and shed a holy quiet and peace around.

'Many sweet expressions we heard from his dying lips, in the midst of severe bodily agony, such as the following, 'This is a dark valley, but

there's light at the end.' "Thanks be unto God for his unspeakable gift. "Lord Jesus receive my spirit." "Lord give me patience, may patience have its perfect work." "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." About three o'clock in the morning, he inquired what time it was, and when told, he replied, 'I thought I should have been far away before this.' He complained of a sharp pain in his heels, and also at the back of his head, which reminded him of the first great blessed promise vouchsafed to fallen man. He seemed to watch the progress of death as it advanced up his cold legs. He asked why there was not a candle in the room: on being told there was, he said, 'Oh then, I am losing my sight, for it appears dark.' After a slight convulsion, I saw his change was near, and said to him, 'The Lord is coming quickly:' he replied with a smile, 'I hope so.' Shortly after this his heart ceased to beat, his spirit fled, and he entered the joy of the Lord.

"During the voyage from Calcutta to this island (the narrative proceeds), a period of nine weeks, in which that season of the year was included, wherein we commemorate our Saviour's Death, Resurrection, and Ascension, he read twice over the Harmony of the Gospels, which, as he intently perused, he frequently said, 'I have been feasting on the bread of life.' He appeared sometimes to be absent from all earthly scenes; so elevated was his soul with meditation on the boundless love of God in Christ, which was heightened by his deep sense of his own vileness: indeed, this characteristic much increased as he ripened for glory: he lamented his great defect in every relative duty, in his ministerial office especially; and in deep humility of heart used to break out in the publican's prayer, and frequently said, 'I cast myself on the boundless mercy of God. I throw myself at my Saviour's feet: if I perish, I perish there.'

'He was very earnest in his petitions at the throne of grace for the spiritual welfare of India, for the coming of Christ's Kingdom, and the fulfilment of those prophecies relating to it. He left an affectionate farewell to those most dear to him in the following words,—'To my dearest Mother, give my most affectionate love, and may her last days be her best days. To my very dear Mr. Simeon say, I feel unworthy of the great love he has at all times honored me with. Oh may his bow abide in strength, and may he be, if possible, still more useful in his age.'

After reading a quotation like this, who does not seem to hear a voice from heaven, saying, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." And whose heart does not say, "Let me die the death of the righteous, and let my last end be like his."

We had expressed our gratitude to the Author of this volume; since writing the above we have heard that he too "*sleeps with his fathers, and is gathered unto his people*;" where he is far removed, either from the praise or censure of mortals; "*having come to the innumerable company of angels and to the spirits of just men made perfect.*"

We take our leave of the subject by congratulating the Christian public in general, and the members of the Old Church in particular, that they have in this volume, a monument more durable than marble, of a man of exalted worth, who consecrated all his powers to the glory of God, and their everlasting welfare.

Poetry.

For the Calcutta Christian Observer.

Remember, thou'lt be to dire perils no stranger ;
 Familiar, oh ! make them then *now* to thy mind !
 The path thou must tread is full-teeming with danger ;
 No comfort—no solace—no ease—wilt thou find.

But let not this truth serve thy courage to weaken,
 Young Christian ! the rather more manfully fight :
 Remember the *prize* ! be that point, as a beacon
 To the goal, which appeareth already in sight !

The pleasures of earth, oh ! how quickly they sate thee,
 Of the tittle their utter unworthiness prove !
 Oh ! think of the pleasures and joys that await thee,
 In the regions of peace, in the mansions of love !

When toss'd by the tempest on life's dreary ocean,
 Still firmly in Jesus our Saviour confide !
 Think ! soon thou shalt reach that blest shore, where commotion,
 And sorrow, and weariness, never abide.

Oh ! let not then earth, and her false joys possess thee,
 Thou soul formed for pleasures far higher than these !
 Let no worldly applause, nor affection impress thee,—
 They are transient delights, which a moment may please.

Aspire *thou* to happiness nobler and brighter,
 Enduring and fadeless, that knows no decrease ;
 Each trial below will appear then the lighter,
 As it leads thee to Heaven, to Glory, to Peace !

As the soldier, when on to the battle he speeds him,
 Expects not a triumph with each passing breath,
 But prepares for the *danger*, which oftentimes leads him
 To fame and renown, tho' it may be to *death* !

Thus, Christian, remember the duties that call thee ;
 Resemble the Warrior approaching the field !
 Prepare thou for *death*, or whate'er may befall thee,
 But never to sin nor despondency yield !

[The above lines derive a melancholy interest from the fact, that their young and amiable writer is no more. Her perils and her temptations are over ; and we have reason to hope, that she has attained unto that happiness, after which she aspired.—Ed.]

Missionary and Religious Intelligence.**CALCUTTA.****1.—NATIVE CHRISTIAN BOARDING SCHOOL.**

On Wednesday, October 3rd, a School was opened at Allipore, for the education of the children of native converts, in connection with the London Missionary Society. The boys are to be instructed in English and Bengalee, are to be boarded and lodged in the house, and to be continually under the eye of the resident Missionary. Experience has proved the important consequences resulting from removing the children of Christian Native parents from the contaminating influence of heathen associates, and placing them in circumstances where by example and precept they are trained in the ways of God's commandments. The Boarding School at Jaffna, in the island of Ceylon, conducted by the American Missionaries, has been attended with the greatest success:—no less than 120 youths have been hopefully converted to God, and have joined the Christian Church. In a similar Institution, established at Chitpore, under the charge of the Calcutta Baptist Missionaries, much good has also been done:—a few months ago no less than six lads were publicly baptized in the Circular Road Chapel. The School at Allipore was opened under very favorable circumstances, and is under the immediate management of Mr. and Mrs. Campbell, who reside on the premises. Mr. Lacroix on the morning of the Lord's day conducts Divine Service in Bengalee. There are at present 24 boys in the school.

2.—GENERAL ASSEMBLY'S INSTITUTION.

The Annual Examination of the Seminary of Education for Native Youths, supported by the General Assembly of the Church of Scotland, and conducted by the Rev. Messrs. Duff and Mackay, took place in the Town Hall on Friday, the 4th of October. It was carried on with great spirit for upwards of four hours, and was attended by a very large and respectable assemblage of individuals connected with Calcutta and its neighbourhood—among whom we observed the Lord Bishop of the Diocese, one of the Judges of the Supreme Court, many Gentlemen of the Civil, Military, and Medical Service of the Honorable Company, some Members of the Bar and of the Commercial Community, several Clergymen and Ministers of different denominations, and some Native Gentlemen of the highest respectability. From the brilliant results which had been witnessed on former occasions, as well as from the distinguished reputation enjoyed by the Teachers, the expectations of the visitors were very highly raised; but, if an opinion may be formed from the expressions of astonishment and delight that occasionally escaped from some who, from their talents and education, are entitled to be considered competent judges, we may affirm with confidence, that these expectations were not only realized, but exceeded. The manner in which all the boys, about 300 in number, acquitted themselves in their various exercises, was truly admirable; and, while it reflected the highest credit on them for their industry and application throughout the year, demonstrated the superiority of that system of tuition which is pursued in the seminary—a system which effectually excludes learning by rote, and which at once makes an incessant demand upon all the activities of the scholars, and calls into vigorous operation not only their memories but also their other intellectual powers. The lads in the highest class, as might have been expected from their having for the longest period enjoyed the peculiar advantages of the institution, attracted the largest share of attention; and we feel that no description could convey to those who had not the good fortune to be present, any thing like an adequate conception of the appearance which they made. The questions proposed to them by Messrs. Duff and Mackay, and by two or three Gentlemen

men who were solicited to take part in the examination, embraced a very wide range,—turning upon ancient history, sacred and profane, down to the age of Augustus, mathematical and physical geography, the practical parts of political economy, the first book of Euclid's Elements of Geometry, the Evidences and leading doctrines of Christianity, and on points of general knowledge, more or less connected with these several branches—and we really feel puzzled to say, on which of these departments of study they acquitted themselves to the greatest advantage. They seemed to be completely at home in them all; and, indeed, had such a well-grounded confidence in their acquirements, that instead of shrinking from a searching and minute examination, they were evidently eager to be subjected to it. The complete command which they had of the knowledge that had been imparted to them; the readiness, precision, and almost unfailing accuracy with which their answers were returned; and the acuteness, ardour, and general intelligence which they displayed, called forth universal admiration, and produced an impression which cannot fail, we think, to operate powerfully in favor of the great cause of native education. The hour at which it was deemed proper to close the examination arrived before they had been even partially examined on all the subjects which they professed; and we are quite sure that, if it had been continued for other four hours, they would have furnished still more striking displays of their knowledge and ability, and would have confirmed the highly favourable opinion which has been expressed.

Three of the advanced pupils read English essays on subjects selected by themselves, which were listened to with great attention by the audience. These were declared to be bona-fide their own productions—of this, indeed, they presented the strongest internal evidence—and evinced a very creditable acquaintance with the rules of grammar and the principles of composition. We confess, however, that these were not the points about them which most forcibly arrested our attention. We were especially delighted with the wonderful superiority which their respective authors shewed to the prejudices of early education,—with the manner in which they referred to certain grand principles as being too firmly established to admit of being called in question—with the high tone of moral feeling with which they brought out their peculiar views—and with the manly, unshackled, and independent style of thinking in which they indulged.

Before the distribution of the prizes, the Rev. Mr. Charles, of St. Andrew's Church, delivered a short address to the boys, in which he commended them very highly for the progress which they had made, and pronounced a well-merited eulogium on their teachers, Messrs. Duff and Mackay. The seminary under their charge has acquired a higher reputation than, so far as we know, has ever been possessed by any school for the native youths of India which has been conducted upon Christian principles, and, in fact, is coming more and more to be regarded as a model-school; and we merely express an opinion which will be re-echoed by men of all parties and all shades of sentiment in our community, when we say, that it is mainly indebted for the pre-eminant place which it holds to their high talents and acquirements, their indefatigable ardour, their rare tact in communicating knowledge, and the Christian fidelity with which they discharge the important trust that has been committed to them.

3.—CALCUTTA BETHEL SOCIETY.

The Report of the above Society was read in the Circular Road Chapel, on Thursday Evening, October 4th, after a sermon preached on the occasion by the Rev. Mr. Lacroix. The operations of this Society are so simple that the labors of a year can be told in a few words. Service on board the *Swansea's Floating Chapel* has been conducted every Lord's day, and tracts

have been distributed to the Seamen frequenting the vessel. A considerable sum was expended in repairing the vessel, but by the liberality of the Captains and Officers of Ships visiting the port, it was nearly all paid. A balance of about 200 Rupees only stood against the Society. It was stated that some hopes were entertained that a Minister from the American Seamen's Friend Society would come to Calcutta, to devote his time entirely to the spiritual interests of the Seamen, both Native and European. It is a lamentable fact that though there are at Calcutta near 10,000 Native Seamen and boatmen, and at Bales, Chinsurah, Colna, and Cutwa, above Calcutta, and at Oulabarrah, below, about as many more, yet no effort has ever been made to lead them to a knowledge of salvation through Jesus Christ the Lord. Whilst the benevolent exertions of Christians have been directed to almost every other class of men, these have been left to periah for lack of knowledge, no man caring for their souls. We shall therefore rejoice to see a Missionary in Calcutta, who will consider it his principal duty to attend to their spiritual wants.

4.—MONGHYR.

Our readers are perhaps aware, that on the 26th September, the night of the earthquake, Mrs. Chamberlain, the widow of the late Rev. J. Chamberlain, expired. She died under circumstances peculiarly afflicting to her friends. The dreadful shocks which followed in quick succession having cracked the walls of the house in which Mr. and Mrs. Leslie with Mrs. Chamberlain resided, the former were obliged to leave the house, and in her dying moments to remove Mrs. C. to the open air, where after a few hours she expired. She was a most amiable, devoted woman, and with her valued friend and companion, Mrs. Webberly, was of great use in superintending female schools, overlooking the female converts, &c. Both are now, we doubt not, united in blessedness as well as friendship.

On the 4th October, there was experienced another shock of an earthquake at Monghyr, after which Mr. Leslie's residence was deemed, by a committee of survey, so unsafe, as to render residence in it quite dangerous. It will therefore be immediately taken down. The house of the Rev. Mr. Moore and of others at the station has been also much injured.

5.—ORISSA.

The friends of the General Baptist Mission in this district will be gratified to hear, that the Rev. A. Sutton, with Mrs. S. and the orphan child whom they adopted, as well as Mr. and Mrs. Wade, and the children of Dr. Price and Mr. Bennett, arrived safely at Boston, U. S. A. in the early part of May. The voyage was short, and with exception of a gale off the Isle of France, very agreeable. Mr. Sutton's health was much benefitted by the voyage. We are happy to find that a letter on Missionary subjects, which Mr. S. addressed some time ago to the Freewill Baptists in the United States, had led the denomination generally to a desire to aid in efforts for the evangelization of the world. Liberal subscriptions had already been raised, and several young men had offered their services as Missionaries, before Mr. S.'s arrival; and he now indulged the hope, that if spared to return, he should do so with several coadjutors in the great work. It is unnecessary for us to say, that with a field so vast as Hindoostan, and so few from Europe to occupy it, we shall heartily welcome evangelical Missionaries of any denomination, whom zeal for the divine glory and compassion to the souls of men may lead to unite in this glorious work.

The friends of Missions will be gratified to hear, that a very respectable man, well acquainted with the Sanscrit, Telugu, and Oriya languages, was last month baptized at Cuttack, and that hopes are entertained of the piety of some other candidates.

6.—PROGRESS OF RELIGION AND LITERATURE IN THE UNITED STATES.

It gives us great delight to perceive the progress of piety and benevolent feeling among all denominations of Christians in the United States of America. The noble efforts now making to supply theological education to candidates for the ministry, and to furnish the newly populated western states belonging to the Union, with Ministers, Sunday Schools, Bibles, and Tracts, must command our admiration, while the gigantic exertions which American Christians are making to spread the Gospel in foreign climes ought to shame British and Anglo-Indian Christians for their criminal apathy and neglect.

We observe it noticed in one of the last American publications, that the Baptists, in *New England only*, had during the last year contributed and funded no less than *one hundred thousand dollars* for the theological education of students for the ministry—while the American Tract Society have devoted 10,000 dollars to the printing of Tracts in foreign countries; and the Bible Society, having in part redeemed their pledge to supply the Scriptures to every family in the United States, contemplate the noble task of giving it, in co-operation with English Societies, to every family in the globe able to understand and willing to receive it.

The desire to spread the Gospel in foreign climes seems greatly on the increase among all denominations. The American Board of Foreign Missions, composed chiefly of Presbyterians and Congregationalists, have determined to send forth 30 labourers within the year; and we have this last month had the pleasure to welcome to Calcutta the Rev. Messrs. Laurie and Reed, with their wives, appointed to commence a new Mission in Hindoostan. These labourers are sent out by the Western Foreign Missionary Society—a new Institution, raising supplies chiefly from the Presbyterian denomination. It has already sent out Missionaries to Africa, and including the Brethren whose arrival we have announced, has determined to send out 12 Missionaries this year.

The Episcopalians (especially those who are called the Evangelical party) are participating in the holy influence which seems to be pervading the American Church. In addition to efforts now in progress to supply with Clergymen destitute Churches in the middle, Southern, and Western States, they have one Mission of considerable interest in Greece, and one or two Mission families among the North-western Indians. The Methodists are also making vigorous exertions to raise funds for the promotion of learning among their Ministers, and are also beginning to turn their attention to the foreign field. They have recently sent one or two Missionaries to Liberia, on the Western Coast of Africa, while their Missions among the Indians have been much blessed. Their peculiarly efficient system and their great numbers induce large expectations, concerning the part they will sustain in the conversion of the world.

The following extract from a letter from a Gentleman at Philadelphia, distinguished at once for the sobriety of his views and the activity of his labours, will be read with interest by our readers. It is dated May 25th, 1823.

“From circumstances, which it is unnecessary to detail, I am fully persuaded that the cause of Missions is gaining ground in the American Church every hour; and I widely mistake the signs of the times if in ten years from this time she does not count a thousand of her sons and daughters abroad in the earth in the Great Master's business. I find the command—“Go ye into all the world.” &c. is pressing with unwonted power upon the hearts of many young men in humble life; and I see too among those who have the strongest attractions and the most flattering prospects at home, a disposition to forsake all and spread the glad tidings of peace and salvation through the earth. I hope too that our children will soon be generally trained in the spirit of active benevolence, and that we shall find in a little while, that our whole people are tendering their sympathies to the wretched and lost in heathen lands.”

SIAM AND CHINA.

JOURNAL OF A RESIDENCE IN SIAM, AND OF A VOYAGE ALONG THE COAST OF CHINA TO MANTCHOU TARTARY, BY THE REV. CHARLES GUTLAFF.

The following extracts from the Rev. Mr. Gutlaff's interesting Journal, continued from p. 409 of our work, complete the account of his progress to Teen-tsin, the sea-port of Peking, the capital of China.

On the following day favourable winds continued till we reached the channel of Formosa (or Foo-wan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from Tung-an in Fukkeen, as colonists, and who gain a livelihood by trade and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbours, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy, they go to all the western parts of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonised, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures, and no person can now emigrate without a permit. The colonists are wealthy, and unruly, and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here, and in no place do they produce a less military influence. The literati are very successful, and people in Fukkeen sometimes send their sons to Formosa to obtain literary degrees.

Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Ting-hoo, in the department of Fuh-chow-fu, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-ah (or Ma-ana), on which the goddess Ma-too-po is said to have lived. Here we were detained some time. The houses on the coast, are well built, the people seemed poor, but honest; and are principally employed in fishing, and in rearing geese. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of Fuh-chow-fu, the residence of the governor of Fukkeen and Che-keang, is large and well built. Small vessels can enter the river, the harbour of Ting-hoo is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

When we were preparing to leave the harbour, another gale came on, and forced us to anchor, but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighbourhood of rocks, where our lives were placed in great danger. The next day the storm increased and the gale became a tornado, which threatened to whirl us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us: with composure I could look up to God our Saviour, could rejoice in his promise, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and repose in the cabins, till the tempest is over. At the present juncture, they were dissipating their cares by sleeping and opium-smoking. Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighbouring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death, when, at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While I was thus engaged, some of our fellow-passengers went on shore, unconscious of the object of their visit, I was rather puzzled when I saw them returning in their state dress but soon suspected, (what was true,) that they had been to the temple of Ma-too-po, to render homage to their pro-

fectives. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birth-place of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him, when he heard that, he kept a solemn silence.

The temple of Ma-tao-po is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candles and incense, which, being offered to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness,—go to others who are wanting in devotion." I improved this opportunity to remark on the foolishness of paying homage to their goddesses, and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them, asked them many questions; and was pleased with the propriety and correctness of their answers.

Before we left Nanch, our captain, the owner of the junk, attracted by the pleasure of domestic life, had charged his uncle with the management of the vessel and left us. This new captain was an elderly man, who had read a great deal, could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual sluggishness. His younger brother, a proud man and without experience, was a man drunk. He had a bad cough, and was covered with the itch, and being my man-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing,—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was soured so greedily, that my gleanings were scanty indeed, yet I trusted in the Lord, who sweetened the worst mongre meals, and made me cheerful and happy under every privation.

A large party was, at one time, formed against me, who disapproved of my proceedings as a missionary. My Books, they said, were not wanted at Tsen-tsin; there was plenty enough already, and they had long ago made every useful provision for the people. And as for medical aid, there were hundreds of doctors, who, rather than allow me to do it, would gladly take charge of the poor and the sick. Moreover, they all expressed their fears that I should become a prey to rigists,—who are very numerous throughout China. But when I told them that I proceeded as the servant of Shing-to (the Supreme Ruler), and did not fear the wrath of man as a good cause, they held their peace. By a reference to the immortality of their lives, I could easily silence all their objections,—“If you are really under the influence of the transforming love of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your various practices, whilst the Gospel of Christ preserves its votaries from wickedness and crime?” They replied, “We are indeed men, and are lost irretrievably.”—“But,” I inquired, “have you never read the books I gave you, which assure us that Jesus died for the world?”—“Yes, we have, but we find that they contain much which does not accord with the truth.” To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the Gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the Gospel and their happy tendency on the human heart.

As soon as we had come in sight of the Cho-san (or Chon-shan) islands, which are in lat. 39° 22' N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some gilt paper, and formed it into the shape of a junk; and, after marching awhile in procession to the peal of the gong, launched the paper-junk into the sea, but obtained no change of weather in consequence of this superstitious rite; the calm still continued, and was even more oppressive than before.

The city of (Chu-an or Chon-shan), situated in lat. 39° 38' N., has fallen into decay, since it has ceased to be visited by European vessels; its harbour, however, is the

moderons of a few native junks. Ning-po, which is situated a short distance westward of Chn-son, is the principal emporium of Che-keang province. Native vessels, belonging to this place, are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These vessels, which are similar to those of Keang-nan province, trade mostly to the north of China, copper cash, reduced to about one-half the value of the currency, is their principal article of export.

About the 30th of August, we reached the mouth of the river Yang-tze-keang, on the banks of which stands the city of Soong-hoo (Soong-hoo-hoo), the emporium of Nanking, and of the whole of Keang-nan province, and, as far as the native trade is concerned, perhaps the principal commercial city in the empire. It is laid out with great taste, the temples are very numerous, the houses neat and comfortable, and the inhabitants polite, though rather servile in their manners. Here, as at Ning-po, the trade is chiefly carried on by Fuh-keen men. More than a thousand small vessels go up to the north, several times annually, exporting silk and other Keang-nan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuh-keen men, go to the Indian Archipelago, and return with very rich cargoes.

It was with great difficulty that we reached the extremity of the Shoo-tung promontory, in lat. 27° 22' N. and when we did so, the wind continuing unfavourable, we cast anchor at Lo-to (Lo-tsoo, an island in the bay of Soong-hoo), where there is a spacious and deep harbour, surrounded by rocks, with great shoals on the left side. This was on the 3rd of August. There were several vessels in the harbour, driven thither by the severity of the weather. At our extremity of Lo-to harbour, a small town is situated. The surrounding country is rocky, and productive of scarcely any thing, except a few fruits. The houses are built of granite, and covered with oia-woods; within they were very poorly furnished. The people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before heard it. They seemed very poor, and had few means of subsistence, but they appeared industrious, and laboured hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness,—even invited to a dinner, where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reasons of my visiting their country, and amply gratified their curiosity. They paid me visits in return, some of them called me *Se-yang-tsoo*, 'child of the western ocean'; and others a foreign-born Chinese, but the major part of them seemed to care little about the place of my nativity.

Apples, grapes, and some other fruits we found here in abundance; and such refreshments were very acceptable, after having lived for a long time on dry rice and salt vegetables. Fish also were plentiful and cheap. The common food of the inhabitants is the Barbadoes millet, called *hoo-keang*, they grind it in a mill, which is worked by asses, and eat it like rice. There were several kinds of the *keang* grain, which differed considerably in taste as well as in size.

Some sales were made here, but the people were too poor to trade to any considerable extent. It is worthy of remark that, in the very neighbourhood of the place where Confucius was born, the moral precepts of that sage are (as I had opportunity to witness) trampled upon, and even when referred to are treated with scorn. Here our sailors, especially those who went to visit the temple of Ma-tsoo-po, were again enamoured by wretched women—the most degraded beings I ever beheld. But the poor fellows soon felt the consequences of their wicked conduct, for some of them had not only to sell their little stock of merchandize, but were also visited with loathsome diseases. Often did they lament their folly, and so often did they remark, that they had no power to become better men. A disgrace to human nature—a scene at which even the corrupted heart of man revolts,—girls scarcely twelve years of age were given up to the beastly passions of the men! Some of my fellow-passengers, when they had recovered their senses, felt keenly the stings of conscience. Captain Ho was among this number,—“I am a fortune wretch,” said he, “in vain I strive against vice, every day brings me nearer eternal destruction.” Though he endeavoured to stifle remorse, by placing an idol in his cabin, and by repeating his “O me-to-Poh” (i. e. Amida Buddha, an expression which commences most prayers to that deity), yet all his efforts were in vain, his heart became more depraved, his superstitions more strong, and he seemed utterly incorrigible. He would often remark, as I sat with him in his cabin, talking about the Gospel of Christ,—“I have no friend, all my vicious companions forsake me when I was wrecked on Palo Wey, the little property I now have is only sufficient to support myself alone, but I have a family at home, who are looking to me for support, while I am giving myself up to folly and vice.” The body of this poor man was emaciated, and he passed most of his time in sleep. Occasionally he would enter into conversation

with captain Hae, his neighbour, who was a great proficient in iniquitous schemes and practices. In conversation, during the night time, they would relate to each other the particulars of their feats, it was painful to hear these narrations, especially when I remembered that, in the case of Ea, they proceeded from the lips of a heavy-headed man, who, after a wicked life of more than sixty years, was fast verging to the grave. O what must be the company of hell, where all the horrors of wickedness meet, and hold eternal intercourse, making daily progress in sin!

Although my arguments were entirely at variance with those of Ho, he frequently showed me marks of real kindness, lamented my lonely state, and feared that I should fall a prey to wicked men, because I was ever righteous. He would sometimes give me accounts of geography, according to the popular notions of the Chinese, which he considered as the only correct ones, and ours as altogether erroneous. As he was a painter he drew a map, in which Africa was placed near Siberia, and Corea in the neighbourhood of some unknown country which he thought might be America. Though his ideas were ridiculous, he possessed a good understanding and had he not been debased by idolatry and crime he might have formed a talented and useful member of society. But, alas! Satan first debars God's creatures from improvement, and then seduces them to the level of brutes.

The vessels of the last English embassy touched, it seems, at Lo-to, and their stay there was still fresh in the recollection of the natives. They frequently referred to these majestic ships, which might have spread destruction in every direction, and to this day they are over-awed and tremble, even at the mention of the *Keo pan** ships, as European vessels are denominated. I was closely questioned on this subject, but as I was not well informed respecting the expedition, I could give them no satisfactory answer; I was able, however, by describing the character of Europeans, to some degree, to quiet their minds.—“If,” said I, “they had come to injure you, they would have done so immediately, but as they came and went away peaceably, they ought to be considered as the friends of the Chinese.” My reasoning, however, was of little avail;—“They were not traders,” they replied, “if they had been, we should have hailed them as friends, but they came with guns, and as men never do any thing without design, they must have had some object, and that object must have been conquest. Those mandarins who did not inform the Emperor of their arrival were severely punished, and how could this have been done, if he had not perceived an alien design?”

Europe is supposed, by a great majority of the Chinese, to be a small country, inhabited by a few merchants, who speak different languages, and who maintain themselves principally by their commerce with China. With a view to correct their ideas I gave them some account of the different nations who inhabit Europe, but all to no purpose; the popular belief, that it is merely a small island, containing only a few thousands of inhabitants, was too strong to be removed.

They were anxious, however, to know from whence all the dollars came, which are brought to China, and when I told them more of the western world, they expressed a wish to go thither, because they thought gold and silver must be as abundant there, as granite is in China, but when I told them that in going thither they could see no land for many days, they became unwilling to engage for such a voyage.—“For what,” they earnestly inquired, “shall we take shelter and come to anchor, when storms overtake us? And whither shall we find refuge when once we are wrecked?”

Though they soon abandoned the idea of visiting Europe, they were still desirous to gain some more information about dollars, and requested me to teach them the art of making them of tin or lead, for many of them believe that the English are able, by a certain process, to change those metals into silver. As they considered me as adept in every art, except divinity, they were much disappointed when I told them, that I neither understood the secret, nor believed that there was any mortal who did. This statement they discredited, and maintained that the English, as they were rich and had many great ships and splendid factories in Canton, and had no means of obtaining riches except by this art, must of necessity be able to change the inferior metals into gold. This same strange notion is believed in Siam, and I have been earnestly importuned by individuals to teach them this valuable art, silver ore has been sent to me also with the request, that I would extract the silver, and form it into dollars. The reason of their so frequently conspiring against me seems to have been, that I acted with liberality and honesty towards every one, and did not engage in trade, and hence they inferred that I made silver and coined money, and by those means had always a stock on hand, sufficient to defray my expenses.

* We are unable to ascertain the meaning of this term *Keo-pan*. It may perhaps be derived from *Cyprian* or some other foreign word.

After staying several days at Lo-to, we again got under weigh, but the wind being still unfavourable, we proceeded slowly, and on the 2nd Sept. came to anchor in the deep and spacious harbour of Shan-so. The town from which this harbour takes its name, is pleasantly situated, and its environs are well cultivated. The people were just and industrious, they manufacture a sort of cloth, which consists partly of cotton, and partly of silk, it is very strong, and finds a ready sale in every part of China. They are wealthy, and trade to a considerable extent with the junks which touch here on their way to Teu-tsin. Many junks were in the harbour at the same time with ours, and trade was very brisk. On shore refreshments of every description were cheap. The people seemed fond of horsemanship, and while we were there, ladies had horse-races, in which they greatly excelled. The fame of the English men-of-war had spread consternation and awe among the people here and I endeavoured, so far as it was in my power, to correct the erroneous opinions which they had entertained.

Vice seemed so prevalent here as at Lo-to, the sailors borrowed money in advance, and before we left the harbour, every farthing of it was expended. I predicted to them that such would be the consequence of their vicious conduct, —that prediction was now fulfilled, the poor fellows became desperate, and, as they had no other object on which to vent their rage but myself, they exceedingly worried and annoyed me. —Did I ever offer an earnest prayer to God, it was at this time, I besought him to be gracious to them and to me, and to make a display of his almighty power, in order to convince them of their wickedness, and to console and strengthen my own heart. The following morning the weather was very sultry, I was roused from sleep by loud peals of thunder, and soon after I had awaked, the lightning struck our junk, the shock was awfully tremendous, —the masts had been split from top to bottom, but, most mercifully, the hull had received no injury. This event spread consternation among the sailors, and with dejected countenances, they scarcely dared to raise their heads, while they looked on me as the servant of Shang-te, and as one who enjoyed his protection. From this time they ceased to ridicule me, and on the other hand treated me with great respect. —The elements seemed, at this time, to have conspired against us; winds and tide were contrary, and our progress was scarcely perceptible.

In the neighbourhood of Shan-so is Kan-chow, one of the principal ports of Shan-tung. The trading vessels anchor near the shore, and their supercargoes go to the town by a small river. There is here a market for Indian and European merchandise, almost all kinds of which bear a tolerable price. The duties are quite low, and the mandarins have very little control over the trade. It may be stated that, in general, the Shan-tung people are far more honest than the inhabitants of the southern provinces, though the latter treat them with disrespect, as greatly their inferiors.

On the 5th of September, we passed Ting-ching, a fortress situated near the shore, on the frontiers of Chih-le and Shan-tung provinces, it seemed to be a pretty large place, surrounded by a high wall. We saw some excellent plantations in its vicinity, and the country generally presented a very lively aspect, with many verdant scenes, which the wearied eye seeks for in vain, on the naked rocks of Shan-tung.

On the 6th, we were in great danger. Soon after we had anchored near the mouth of the Pui-ho (or Pih-ho, the White river), a gale suddenly arose, and raged for about six hours. Several junks, which had left the harbour of Lo-to with us, were wrecked; but a merciful God preserved our vessel. As the wind blew from the north, the agreeable temperature of the air was soon changed to a piercing cold. Though we were full 20 miles distant from the shore, the water was so much blown back by the force of the wind, that a man could easily wade over the sand bar, and our sailors went out in different directions to catch crabs which were very numerous. But in a few days afterwards, a favourable south wind blew, when the water increased and rose to the point from which it had fallen. In a little time large numbers of boats were seen coming from the mouth of the river, to offer assistance in towing the junk to from the sea.

We had approached a considerable distance towards the shore before we saw the land, it being almost on a level with the sea. The first objects which we could discern were two small forts, these are situated near the mouth of the river, and within the last few years have been considerably repaired. The natives, who came on board, were rather rude in manners, and poorly clothed. Scarcely had we anchored when some opium dealers from Teu-tsin came along side. They stated, that in consequence of the late of the crown having died by opium smoking, very severe edicts had been published against the use of the drug, and that because the difficulty of trading in the article at the city was so great, they had come out to purchase such quantities of it as might be for sale on board our junk.

The entrance of the Pui-ho presents nothing but scenes of wretchedness; and the whole adjacent country seemed to be as dreary as a desert. While the southern winds blow, the coast is often overflowed to a considerable extent; and the country more

Island affords very little to attract attention, being diversified only by stacks of salt, and by numerous tumuli which mark the abodes of the dead. The forts are nearly square, and are surrounded by single walls; they evince very little advance in the art of fortification. The people told me, that when the vessels of the last English embassy were anchored off the *Pai-ho*, a detachment of soldiers—infantry and cavalry—was sent hither to ward off any attack that might be made. The impression made on the minds of the people by the appearance of those ships is still very perceptible. I frequently heard untrammelled remarks concerning barbarian ferocity and thirst after conquest, mixed with eulogiums on the equitable government of the English at Singapore. The people wondered how a few barbarians, without the transforming influence of the celestial empire, could arrive at a state of civilization, very little inferior to that of 'the middle kingdom.' They rejoiced that the water at the bar of the *Pai-ho* was too shallow to afford a passage for men-of-war, (which, however, is not the case, when the south wind prevails, there is water enough for ships of the largest class,) and, that its course was too rapid to allow the English vessels to ascend the river. While these things were mentioned with exultation, it was remarked by one who was present, that the barbarians had 'five ships,' which could proceed up the river without the aid of trackers, this remark greatly astonished them, and excited their fears, which, however, were quelled when I assured them, that those barbarians, as they called them, though valiant, would never make an attack unless provoked, and that if the celestial empire never provoked them, there would not be the least cause to fear.

Though our visitors here were numerous, they cared very little about me, and treated me in the same manner as they did the other passengers. Most of the inhabitants, who reside near the shore, are poor fishermen, their food consists, almost exclusively, of *Barbadensis* millet, boiled like rice, and mixed with water in various proportions, according to the circumstances of the individuals.—if they are rich, the quantity of water is small, if poor, as is usually the case, the quantity is large. They eat with astonishing capacity, cramming their mouths full of millet and salt vegetables,—if they are fortunate enough to obtain any of the latter. Most of the inhabitants live in this way; and only a few persons who are wealthy, and the settlers from *Koong-nan*, *Puh-hoon*, and *Canton* provinces enjoy the luxury of rice. In a district so sterile as this, the poor inhabitants labour hard and to little purpose, in trying to obtain from the productions of the soil the means of subsistence.

The village of *Tu-koo*, near which we anchored, is a fair specimen of the architecture along the banks of the *Pai-ho*,—and it is only on the banks of the river, throughout these dreary regions, that the people fix their dwellings. The houses are generally low and square, with high walls towards the streets; they are well adapted to keep out the piercing cold of winter, but are constructed with little regard to convenience. The houses of all the inhabitants, however rich, are built of mud, excepting only those of the mandarins, which are of brick. The hovels of the poor have but one room, which is at the same time, their dormitory, kitchen, and parlour. In these mean abodes, which to keep them warm, are stopped up at all points, the people pass the dreary days of winter, and often with no other prospect than that of starving. Their chief enjoyment is the pipe. Rich individuals, to relieve the pressing wants of the populace, sometimes give them small quantities of warm millet, and the Emperor, to protect them against the inclemency of the season, compassionately bestows on them a few jackets. I had much conversation with these people, who seemed to be rude but hardy, poor but cheerful, and lively but quarrelsome. The number of these wretched beings is very great, and many, it is said, perish annually by the cold of winter. On account of this overflowing population, wages are low, and provisions dear, most of the articles for domestic consumption are brought from other districts and provinces, hence many of the necessaries of life—even such as fuel, are sold at an enormous price. It is happy for this barren region, that it is situated in the vicinity of the capital; and that large quantities of silver—the chief article of exportation—are constantly flowing thither from the other parts of the empire.

Some mandarins from *Tu-koo*, came on board our junk, their rank and the extent of their authority were announced to us by a herald who preceded them. They came to give us permission to proceed up the river, this permission, however, had to be bought by presents, and more than half a day was occupied in making the bargain.

Before we left this place, I gave a public dinner to all on board, both passengers and sailors. This induced one of their company to intimate to me, that in order to conciliate the favour of *Ma-tso-po*, some offerings should be made to her. I replied, "Never, since I came on board, have I seen her even taste of the offerings made to her, it is strange, that she should be so in want, as to need any offerings from me." "But," answered the man, "the sailors will take care that nothing of what she refuses is lost."—"It is better," said I, "to give directly to the sailors, whatever is intended for

them ; and let Ma-tuo-po, if she is really a goddess, feed on ambrosia, and not upon the base spirits and food which you usually place before her ; if she has any being, let her provide for herself, if she is merely an image, better throw her idol with its satellites into the sea, than have them here to encumber the junk."—" These are barbarian notions," rejoined my antagonist, " which are so deeply rooted in your fierce breast, as to lead you to trample on the laws of the celestial empire."—" Barbarian reasoning is conclusive reasoning," I again replied, " If you are afraid to throw the idol into the waves, I will do it, and abide the consequences. You have heard the truth, that there is only one God, even as there is only one em in the firmament. Without his mercy, inevitable punishment will overtake you, for having defied his authority, and given yourself up to the service of dumb idols, reform or you are lost!" The man was silenced and confounded, and only replied,— " Let the sailors fast, and Ma-tuo-po hunger."

As soon as we were again ready to proceed, about thirty men came on board to assist in towing the junk ; they were very thinly clothed, and seemed to be in great want ; some dry rice that was given to them, they devoured with inexpressible delight. When there was not wind sufficient to move the junk, these men, joined by some of our sailors, towed her along against the rapid stream, for the *Pai-ho* has no regular tides, but constantly flows into the sea with more or less rapidity. During the ebb tide, when there was not water enough to enable us to proceed, we stopped and went on shore.

The large and numerous stacks of salt along the river, especially at *Tsun-tsin*, cannot fail to arrest the attention of strangers. The quantity is very great, and seems sufficient to supply the whole empire ; it has been accumulating during the reign of five emperors ; and it still continues to accumulate. This salt is formed in vats near the sea shore ; from thence it is transported to the neighbourhood of *Tu-hoo*, where, it is compactly piled up on hillocks of mud, and covered with bamboo matting ; in this situation it remains for some time, when it is finally put into bags and carried to *Tsun-tsin*, and kept for a great number of years, before it can be sold. More than 600 boats are constantly employed in transporting this article,—and thousands of persons gain a livelihood by it, some of whom become very rich. The principal salt merchants, it is said, are the richest persons in the empire.

Along the banks of the *Pai-ho* are many villages and hamlets, which are all built of the same material and in the same style as at *Tu-hoo*. Large fields of Barbadoes millet, pulse, and turnips were seen in the neighbourhood, these were carefully cultivated and watered by women,—who seem to enjoy more liberty here than in the southern provinces. Even the very poorest of them were well dressed ; but their feet were much cramped, which gave them a hobbling gait and compelled them to use sticks when they walked. The young and rising population seemed to be very great. The ass,—here a rather small and meagre animal,—is the principal beast employed in the cultivation of the soil. The implements of husbandry are very simple, and even rude. Though this country has been inhabited for a great many centuries, the roads for their miserable carriages are few, and in some places even a foot-path for a lonely traveller can scarcely be found.

My attention was frequently attracted by the inscription *Tsow-tsen*, " wine tavern," which was written over the doors of many houses. Upon inquiry I found, that the use of spirituous liquors, especially that distilled from *sau-tsang* grain, was very general, and intemperance with its usual consequences very prevalent. It is rather surprising that no wine is extracted from the excellent grapes, which grow abundantly on the banks of the *Pai-ho*, and constitute the choicest fruit of the country. Other fruits, such as apples and pears, are found here, though in kind they are not so numerous, and in quality are by no means so good as those of Europe.

We proceeded up the river with great cheerfulness ; the men who towed our junk took care to supply themselves well with rice, and were very active in their service. Several junks were in company with us, and a quarrel between our sailors and some *Fuh-keen* men broke out, the consequences of which might have been very serious. Some of our men had already armed themselves with pikes, and were placing themselves in battle array, when happily terms of peace were agreed on by a few of the senior members of the party.—Several years ago a quarrel, which originated between two junks, brought all the *Fuh-keen* and *Chao-chow* men in the neighbourhood, into action ; both parties fought fiercely, but confined themselves principally to loud and boisterous altercation, the mandarins, who always know how to profit by such contentions, soon took a lively interest in the affair, and by endeavouring to gain something from the purses of the combatants, immediately restored peace and tranquillity among them. Similar consequences were feared in the present case, on which account the men were the more willing to desert from the strife ; they were farther prompted to keep peace, by the prospect of trading with some merchants who had come on board for that object. In-

done, as the voyage was undertaken for the purpose of trading, our men constantly engaged in that business, and when there were no opportunities of trading with strangers, they would carry on a traffick among themselves, but, unhappily, their treasure did not always increase so fast as the cargo diminished.

My anxiety was greatly increased by our approach to Peking. A visit to the capital of the Chinese empire—an object of no little solicitude, after many perils, and much loss of time,—was now near in prospect. How this visit would be viewed by the Chinese government, I knew not, hitherto they had taken no notice of me—but a crisis had now come,—as a missionary anxious to promote the welfare of my fellow-creatures, and more willing to be sacrificed in a great cause, than to remain an idle spectator of the misery entailed on China by idolatry, I could not remain concealed at a place where there are so many mandarins,—it was expected that the local authorities would interfere. Almost friendless, with small pecuniary resources, without any personal knowledge of the country and its inhabitants, I was forced to prepare for the worst. Considerations of this kind, accompanied by the most reasonable conjecture, that I could do nothing for the accomplishment of the great enterprise, would have intimidated and despaired me, if a power from on high had not continually and graciously upheld and strengthened me. Naturally timid and without talent and resources in myself, yet by divine aid—and by that alone,—I was foremost in times of danger, and to such a degree, that the Chinese sailors would often call me a bravo.

Fully persuaded that I was not prompted by self-interest and vain glory, but by a sense of duty as a missionary, and deeply impressed by the greatness and all-sufficiency of the Saviour's power and gracious assistance enjoyed in former days, I grounded my hope of security on protection under the shadow of his wings, and my expectation of success on the promise of his holy word. It has long been the firm conviction of my heart, that in these latter days the glory of the Lord will be revealed to China, and that the dragon being dethroned, Christ will be the sole king and object of adoration throughout this extensive empire. This lively hope of China's speedy deliverance from the thralldom of Satan by the hand of our great Lord, Jesus Christ—the King of kings,—to whom all nations, even China, are given as an inheritance, constantly prompts me to action, and makes me willing rather to perish in the attempt of carrying the Gospel to China, than to wait quietly on the frontiers—deterred by the numerous obstacles which seem to forbid an entrance into the country.

I am fully aware that I shall be stigmatised as a head-strong enthusiast, an unprincipled rumbler, who rashly rushes forth, without waiting for any indications of Divine Providence, without first asking the door opened by the hand of the Lord,—as one fond of novelty, anxious to have a name, fickle in his purposes, who leaves a promising field, and restlessly hurries away to another,—all of whose endeavours will not only prove useless, but will actually impede the progress of the Saviour's cause. I shall not be very anxious to vindicate myself against such charges—though some of them are very well founded, until the result of my labours shall be made known to my accusers. I have weighed the arguments for and against the course I am endeavouring to pursue, and have formed the resolution to publish the Gospel to the inhabitants of China Proper, in all the ways and by all the means which the Lord our God appoints in his word and by his providence,—to persevere in the most indefatigable manner so long as there remains any hope of success,—and rather to be blotted out from the list of mortals, than to behold with indifference the uncontrolled triumph of Satan over the Chinese. Yet still, I am not ignorant of my own nothingness, nor of the formidable obstacles, which on every side shut up the way, and impede our progress, and I can only say,—“Lord, here I am, use me according to thy holy pleasure.”

Should any individual be prompted to censure my conduct, I would meet and repel such commendation by my thorough consciousness of possessing not the least merit; let such persons, rather than thus vainly spend their breath, come forth, and join in the holy cause with zeal and wisdom superior to any who have gone before them, the field is wide, the harvest truly great, and the labourers are few. Egypian, obtrusive monster!—looks through these pages, it is my sincere wish, therefore, to be completely swallowed up in the Lord's great work, and to labour unknown and disregarded, cherishing the joyful hope, that my reward is in heaven, and my name, though a very unworthy one, written in “the book of life.”—*Chinese Repository*.

EUROPE.

LONDON MISSIONARY SOCIETY.

The *Subscribers and Friends* to this noble Institution held their 20th Annual Meeting at *Easter-hall*, on Thursday, May 9. It was by far the most numerous assembly convened during the present anniversary. The weather was peculiarly favourable, and at an early hour every seat in the large hall was occupied. Numbers, however, continued to apply for admission, and it was found necessary to open the galleries behind the platform. These were likewise filled; and then the plan adopted on a former occasion was had recourse to, that of holding a second meeting in the lower hall; but even this would not afford all the accommodation required, and a large concourse of persons were obliged to return, regretting the disappointment.

The services were commenced by singing, at the conclusion of which the Rev. Mr. DOUGLAS offered up prayer. On the motion of Mr. DYER, THOMAS WILSON Esq. Treasurer, was called to preside.

The Rev. WILLIAM ELLIS then proceeded to read an abstract of the Report, which was in substance as follows:

In the South Seas political disturbances have retarded the progress of the mission in some of the Leeward Islands, and led, in one of them more particularly, to both civil and moral disorders; but even there the truly Christian portion of the natives have exhibited pleasing proof of the power of religion, in their commendable efforts for the preservation of peace and the suppression of immorality. In the Windward Islands the state of tranquillity has remained unbroken. The advantages of political and civil institutions appear to be better understood, and the laws to be increasingly effective. Commerce has been extended, and the culture of some of the indigenous products of the soil has advanced. The spiritual state of the mission, as might be inferred from the facts already stated, is not all that might be desired. If, however, in some of the natives party has declined, in others it has gained strength, and it appears, that the mission in some respects, rests on a firmer base, and affords more solid ground for confidence than ever. In China, Dr. Morrison and his two native assistants have scattered far and wide, by means of the press, the imperishable seed of the Word. At the Ultra Ganges Stations, the operations for disseminating Christian knowledge among the inhabitants of the Malayan peninsula, the islands of the Indian Archipelago, &c., have been carried on with vigour, and not without visible success. The missions in the East Indies afford greater encouragement than at any antecedent period. The disposition of the natives to attend the preaching of the Gospel, the desire for education, and the spirit of inquiry are on the increase, while the authority of the Brahmins and the influence of Hindooism continue to decline. The religious books of the mission are sought for with avidity by the people, while some of the more talented and better educated among the Hindoos are exposing the folly and condemning the evil tendency of their own. Indeed, the decided hostility displayed by some of the latter against the Hindoo system, threatens its entire overthrow for which some the natives generally are in a great measure prepared, by the increase of knowledge, the decline of prejudice, and the national expectation widely cherished by the Hindoos, that their own religion must soon give way to one of a purer character. We are happy to add, that the Native assistants are becoming increasingly effective in the work of the mission, while the English residents, who in great numbers receive the truth in the love of it, multiply the channels for conveying the water of life among the natives. At St. Petersburg the church still flourishes, and abounds in love and good works. In Siberia the work is progressing, and it is hoped the permission granted to print the Mongolian Scriptures, will become the harbinger of light and joy to many. At Corfu the work of education is advancing, and extending to neighbouring islands. At Malta the important labours of the press have been carried on as usual. At several of the stations in South Africa, there is a considerable advancement in spiritual religion, and in civil and social improvement. The formation of a printing establishment at Lattakoo, and of infant schools at many, and of temperance societies at some of the stations, seem to mark the beginning of a new era in the history of the South African missions. The Hottentots who, from two of the society's principal stations, a few years ago removed to the neutral territory, have asserted their claim to a respectable station in general society, by their intelligence, activity, and the evidence of prosperity exhibited at their settlements. The painful events which have lately occurred at Mauritius have compelled the missionary to remove from the island. At Madagascar the government has interfered, we hope for a short time only, with the Christian liberty of the newly formed churches, but has again thrown open the door to education. Those schools which had been closed for some years, have been refilled with scholars, (increasing the aggregate number to about 6000,) and the work of instruction resumed with renewed vigour. The desire of knowledge is rapidly increasing, and the demand for books proportionably great. The Word of God has taken deep root in

the island, and persons of all classes are rejoicing under its shadow. While the Christians of Britain have been exerting themselves with commendable zeal and vigour, to restore the common rights and blessings of humanity to the slave, the God of all the families of the earth has vouchsafed, beyond all former example, to prosper the labours of the Society's Missionaries in British Guiana, especially in Berbice. The thirst for religious instruction in the latter colony, among both the free coloured people and the slaves, is also unprecedented.

The number of Missionary Stations and Out-stations, belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c. is as follows:

Stations and	Out-stations,	Missionaries,	Native Teachers, &c.
South Seas, ..	.. 33 ..	.. 14 ..	.. 41
Beyond the Ganges, ..	.. 6 ..	.. 7 ..	.. 3
East Indies, ..	.. 149 ..	.. 32 ..	.. 113
Russia, ..	.. 4 ..	.. 4 —
Mediterranean, ..	.. 2 ..	.. 2 —
South Africa, ..	.. 25 ..	.. 25 ..	.. 13
Madagascar and Mauritius, ..	.. 3 ..	.. 5 ..	.. 28
British Guiana, ..	.. 6 ..	.. 4 ..	.. 1
	230	93	264

making, with upwards of 400 Schoolmasters, Assistants, Catechists, &c. between 500 and 600 persons, more or less dependent on the Society, exclusive of families.

The number of native churches is 54, and that of native communicants, 4,557; of schools the number is 448, and that of scholars, 27,267. The number of printing establishments is 13, from nine of which have been printed 250,050 books, including 37,500 portions of Scripture, and from eleven stations, 113,237 copies of books have been put in circulation during the past year.

The amount of the receipts of the Society, during the past year, including about 2,200*l.* contributed at the stations abroad, is nearly 37,500*l.* and the expenditure, for the same period, including that of the amount of the foreign contributions, which are applied to specific missions on the spot, nearly 41,000*l.*; leaving a balance against the Society of upwards of 4,000*l.* for the past year. An income of 45,000*l.*, or about 16,000*l.* annually more than the amount contributed in the United Kingdom, during the past year, will be required to enable the directors to carry on the missions of the society, on their present scale of operation, in an efficient and satisfactory manner. In conclusion, we must again remind our Christian friends, that the calls for help, from the South Seas, India, Spanish America, &c., are numerous, loud, and urgent.

CHURCH MISSIONARY SOCIETY.

The thirty-third anniversary of this Society was celebrated at Exeter-hall, on Tuesday, the 30th April—Sir R. H. Inglis in the chair. After prayer, the Secretary read the report, which commenced with a Christian tribute of respect to the memory of the late President of the Society, Admiral Lord Gambier, a Nobleman whose praise is in all the churches. Affectionate mention was also made of the lamented deaths of Dr. Godfrey and James Stevens, Esq., Charles Elliott, Esq., and Thomas Bainbridge, Esq.—all warm friends of the society. The latter gentleman has bequeathed the sum of £1,000 three per cent. Consols in aid of the great cause. The receipts of the Church Missionary Society for the year ending 31st March, 1832, had been £40,750, and for the past year, £48,600, which, with certain sums contributed for particular objects, will realize the very considerable amount of £49,300. The students in the Mission College, Islington, are, in number, *thirteen*. The missionaries and catechists sent out during the year have been *nine*; and the whole number of missionaries and catechists, in connexion with the Society, are 110. In *West Africa*, the Society labours among a population of about 21,000 liberated Negroes, of whom about 4,000 constantly attend the ministry of the missionaries. Three thousand children and adults are receiving the blessings of a Christian education, and 624 are enjoying the benefits of church fellowship. At *Malta* the work of the Lord advances, more especially in the printing and circulation of Tracts. In Arabic, 12,368 Tracts have been printed; and in Greek, 23,393. The report noticed the safe arrival of Dr. Wilson, the newly-appointed Bishop of Calcutta.

CHRISTIAN INSTRUCTION SOCIETY.

The eighth annual meeting of this excellent institution, which has done so much to rouse Churchmen and Dissenters to a sense of their duty to their neglected

neighbours, was held at Finsbury Chapel, on Tuesday evening, the 30th April—Lord Henley in the chair, who, after prayer by Dr. Henderson, opened the meeting in a neat, catholic, and impressive speech, much calculated to rouse attention to the meeting, and to convince all that his Lordship was recommending an employment to which he was by no means a stranger. The report, which was read by the Rev. J. Blackburn, one of the secretaries, abounded in interesting disclosures. It reported in the metropolis alone an aggregate of 63 associations, 1,297 visitors, and 32,452 families, under a regular system of Christian visitation. By the labours of the visitors, 89 weekly prayer-meetings have been established, and 100,000 loan tracts have been put into circulation; 568 copies also of the Holy Scriptures have been distributed, 1603 poor children have been introduced into Sunday or day-schools, and 2,335 cases of distress have been relieved during the year. Six thousand persons, at least, attend every Lord's Day at the prayer-meetings or preaching stations of the society, which, with the regular visitation of 160,000 individuals, shows in a striking light the value of the society. More than 100 towns and villages have established associations on the plan of the Parent Society. The society's income during the past year has been £1,133 1s. 10d. The expenditure, including the amount due to the treasurer, has been £1,302 8s. 9d., leaving the institution in debt £169 6s. 11d. In the depository there are Tracts to the value of £300, and the sum due for Tracts is £162.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Monday, the 16th May, the twenty-eighth anniversary of this important institution was celebrated at Exeter-hall—the Right Hon. Lord John Russell in the chair, who opened the proceedings of the meeting in a neat and appropriate speech.

The report was read by Mr. Dunn, and it detailed many facts of a nature highly encouraging. The central Borough-school is in a state of great efficiency. During the past year, 63 candidates have been admitted into the institution, for the purpose of acquiring the system, and of these, 51 have been appointed to the charge of schools. Eight schools have been supplied with teachers, and fifteen missionaries have been taught the peculiarities of the British system to fit them for their future labours. *Fifty-one schools* have been opened under the auspices of the society, in those parts of the country where the late dreadful acts of incendiarism were most prevalent. In *France*, 1,581 schools have been opened, in which 2,900,000 children are receiving the benefit of an education directly founded on the word of God. In the *Ionian Isles*, 127 schools for boys have been opened, in which 4,962 interesting youths are daily instructed. The importance of such schools in Greece can be better conceived than described. In *Asia Minor*, in the region of the seven churches, in *Southern and Western Africa*, among the Hottentots, in *Macarthy's Island*, among the Foulah tribes, the British and Foreign system is advancing with encouraging hopes of ultimate success. We regret to perceive that the funds of this admirable and unsectarian institution are totally inadequate to meet the rapidly increasing demands made on the committee. The income last year was £2,978 10s. 6d., and the expenditure £3,212 11s. 7d.

SUNDAY SCHOOL UNION.

The anniversary meeting of this society was held at Exeter-hall, on Thursday, the 2nd May—Lord Henley in the chair. His Lordship set forth, in a luminous and Christian-like speech, the great benefits accruing from the Sunday-school system. Mr. Lloyd, the Secretary, read a report of great interest, which clearly evinced the rapid progress of Sunday-schools in France, Denmark, Malta, New South Wales, and Southern Africa. In the United States of America alone, there are 9,167 Sunday-schools, 80,913 teachers, and 542,420 scholars. The accounts from the West Indies are very encouraging. At home, the total number of Sunday-schools, in connexion with the Union, are 11,275, in which 128,784 teachers are regularly employed, and 1,158,435 scholars are receiving instruction. The increase during the past year has been 329 schools, 12,468 teachers and 23,915 scholars. The sales from the depository during the past year have amounted to £7,030 3s. 2½d. The balance in hand on the benevolent fund is £278 6s. 10d. and of the Jubilee fund £234 13s. 1d. During the last year and this, the sum of £915 has been voted by the committee to aid in building rooms for Sunday and day-schools, in various parts of the country. A condition, however, has been made in most cases by the committee, that an effort shall be made in proportion to the sum voted; so that the buildings raised will be worth at least £10,000.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of September, 1833.

Day of the Month	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.				Rain, Old Gauge.	Rain, New Gauge.																																																																																																																																																																																																																																																																																																																																																
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THE
CALCUTTA CHRISTIAN OBSERVER.

December, 1833.

I.—*Autobiography of a Native Convert.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The young man, who is the subject and indeed the author of the following account, finding that it was not likely that a conveyance by ship to Madras would occur in any reasonable time, was recommended by the friends of the late Rev. Mr. Dawson to visit Cuttack for the purpose of being baptized. He immediately agreed to this proposal, and arrived here about the latter end of September. Besides the following account, he carried with him credentials from Major T. W. Brett, and Mr. W. Dawson of Visagapatam; and after a few days' acquaintance, during which, in connection with my colleague Mr. Brown, and the native brethren, I had several opportunities of conversing with him, I could not but entertain the same sentiments regarding him, as are expressed in those "testimonials." This being the case, Lord's-day, October the 6th, was fixed upon as the day for his baptism. The Circuit Judge readily granted us the use of the large tank near the kutcheree; which, being in a central place, close to the large road, and near the bazar, was well suited for the administration of the sacred ordinance. We had a hymn, prayer, and an address in the native language; and there certainly were not fewer than 1,000 people collected. As soon as the previous service was over, the crowd involuntarily placed themselves on the grassy sloping banks of the fine tank; and the scene was most interesting. The multitude was silent, and the administrator and candidate descended the steps into the water, and the ordinance was administered. The sacred names were repeated both in the English and native languages. The reasons for so public a place being fixed upon were, first, that a large company might be brought together and addressed; and then, that by seeing how baptism *was* administered, the people might be disabused of a number of ridiculous notions which the interested have industriously propagated

for the purpose of prejudicing the public against the ordinance. The same evening, our new friend approached the Lord's table, and learned the meaning of that gracious institution. He has since that time, up to this day (when he starts off for his own country), talked and walked, so as to lead us to hope well of him. He is at present humble, diligent in reading and understanding the word of God, and zealous for its diffusion among others. He appears to be the first fruits of the labours of our Independent brethren on the coast; and on his first visit to Vizagapatam, where his intention was to profess the Saviour, Mr. Dawson was, though very ill, still alive. He speaks well of several other persons in his neighbourhood, and it is not unlikely that from henceforth some important fruits will, in that direction, be gathered to the fold of the Lord Jesus. May our brethren from these encouraging considerations make haste and renew their strength there; that they may gather the increase of the soil they have sown with so much patience, labour, and tears. The young man possesses undoubted abilities for making the Gospel known to the people; and for exercising them with advantage, he has an excellent education, and an extensive acquaintance with the different books and systems of his own religion.

The case of this young man affords a fresh instance, that while we are mourning over our apparently fruitless labours, and even dying without seeing one single individual turn to the Lord, there may be those who are not only inquiring the way to Zion, but who have by means of some tract or gospel, which we may have distributed, obtained a clear knowledge of the way of life, and are walking joyfully therein. And how cheering the persuasion, that after a life of labour in the Saviour's vineyard, we shall meet, perhaps many, whom we may have been the means of guiding into the path of life! How joyful will the announcement be! How delightful the interview! and how it ought to stimulate us, still to pursue our object, leaving our "work with the Lord," either to be rewarded with visible fruit here, or only hereafter, as he shall see most fit, for he best knows what we can bear.

We see also, in this instance, the utility of Tract Societies. Here is a young man enlightened, convinced, and brought to trust and rejoice in the Saviour, and all effected through the instrumentality of religious tracts; without having once had an opportunity of conversing with a Christian! The distant consequences are still more important; for this young man will henceforth commence the preaching of the Gospel to his fellow-countrymen, and from the grace vouchsafed to him, and the sanctification of his naturally excellent and well-cultivated abilities, he will command great attention and exert great influence, and so may, if he continue faithful, be a means of turning many to the paths of holiness and life.

I conclude these remarks with the testimonials sent with Poorootom by Major Brett, which, it will be conceded, speak as well for the piety of the writer, as for the sincerity of the Christian convert whom they commend.

Testimonials from Major Brett.

"I hereby certify, that the bearer of this, Chowdry Poorootom, was sent to me from Chicacole, in the month of June last, by the late Lieut. Evelyn, 41st N. I. stating, that he had given up his caste, and was very anxious to be baptized, desiring me to send him to Madras by sea for that purpose.

"During the time he has been here, and from the opportunities I have had of conversing with him, I have not the smallest doubt of his sincerity. He appears fully convinced of the sinfulness of sin, and the need of a Saviour; and there is a peculiar frankness, affection, and spiritual-mindedness in his character, which I never before witnessed in a native. I gave him the four Gospels, Acts, Epistles, and part of the Old Testament in Telooquo. He appears 'to understand what he reads,' and to be affected by it. On the whole, I consider him to be an eminent monument of Divine Sovereign Grace, and as one who believes with all his heart that 'Jesus Christ is the Son of God,' (Acts viii. 37,) and consequently a fit object to receive the Sacrament of Baptism.

(Signed,) W. T. BRETT, Major, &c."

"August 27, 1833.

I remain, Gentlemen,

Your's very sincerely,

Cuttack, Oct. 21, 1833.

C. LACEY.

Statement of Poorootom Deb, of the caste called Shroosta-Kuranum.

As soon as they could, after my birth, and while yet an infant, my parents placed me in a school. In this school I obtained some knowledge, and grew up into the state of youth. At this period I observed that my father, as well as others of his acquaintance, who professed the same religious usages with him, were very zealous in their services of the god called Vishnoo, in serving whom they hoped to obtain salvation. They, in the time of making their ablutions, meditated on and prayed unto him, and they also fasted in his name. Observing these things while in my youth, I also made my ablutions, praising Vishnoo, and I moreover fasted in his name, and repeated his name on a mala made of the wood of the sweet basil tree. I also worshipped the sun by prostrations, and repeated stanzas to his praise.

When I arrived at man's state, my heart was distracted with carnal desires, and I fell into fornication; and now, although in my thoughts, and words, and actions I abounded in wicked inclinations and wicked works, yet I contrived pretty much to secrete them, and I appeared gentle and devout in the eyes of the people. My father now became anxious that I should improve in knowledge, and to effect this he sat by my side, and made me read books of various descriptions, explaining the meaning of them himself as we went on; the people around listening to his expositions. The

meaning thus given to me, I have ever since retained. One effect of these exercises was to excite in me a great desire to be esteemed learned, both in the Telugoo and Sanscrit languages; that I might become acquainted with the purport of all kinds of shastras, and that people might say, "What a learned man he is!" To accomplish this design, I applied day and night to the study of these languages, and I afterwards determined on repairing to Benares to finish my education there. With this intention I set out in company with two youths of the class of Cullingae; but after proceeding a few miles, my two companions having declined following me, I returned also. From this period my desire for knowledge subsided, but still by my own application I had acquired sufficient knowledge to enable me to compose a book of hymns and praises, which I dedicated to those idols, who, I supposed, were gods. I became acquainted with a book containing a full account of the religion of Jugurnauthum, and imbibed the sentiments it contained. I now wrote a book myself, in three parts, which contained unheard of and unseen prodigies; this met the approbation of some learned men, which circumstance transported me with joy. I now received Chocknanketum, a ceremony of printing on the arm-blades with a stamp of silver or some other metal. The intention of this was to cleanse and convert; also I received Muntrum or incantations from a Boistnob or devotee of Vishnoo named Pootacondaparabocstoo Stroenevasee Varadan-charloo. I at this time visited Jugurnauthum, Semmachalum, Coormum, Moochealingum, and worshipped the images at these places; and being thus infatuated, I committed several wicked actions, which I am now convinced were sinful in the eyes of God. In the vicinity of my village, the Raja of the place built a temple in Catapilly, and set up in it a brazen idol, Kristna Deb; this image I adored, and often frequented the place for this purpose.

As I was very eager in religious pursuits, I submitted to religious devotees and their persuasions. I applied to the Boiragees who visited the temple of Cattapilly, and employed myself in rubbing their feet, imagining them to be good men. From them I heard accounts of Benares, Brindabunum, &c. and many other things; and was inclined to become a Boiragee myself, in order to visit those places, and obtain happiness. Moreover, supposing I should obtain great merit by making ablutions in the month of November, I, in one year, on all the days of that month, arose at the fourth hour of the night, and washed my head, made only one meal in the day, and associated with intelligent Brahmuns. In the Ooriya books of these Brahmuns, I found a part of a religious work called Nishcaumapramabhuckatipunchamnootum, which I wrote on Cadjoor leaves, made in a bundle, and continued to read it; and to the great offence of many people fastened it with a string round my neck, so as to intimate that I had relinquished all the passions of this world. In order to become acquainted with my own spirit, and to become a devotee, I learned to contract all the members of my own body; and became acquainted with some devout Cullingae, smiths,

Brahmins, and weavers ; was obedient to them, and ministered to them as a slave ; receiving from them gifts and blessings, some stamps for imprinting marks, seals of supplications, and large blowing shells. In this manner I with two of my companions practised religious rites. I had also composed hymns in praise of those persons who guided me in what I supposed the ways of god. A certain person now assured me, that I could easily obtain admittance into the kingdom of heaven, if I would eat the unclean excrements of my own body ; which, in obedience to his direction, I did, supposing that I should thereby mortify the desires of the flesh. I constantly read those books of legends which I supposed led me into the knowledge of the ways of heaven, such as *Bamstracyan*, *Viggara pradepeica*, *Suttasunim*, *Bhagavutghetalee* ; out of the last-mentioned book I committed a few verses to memory, that I might repeat them before any person when required, and for the purpose of satisfying my conscience. I selected some verses from the *Bhaghatum*, which treated of religious doctrines, and of the nature and properties of the soul, and studied them well. It is stated in our book, that unless a man minister to the sages, he cannot obtain patience and inherit heaven ; consequently I again went to *Jugurnauthum*, where I prostrated myself at the feet of vast numbers of *Boiragees* ; and after washing their feet, I drank the water, and placed the dust of their feet upon my head, and besides I partook of their leavings as sacred food. I moreover performed many other rites which I cannot now recollect. I desired earnestly to know the source of true religion, and my soul panted after purification, although at this very time I fell into adultery, and several other sins both of word and deed : one thing I now clearly saw, by the truth of the *Shastrum*, *i. e.* that the soul was different from, and not a part of, the body. The soul is immortal and the body corruptible ; the body has a shape, and is composed of elements, but not so the soul. There is an Almighty God who created them both. However I did not know the proper way to serve God, and was much perplexed ; but being straightened in my thoughts, by bigotry, I could not obtain light. I do not exactly recollect the date, but I think it was about six or seven years before the period I am now speaking of, that I obtained a printed book from a *Cullinga* boy of my country ; it was entitled, "A Precept to the Inhabitants of this part of the World, by the Missionaries." This book I read, but not discerning the way to save the soul clearly, and not fully labouring to understand the excellent things in this book, I laid it aside in a box.

Some time after, an engineer officer came to survey the hills and lands in my part of the district, and the sight of him put me in mind of the book I had ; I took it out once more, and by studying it I found there was a great difference between the notions I had imbibed and the virtuous precepts of the book. I now plainly saw that my former ways were all deception, and this book seemed to point out a better way, and I became convinced by it of many unrighteousnesses which I had committed. I showed the book to several of my own religion, who said that "doubtless the book pointed out a

certain way of saving the soul, but that a reception of it was quite contrary to the orders of my own religion." I anxiously longed to obtain the knowledge of salvation, and read the book with constant application. I soon discovered that the forms of my own books and my own religion were useless inventions. I conceived that the principles of the little book were sound, and calculated to save the soul of man, and purge him from his iniquities; and greatly I wished for further instruction in the true and holy religion of Jesus Christ, for I was not well informed about the birth of Christ or his wonderful works. I frequently engaged in disputes with men of my own caste, having the image of Christ impressed on my mind. With the intent of obtaining a more perfect knowledge of the scriptures, I twice went over to Berhampore, to converse with some gentleman there; but such was the shame and fear which Satan put into my mind, that I could not. I inquired of several persons, but they informed me, there was no Missionary at the place. A little time before I went to Berhampore, when I was in a village called Tooloogoo, on the east of the Chicacole district, I obtained two books from a Teloogoo youth; one was entitled, "A Description of the Creation," and the other, "The Condition of Mankind." The perusal of these books was very profitable to me, and strengthened my mind in the belief and mission of Jesus Christ, in whom I now rejoiced exceedingly. I carefully copied these two books on Cadjoor leaves, hoping by their means to introduce myself unto some European gentleman, that I might thereby accomplish my extreme desire of becoming acquainted with the religion I was now in pursuit of. In 1832, the month of July, I went to Vizagapatam, and showed my books to a young man, who presently accompanied me to the Rev. Mr. Dawson's; but not being free from the delusions of Satan, instead of letting him know that I came to be instructed in the paths of religion, told him that I came to offer him these books as a present. The youth mentioned these things to Mr. W. Dawson, who said, he did not require the books, and now, poor sinful wretch that I was, I became plunged in shame and hardened in heart, and did not venture to announce to Mr. Dawson, that my purpose was to become a disciple of Christ and serve the Lord, but returned to my village.

A few days after this, a merchant in Purla Kindy sent for me, and requested me to instruct his sons in the legends of our own books. I was unwilling to enter upon this service, but the constraint of my superiors in my own house obliged me; and during this period, the contemplation of Jesus Christ was much neglected. About this time I had another tract given me, entitled "The Preaching of virtuous Maxims," showing the true way of salvation. This was in the year Nundānā. On reading this, the perplexities of my mind were dispelled, and this tract dispersed more of my suspicions than the three former ones had done: for from them I could not learn many excellent things which this tract taught me, and I was therefore greatly delighted; besides, there was at the end of this tract a short prayer, which I committed to memory, and totally relinquished all my former dissembled and hypocritical prayers, which I had used from my infancy. I rehearsed my new

prayer every day as often as I could, and disputed with my friends about the truth of Jesus Christ, who I now believed came to effect the salvation of such sinners as myself, by reconciling the wrath of God toward such sinners, by becoming himself a sacrifice. In this glorious Saviour I believed, and reposed my soul on him. I abhorred all my former wicked practices and false gods, as well as detested the impure practices of such deities. In order that I might be enabled to quit all my former fallacious tenets, and forged Shastrums, to obey the Holy Scriptures, and be baptized in his name, and come near to Jesus Christ and enjoy eternal life, I dispatched a representation of my ardent wishes to the Missionaries at Berhampore, where a certain person named Francis Adam lived, who wrote me an unsatisfactory answer*, and I did not go over. I then wrote another representation of my case to Mr. Russel, the commissioner, who came to settle the affairs of Vizagapatam, Ganjam, &c. and sent the same, together with the Cadjoor books I had written. This was in February, 1833, when Mr. Russel was stationed at Celingapatam beyond Chicacole. Respecting this application Mr. Russel without granting me any answer went away to Kemedi, where (as I heard) my petition was once read to him: consequently thinking that gentleman would consider my application I did not go to him; but he thought of it more. Now the merchant in whose employ I was failed, and I went home to my house, where I earnestly poured forth my complaints before the gracious Saviour, whose revelation I did not as yet well understand. To perfect myself in his knowledge, I wrote down all his divine sayings in a small book, determining to go either to Cutcum†, or to Vizagapatam to the Missionaries. In the mean time my brother had some business to transact at Chicacole, and desired me to go and execute it for him. This was a joyful event to my mind, for I immediately determined to take a route to Vizagapatam, and thence to Chicacole. This I did therefore, and after adjusting the business as soon as possible, I inquired of the people for those whom I sought, and providentially I heard of one Mrs. Knott to whom I in ecstasy went, and opened my heart to her; and she kindly presented me with some religious books, and persuaded me to continue steadfast in the holy faith of Jesus Christ. She recommended me, with a statement of my case, to Lieut. Evelyn, who also confirmed me by some good instruction in the new way, and the Lord Jesus Christ, through infinite grace and mercy, made my soul to thrive and strengthen in faith and knowledge; and enabled his servant within me (the soul) to resist with firmness and resolution those friends of the devil—shame and anxiety about the mortal body—which had long caused me to struggle in sin, and had often thrown me into the darkest and most dreadful apprehension, and would have thrown me back forever, had it not

* This letter was undoubtedly suppressed by Mr. Adam, who is a Catholic; as he knew well, that though there might be no Missionary there at the time, there was a Church of Protestant Christians.—C. L.

† Probably Cuttack, a distance of 200 miles.

been for the help thus obtained of my gracious Saviour. He has freed me from the powers of these two wicked enemies. Now as soon as my near relations, such as my brothers, mother, wife, several kinsmen, and friends, as well as merchants who had from time to time lent me money, heard of my wonderful change, they began to afflict me; some spoke ill of me, some execrated me, some calumniated me, some were enraged at me, some gnashed their teeth on me, some intended to imprison me; and others sought in various ways to injure me. Notwithstanding this, the Lord Jesus Christ, on whom I reposed my whole heart, and whom I followed as my revered instructor, encouraged me with sufficient patience to answer with reason all the revilings of the persecutors, and to stand fearless and undejected and unperplexed; and with firm purpose I avoided the society of such people as would perplex me. And for such mercies I with wonder and delight praised the kindness of the blessed Saviour, who delivered me thus from my persecutors. At length Lieut. Evelyn loving me much, gave me some travelling expenses, and sent me to Major W. T. Brett; recommending me to be sent by him to Madras to be baptized by one of the Missionaries there. I arrived in Vizagapatam in the year Vigayā, month Aushada, Suddur Tadeya, and am now staying with Major Brett.

The great God, who searches all the internal and external actions of men, and who is a witness to all these things, has induced this forgetful sinner, to state such particulars of his circumstances as occurred to his memory, amongst those that he did before his conversion, for all those who are interested in this vouchsafement of the Holy Spirit towards his immortal soul.

POOROOOOROK DEB.

"Behold, is not this a brand plucked from the burning?"

Major B.

II.—*Thoughts on Toleration, arising out of the Restoration of Gaudama to the Burmahs:—on the necessity for National Consistency, and on the course which it prescribes in regulating Institutions for Public Instruction.*

In these days of excitement in India we hear every where the cry of "Toleration." *Toleration indeed!* I exclaimed, on witnessing the preparations for the removal of the huge black image of Gaudama, which erst attracted attention in rounding the corner of Park Street: and a train of thought, as gloomy as the image itself, rivetted my senses, at the reflection that, in a few short weeks, mistaken Toleration would be the means of re-establishing the worship of the deity of the great Dagon or some other equally venerated pagoda! With what exultation will it be received by the astonished and delighted Burmahs! How unbounded will be their gratitude to the sublime Government, of British India for thus "restoring the high places of Baal;" and how rejoiced will they be, that, although the English nation has drained the empire of the Lord of the White Elephant of all its treasure, its clemency has sent back this huge block of stone,

tenfold more precious than all: nay than the ten thousand attendant idols of gold and silver which overspread India in 1825 and 1826, and restitution of which was never thought of! Tenfold will be the sacrifices, tenfold the chains of slavery that bind the minds of the devoted multitude, tenfold the exertions of the priests:—Gaudama will be set up with a shout! may that shout ring to every corner of the Christian world, the ultra-toleration of the Government of British India.

This may however be unjust!

Unhappily for the credit of our country, though happily, I rejoice, for the consistency of the present government of India, I fear the restoration of the image is a more act of justice, when we reflect how that image came here.

We have not the command in these days, neither had they in 1824, as the Jews of old, on entering Canaan, utterly to destroy all the places wherein the nations which we shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree;—to overthrow their altars, and break their pillars, and burn their groves with fire;—to *hew down the groves images of their gods*, and destroy the names of them out of that place*.—But the Christian dispensation is a dispensation of peace, destined to spread its benign and blessed influences by appeals to the reason of its opponents, and to the example of its followers. With what “shame and confusion of face” then, should we not revert to those days, when, with a precipitancy which left the frontier of the Indian territory wholly unguarded, a war was undertaken which led amongst other evils to the spoliation of temples and grievous national inconsistency—during which, contrary we believe to the law of nations, which respects the religious rites and observances of enemies, and all their appurtenances, no stone was left unturned in the search for “barbaric pearl and gold.” Toleration was utterly disregarded by the armies of Christian England.

Toleration however was the cry of those days, also!—It then *legalized* the horrors of the Suttee in India *within*, whilst it plundered the temples of Buddha in India *without*, the Ganges! How important is consistency in the national as well as in the individual character; how necessary, that fixed, undeviating principles of right should actuate rulers, and compel obedience in their agents, especially in India, this empire of opinion! Where shall such principles be found but in the influences of practical Christianity, founded on the unerring rectitude of the word of God?

Britons plundered, nine years ago, the temples of the heathen: justice now compels restitution. The consequence is, that England replaces the most venerated idol of the Burman empire! Humbled by the retrospect, it would be grievous that any opportunity should be lost of redeeming the national character. The next step should be, well to weigh the present position of England with reference to the opinion of the heathen around us!

The Christian will never oppose the most extensive toleration;—as long as the perpetration of no real cruelty or injustice is contemplated, he will *allow, permit, suffer, nay endure* (however it may rack the soul), the unmeaning and worse than unmeaning rites and ceremonies of an idolatrous nation;—he will never resist opinion by force. But, it is one thing to tolerate, another to *cherish, encourage, and support* superstition, and yet another, I will add (which has of late been so ably exposed), to *pretend* to tolerate and cherish, and at *one and the same time* to boast of undermining the foundations of that which is cherished and tolerated, in order to raise upon the rubbish—an apt simile for those who so reason,—the loose and unsettled mass of rubbish, that superstructure of Christianity which those tolerated and flattered hold in the most unqualified abhorrence.

Christianity desires absolute toleration, which needlessly outrages no feelings, and, whilst it works by love, would, if consistency regulated the

* Deut. xii. 2 and 3.

actions of its professors, soon render toleration but a name: when the rescued heathen would glory in their emancipation from the thralldom of those superstitions and vices which now lead to the abhorrence of light, or rather let us say of that mere *profession* of light, of virtue, and of holiness in which they suppose Christianity to consist. Let us pray that new days may dawn upon India! Let us trust that *the days of all the olden time* are passed away, to be remembered only as an incentive to unremitting watchfulness, against all real, and even apparent, evil, in order to redeem a national character which has been endangered, in more ways than by the plunder of the Burmese idols. May these be the brilliant times which shall radiate the brightness of Christian consistency from the canopy of state; firm and unchangeable in Christian purpose; mild and conscientiously considerate in Christian meekness and toleration.

But, let us inquire, whether the toleration of the present day does not, with a mistaken benevolence, mislead its professors: they imagine it to be of a religious character for the sake of the governed; I have my misgivings that it may be of a financial or political character for the supposed benefit of the governors.

Let us trust that our present enlightened and respected Governor will not allow the remonstrances of Christian England to be raised much longer in vain, and that the countenance of the state will not much longer be extended, with financial toleration, to the idolatry of Juggernaut and the Behar pilgrimages. Christianity gains no credit in India, the state no stability, by the toleration of those professors across the seas, who can cry down the very mention of a care for the religious improvement of this country*, whilst even they themselves cannot but execrate the rites they cherish, in order to derive a profit from maintaining their observance.

With regard to political toleration, let us trust, that a bold and decisive appeal to the reason of the natives may soon be attempted; and that the deceptive character of the institutions for the instruction of the rising generation may be superseded by some more open and consistent system. The hands of those who have the distribution of the parliamentary grant cannot surely be manacled to any particular plan in its disposal; and if there be a variety of opinions as to the best means of appropriating it, wherefore should all be directed into one channel? and that, perhaps, the one least in the estimation of the natives? who, if they do not, at the present time, soon will, raise the general cry of complaint that the Government has made Nestin† of their children.

But if those who cried down Mr. Poynder assert, that toleration requires the state to offer no opposition of opinion to native superstitions, let the assertions be firmly and unequivocally answered, that, to admit the principle involves a denial of all education; and let the two lacs of rupees be reshipped for Leadenhall Street! Let the nation be told, that the grant is unavailable, that to spread education must break the plans so much talked of; that such toleration will not admit of the money being applied to the purpose intended; that the least ray of intellectual light must serve to render "darkness visible."

But if, on the contrary, it be urged, as it ought to be, that Christianity requires a Government which knows the mass of its subjects to be enthralled by a debasing superstition, and kept under subjection by a remorseless

* See the Report of the Proceedings of the Proprietors at the late great meeting, for the consideration of Indian affairs, when Mr. Poynder utterly failed to obtain a hearing.

† *Infidels*. The complaint against the Hindoo College, of Rammohun Ghose, the father of Brijonath Ghose, who seems to have had as much horror of this result of education as of Christianity, or more—for he removed his child from the College, to place him at the Mirzapore School.

and arbitrary priestcraft;—by a religion of usage, not of *faith**;—to seek every reasonable means for conferring the best of blessings upon all; then might we rejoice to see not only two, but twenty lacs of rupees per annum assigned from the Indian revenue to the purposes of education! The influence of high places and authorities should not be overlooked by our rulers—common sense may have done much, but the countenance of authority has availed not a little to render impotent the petty wailings and railings of the *Dhurma Shubah* against the glorious abolition of the *Suttee*.

There is a medium course worth considering, but to which I do not incline; disliking all medium measures, when there is one plain beaten track, marked out with the finger of God, who commanded his Apostles to go forth unto all nations to convert them to the Faith of Christ;—and I see no reason why, trusting to the strength which never faileth those who depend upon it, the application should not be made personal, in the present day, by individuals, by societies, and by governments bearing the name of Christians! Whilst, however, I cannot admit the premises for this medium course, I have not the slightest hesitation in expressing an opinion that its results would be satisfactory. I shall explain the premises in my own way, with some approximation, I suspect, to the real state of the case.

If then, it be maintained that, after the recklessness displayed by the first settlers in British India, for the property *personal* of the natives, it is incumbent upon the rulers of the present day to maintain any pledges for the protection of their property *spiritual*, which may have been bartered for an unwilling submission,—and that this burthen requires them to cherish, in Sanscrit Colleges, Hindoo learning or Hindoo darkness, to the intent that its decoits may prevail against a brighter light;—or if this be the prescriptive right of the natives of India, and its maintenance be needful toleration;—the Government institutions might be divided into two departments: one for instruction in Hindooism, pure (?) unsophisticated Hindooism;—the other for the inculcation openly, and without any equivocation, of the Christian religion, with its sound and unimpeachable morality, together

* I owe this remark to the author of "Saturday Evening," a layman, and I cannot help transcribing a few passages of a local character from his lecture on the "Expectation of Christians." Impressed with the prevailing signs of "the latter times," he observes, "In truth, it must hardly be said, that there is any thing of religion in China, if we deduct on the one hand what is purely an instrument of civil polity—a pomp of government: and on the other, what is mere domestic usage or immemorial decoration of the home economy. Ages have passed away since mind, or feeling, or passion animated the religion of China. The religion of China is now a thing, not only as absurdly gay, but as dead at heart, as an Egyptian mummy;—it is fit only to rest where it has lain two thousand years;—touch it—shake it—it crumbles to dust. Let but the civil institutions of China be broken up, and we might look about in vain for its religion."

"But may not at least the dark and gorgeous superstitions of India boast of undiminished strength, as well as of venerable age? Antiquated as they are, can we affirm that they totter? Less so, it may be granted, than any other forms of false religion upon earth.—They were born for longevity; they are the very beings of the climate; almost as proper to it as its prodigious and venomous reptiles. But can it be said of these illusions, firm as they still seem, that they have not been pinched in jeopardy during the last fifty years, and especially of late? Is there not even now, in the fanaticism of India, more of usage than of passion? And we well know, that the very crisis of a profound religious system, such as Hindooism, such as Romanism, comes on when the enormities which once were cruel and unclean begin to be simply loathsome and *farrical*. Besides; does not the strength of the religions of India consist in the credit of the Brahminical order? The beard (ay. thread) of the Brahmin is the secret of its power; but like the locks of Samson may it not readily be lost? The credit of the Brahmin rests upon the unnatural partition of the people by caste; and this partition is hastening to decay."

with all useful knowledge, which it has been clearly proved cannot tolerantly, according to prevailing notions of conferred or prescriptive right, be mixed with any scheme for educating Hindoo Youth. Then, let every parent make his election, and, for the sake of all, let the working of the system be rigidly watched!—No Christian can doubt the result of this fair-field encounter of opinion. How bright would be the contrast between the numerous elevated and enlightened, but humble, youths of the latter, and the darkness and utter destitution of intellectual advantages of the overbearing, grovelling few of the former class. The blind and the prejudiced might for a season be withheld by the terrors of priestcraft; but, great is the truth, and it must prevail: the power of the Gospel is manifested in the success against all opposition of our Christian schools.

The present course, as we have observed, deludes the natives into a belief that the English nation cares not for religion. Government works one way; many of its servants and subjects another;—and inconsistency seems to reign throughout the land. The Hindoo may, and will justly, turn round to his rulers, and say, You have taken religion from my child, and given him nothing in its stead: the reflecting Christian joins in the reproof. But it is rejoined, Has he not knowledge? Arithmetic, mathematics, geography, astronomy, metaphysics, political economy, jurisprudence? *cum totis aliis?* The bigoted Hindoo might retort, We had means of teaching him enough of these for our worldly purposes; our children of the class that obtain admission into your colleges generally acquire sufficient knowledge without them to make their way through the world as respected Hindoos, respected amongst their fellows: whatever you have taught them more, has but sapped the foundations of our religion in their minds, and we see nothing it has given them of equal value. What avails it to us that you teach them geography or any other science, which at once convinces them that Hindooism is folly, if our Brahmins find it impossible to keep them in the path which we revere? And when we ask them, what religion they have got instead, they tell us, none. The Christian echoes, “none.”

“But,” it is retorted to the Christian, (the Hindoo cannot be supposed to care much about that matter,) “We have given him sound morality, which will make him a good child, a good member of society, and a good subject.” To the first clause the father’s answer is well known. In his opinion he is neither the one nor the other, and ungovernable;—and he cares little what the state may find him.

I am one of those who think, in opposition to the father, that the “peace (?) of a family” is not to be put into comparison with the salvation of one of its members, and perhaps, through him, by God’s blessing, of all—but I agree with him that without Christianity no good is done. In the latter clause of the question, however, I recognize the gist of all *political* toleration which keeps Christianity out of sight; and in reply I would offer a few more observations.

I will first ask, whether the education of the Hindoo college is not of nearly the same character as that of the greater number of the private schools in England? Whether the school-master, at home, is not as much afraid of making *methodists* for fear of offending fathers, as the Government or Instruction Committee of unmaking Hindoos? I do not mean that religious instruction is denied: that would never do,—outward respect forbids that,—but it is not an injunction of the father, as it ought to be, to take special care of his son’s religious principles, as well as of any other tendency of his mind. If the boy should shew a taste for drawing, cultivate it; if for music, the same;—but if perchance he should manifest a decided disposition to religious reflection, I question, whether a vast majority of professing Christians in our native land would not remove such a child from school, and drive him through a course of folly and dissipation,—the theatre, &c.

balls, and all other frivolities,—in order to “bring him to his senses.” What is the practical consequence of such opinions upon the national character? all these frivolities are preferred to religion; the theatre or ball-room to the house of God! Many go farther from religion than their fathers wish them; (but alas *any distance has run even between!*) from the theatre to the grosser vices, the midnight brawl, the bull-bait, the cock-pit;—or perhaps morality thus inculcated forms to itself another standard, and men, by this time out of the verge of parental authority, ashamed of such low accomplishments, resort to the more dignified vices of Newmarket, the Red House, Crockford’s, and a duel*: or if they cannot rise so high, dignify the meaner gambling-house and the more moderate race-course, or patronise the prize-ring.

This self-styled intellectual, or scientific sect of the polished man of the world, has latterly, it is pleasing to observe, fallen into disuse:—not because education has refined the public taste, but because the educated, at last, taught the idiots, whom they had trained to delight in battering each other’s bodies (in some instances even unto death), to be wise men and rogues,—unless perhaps the rogues were on the side of education; which is most likely, for the fighters alone complain of the dishonesty which has brought boxing into disrepute, and there can be no doubt on which side the pleasure preponderated. The gratification of betting, and joy at “the sport,” must surely have more than counterbalanced the comfort of the paltry sum bestowed upon the suffering, shattered, half-murdered instruments. I argue however in my adversaries’ field. I trust that through God’s blessing a *series of increasing religion* has changed the spirit which encouraged the boxer and the bull-baiter.

In France, where education is perhaps more enlarged, and where religion is even less attended to, the results are even more grievous: for where, as in England, a remnant is found who have “not bowed down unto Baal,” respect for their opinion withholds the depraved, and the standard of morality beyond the pale, is higher. I recollect that not long ago much comment was made in the public prints on the conduct of the sailors who landed on board, in a dying state, Fielding and Sir Walter Scott, the greatest novelists of their respective times. Many were the speculations as to the cause of the good feeling displayed in a respectful silence on the latter occasion, but entirely wanting on the former. Some attributed it to the better education of the sailors of the present day; others to the greater pomp and circumstance; a carriage and attendants, and the title; but none thought of assigning it to what, in all probability, was the true cause, the exertions of a Seaman’s Bible Society, or perhaps the example of even a solitary individual of the crew, to whom every eye might have instinctively turned at this moment.

* I will endeavour briefly to expose, for the information of sensible Hindoo youths, and the serious consideration of reflecting Englishmen, the real character of those objects of fashionable attainment. *Newmarket* is the most elevated of horse-racing stations, where men urge willing animals beyond their powers, in order that the *infatuated may prey upon the sensory*—the *Red House* at Battersea is the place whither men of note in society resort with the same object, to spend their time in shooting pigeons out of a trap; to see how many will fall at a given number of shots, in a given time, in a certain ring.—*Crockford’s* is the most fashionable gambling house in London, where men of the best education are so infatuated as to lose thousands of pounds in a night to others who habitually resolve to lose no more than a hundred. and a *Duel* is a mortal encounter with powder and ball, between two persons, in which, in the majority of instances (if the appeal have any effect beyond inducing the parties to shake hands with, because they have shot at, each other)—a *practised bravado* kills or maims an honest man (who perhaps never fired a pistol in his life), for the benefit of society; according to a system of morality for such cases made and provided, without which, its advocates assert, society could not hold together. This is the march of intellect without religion!

of the certainty of death, and whose single glance would have been sufficient, at such a season, to awe the most profligate and abandoned into respect and reverence.

Deeply to be deplored is that opinion which gives credit to a morality independent of the Gospel of Jesus Christ. And so far from education elevating the scale of moral obligation, it tends to depress it. If not ;— what has led to that code of morality, that law of honor, which bids defiance to all the injunctions of the Gospel whenever they militate against the opinion of the world ? and which, whilst it would put out of society the man who shuns to injure or seek the life of his neighbour even in retaliation, admits and cherishes the polished and well-educated duellist or adulterer ? Compare these effects of education with those of comparative darkness in this respect, in our native land. Setting aside any influence of religion, what would be the reception of the breaker of the peace of families at a secluded village. The honest yeomen would not even hear of a fair-stand-up-fight (as they call it), if such a man were to claim it as a privilege ; he would be pelted and despised, if not excommunicated from the village hearth. In educated society, in the midst of our boasted seats of intelligence, he is emulated, and, if not respected, flattered, and caressed ; his sins are foibles, his disgrace is honor,—he rises in estimation as a man of spirit ; and if, perchance, he should combine both characters, and risk his own life in endeavoring to become the murderer of the man he has injured, as long as he keeps the victim of his vices secluded from the public eye, (for moral-irreligion has not yet attained its climax in England as in France,) he enjoys the highest reputation, and shines the gaze and admiration of all aspiring profligates.

In thus tracing the progress of education, without religious foundation, in private and in public society, the casual allusions to France and to our native country will shew the bearing of my argument in a political point of view. Knowledge is power ; the power of Christian knowledge ten, twenty, nay a hundred-fold, for it has God's blessing withal. Remove this entirely—the horrors of a French revolution, and anarchy, or the chaos of an unsettled government, distract the nation. Would the rulers of India avoid such a state of disorder, let not an opportunity be lost of inculcating sound religion, in doctrine and in practice, upon native youth. The clouds of ignorance are dispelled day by day, and the trammels which bind it must, consequently, be shaken off to a much greater extent than European observers can, from the secluded character of Hindoo society, discover. Knowledge is gaining strength, above all *political* knowledge ; which, without Christian subjection, knows no restraint but that of force ;—no power equal to its own, but that to which it is compelled to submit ;—the restraint is irksome, and pride impels it to strive for the mastery. Hence these democratic institutions, which seek only the opportunity of creating disorder ; and which bring about one revolution, only to remain in restless anxiety for another ; with all the intermediate ramifications of the same spirit in societies subsisting on discontent and abhorrence of “the powers that be,” forgetting, or not being taught to acknowledge, that they “are ordained of God !”

I have been led by my ruminations on the restoration of the Burmese image, step by step, to a long, but I trust, not desultory or unwarranted dissertation on the necessity which the reflections it induces impose for national watchfulness ; and the consequent inquiry what is and what is not toleration ? and have endeavored to prove, that the system of education adopted at the present time is inconsistent with the asserted pledges to the natives ; and further that, with reference to its analogy with the prevailing *practical*, though not nominal, systems of England and of France, it

is calculated neither for the benefit of the governors nor the governed; neither for the security of the state nor the moral improvement of society; tending only to supplant eastern with western vices, and an ignorance leading to parasitical submission, by a wisdom the cherisher of refractory pride. A standard of morality is needed;—a pure and immutable standard is found in the Gospel, yet that standard, resplendent though the structure, will be frittered away to serve the times and purposes of the world, unless it be cemented with FAITH and the love of Jesus Christ, through the gift of the Holy Spirit. “The natural man receiveth not the things which are of God.” I implore all Christians who recognize this scriptural fact, as true patriots, both as Englishmen and dwellers “in the tents of Shem,” and above all as disciples of Jesus and well-wishers to the most glorious of all causes, to join in earnest prayer that the veil of mistaken philanthropy may be torn aside, and that the energies of the state both at home and in India may be directed, with absolute toleration, but Christian determination of purpose, to the real conversion of the rising generation of British India.

III.—*The Missionary Candidate.*

To the Editors of the Calcutta Christian Observer.

If the following effusion is in any way worthy of insertion, in your excellent periodical, it is much at your service.

“And the Lord said unto me, Whom shall I send, and who will go for us?”

“Then said I, Here am I, send me.”

But my child, are you willing to go far away among the Gentiles?—are you willing to leave the privileges you now enjoy?—to give up the comforts you have at present?—and forsaking father and mother, brothers and sisters, to go into a dry and thirsty land, where are scarcely any refreshing streams?

Let not my Lord be angry, and I will speak:—most tenderly do I love my honoured parents; and I feel most affectionately attached to my dear brothers and sisters; but I think I can say, I feel more than willing to leave them all for the cause of my dear Lord. The privileges which I enjoy are indeed great and precious: and with deep humility I acknowledge, that I have not valued them or improved them as I ought:—doubtless I shall feel most keenly the deprivation of these privileges in yonder desert; but still, my dearest Lord, permit me to leave them for a cause, which is dearer to me than my life. As for the loss of the comforts of my native land, if I have but bread to eat and raiment to put on (and these my Lord has promised to me), I trust I shall be content.

But my child, you are going to a wilderness, where you will not only be deprived of almost every help, in your journey toward your celestial home, but where you will meet with almost every hindrance: are you not afraid to be in such a dangerous situation?

Indeed, indeed, my Lord, I should be exceedingly afraid; I should tremble at every step; only that thou hast promised to keep me in this extreme of danger. If now, in the land of light and gospel privileges,—if now, in the very centre of means of grace.

I find my heart still hard,—if now continually I am constrained to sigh and say,

“ I would, but cannot sing ;”

“ I would, but cannot pray ;”

Oh, how will it be with me, in that dreary desert whither I am going. But, my dearest Lord, I calculate on no delights ;—I expect no special joys ;—but this I do expect (for thou hast promised)—I hang my all upon it ;—I trust to it as to a sheet-anchor, namely, *thy protecting care*.

But if I let thee go, what canst thou do ?

My Lord, thy question penetrates my very inmost soul : for deeply do I feel that I can of myself do nothing. Often I fear, that if I go, I shall occupy the sphere of some far more devoted labourer : if so—oh let me stay. But nay, my Lord, I cannot stay. I long to tell in some far distant clime, and in some foreign tongue, that Jesus died to save the chief of sinners. If this be too much to ask, Oh let me go and bear the tracts which thy Missionaries shall distribute : or let me hew their wood and let me draw their water. Oh my dearest Lord, do not deny me : do let me occupy the meanest place, and do the meanest service in my Saviour's cause : let me at least bear the shoes of the servants of my lord. Pardon me, my lord, but I cannot stay, if in the humblest manner I can aid the work.

But my child, you are going where the sun does scorch by day, and by night the damps do chill ; and what if the desire of thine eyes be removed away with a stroke ? or what if her little buds should be nipped by the midnight frost ?

Again, my Lord, thy question pierces quite through my heart. Oh what a solitary wanderer I shall be ! When dejected, no smile to cheer : and when sorrowful, no bosom where to tell the pangs I feel. And yet, my Lord (Oh let not my Lord be angry at my importunity), I must go, I cannot stay. If sorrow come, my Lord himself does send it, and it shall be a privilege to suffer in his holy cause. If I be bereaved, it is He who sends bereavements, and it shall be my aim to acquiesce, if bereaved in a cause so dear. If I be called to travel solitary and alone, then even while my eyes are a fountain of tears, I will sing of the happy morning which hasteth to dawn—I will beguile my journey with sweet forethought of the day when friends in Christ shall meet to part no more.—I will sing, Oh I will sing of Jesus Christ my Lord, and of the wonders of his grace : and if the short remnant of my days may but be occupied for him, then come sorrow, come anguish, come bereavement : it shall be a privilege to suffer ; it shall be a privilege to endure ; a privilege to encounter any thing in the cause of Jesus Christ,—yea every thing and any thing shall be a privilege, if I may but spend and be spent in the cause of Christ among the Gentiles.

Then go, my child ; lo I am with you always, even unto the end.

IV.—*Memoir of the late Rev. Nathanael Forsyth, Minister in the Dutch Church, Chinsurah.*

The word of infallible truth declares, "that the righteous shall be had in everlasting remembrance;" and we believe our readers will consider *this* a sufficient apology for introducing, at this late period, a short biographical notice of the exemplary individual whose name stands at the head of this article.

The excellencies of our departed brother were so numerous, his devotedness so remarkable, and his zeal so burning, that we cannot suffer the bright example he exhibited to pass away unnoticed; and though our materials are scanty, and our space brief, we hope to say something of him that will provoke to emulation some of our readers.

The Rev. N. FORSYTH was born in the year 1769, at Smalholm Bank, near Lochmaben, Dumfries-shire, North Britain. His parents were pious, and he early became the subject of religious impressions: but of the particular time or means of his conversion, we are ignorant; that it was genuine, its effects most fully prove. Though his parents moved in the humble walks of life, we find that he pursued his studies in the University of Glasgow, from whence he removed, for the prescribed number of years, to the Divinity Hall, under the Rev. Professor G. Lawson of the New Burgher Associate Synod. What his attainments were as a scholar we are quite unable to decide, from a total deficiency of any materials that would enable us to judge; and we are equally at a loss from the same cause, for the particular reasons that moved him to become a preacher of righteousness. It is probable, that the missionary flame that kindled so brightly in England in 1793, and which afterwards spread East and West, North and South, touched his susceptible heart, and induced him to devote his life to the arduous and honorable office of a Christian Missionary; for in 1797, we find him accepted as a candidate for Missionary labors, in connection with the Rev. J. Edmond, lately deceased, who was afterwards his constant friend and valuable coadjutor. Previous to this he had been engaged as tutor in a respectable academy at Islington, under the Rev. Anthony Crole, and had preached but occasionally. It would doubtless prove interesting to peruse the workings of a mind constituted like Mr. Forsyth's, under the momentous movement his decision for foreign service involved, but we are compelled on this point to remain ungratified. He was, we believe, with Mr. Edmond, selected to accompany Mr. Robert Haldane of Airdrie, and Capt. James Haldane, who had conceived a design of coming out with some Missionaries to the northern quarter of the British territories in India, for the purpose of establishing in some central situation a college, where Missionaries might acquire

the Oriental languages, and from whence they might go forth to preach the Gospel to the nations of the East. Their philanthropic plan was however defeated; for, on application to the Honorable the Court of Directors, their request for permission to proceed to India was denied. They had purposed placing themselves under the patronage of the Missionary, now called the London Missionary Society, and Mr. R. Haldane had, in view of the object, nobly sold his estate in Scotland; but when they found they were prevented from going in union, they decided that Mr. Forsyth should sail alone, in a vessel belonging to a friend, who was about leaving for the Cape of Good Hope, from whence he trusted to obtain, as opportunity offered, a passage to Bengal. At that time no Missionary had human permission to labour in India, but by America or in Danish ships a few dauntless and holy men made their way thither, and succeeded in planting the standard of the cross on its heathen shores. Blessed be God, who has so greatly turned those in authority to favour the efforts made for the evangelization of earth's dark inhabitants, that the heralds of salvation are now permitted to preach the word almost every where, "no man forbidding them." Oh may it speedily fly through all lands, in the length and the breadth of them!

Mr. F. finally arrived at Calcutta in December, 1798, and commenced his public ministrations in Dr. Dunwiddee's Lecture Room in the Cossitollah. He was, we believe, the first individual who landed in India, under the patronage of the L. M. S., but it does not appear that he ever engaged in direct Missionary work, nor did he ever receive the smallest emolument from the above Society, except a sum in dollars on leaving England.

In the beginning of 1801, Mr. Edmond arrived, who says, he found Mr. Forsyth going about striving to do good, without any certain dwelling place but a very small boat, in which he went up and down the river, and where he usually reposed, on account of the advantages it allowed him for retirement, in which he seemed to find his chief delight.

His attention having been directed to Chinsurah, where there was no regular clergyman, he sought and obtained permission to officiate in the settlement church there, and while residing about 15 miles from the place, presented a remarkable example of diligent and punctual attention to the duties he had undertaken to fulfil; for though the aforementioned boat was his only conveyance, and wind and tide were not always in his favor, he was seldom known to be beyond his time: it being his practice to walk when he found the current too strong for the boat to proceed.

He was subsequently furnished by J. H. Harington, Esq. with the use of a small Bungalow on the bank of the river above Bandel, about three miles from Chinsurah, from which spot he regularly

walked every Sabbath morning to discharge his duties there, and afterwards he not unfrequently proceeded to Calcutta, to preach at the General Hospital, by permission of the Rev. David Brown, then Senior Presidency and Garrison Chaplain.

For this excellent man, he seems to have entertained a peculiar esteem, so that on his death we find him relieving his feelings by writing verses, beautifully expressive of the exalted happiness his friend had attained. He was much in the habit of composing lines (which are always remarkable for their lucid exhibition of evangelical truth, and a spirit of most fervent piety), but our limits do not admit of our inserting any specimens, nor indeed is the poetry any thing above mediocrity.

In the years that followed he was continually and diligently employed, entering with unabating ardour every practicable door of usefulness that opened to his view; now preaching to the neglected soldiers at the fort, and then hiring a house and officiating at Serampore. Nor were these labours merely occasional, or ephemeral; on the contrary, they were characterized, as was all he undertook, by a spirit of remarkable perseverance, and a resolute defiance of the most appalling difficulties and discouragements. He was never observed to fail in one engagement that he might fulfil another; but by being instant in season, and out of season, he found time to discharge fully, all the duties of the pastoral office. His attention to the sick and his liberality to the poor were both remarkable, and his self-denial not less so. A trifling circumstance which occurred about this time will be a proof of both. Early one morning, an aged man, of European extraction, who had come from the coast to Bengal in search of employment, entered his Bungalow. As Mr. Forsyth kept no servants, no one was visible, and the poor man paced the room in hope of thus attracting attention. While so doing his eye caught an individual in one of the side rooms, lying on a bed of straw. This was Mr. F. who, perceiving that he had a visitor, rose and came out. He soon ascertained his wants, and brought for his refreshment all the provision he had, consisting of a little bread and cheese; while the man partook of this, he went to his room, and on coming back again, presented him with half a gold-mohur, saying "Take this, it is all I have." While we cannot commend his prudence, we must admire his principle, and glorify that grace, the possession of which enabled him so entirely to disregard the things which most men count their highest treasures.

We will here present our readers with a short quotation from a letter to Europe, written by him about this time. It will prove that though he saw it right, on account of the lack of labourers, to devote himself to the service of the professedly Christian part of the population, the interests of the heathen lay very near his heart.

"In your last letter, I am happy to hear of the coming of Mr. Thom to join with us in the Lord's work in these parts. I hope the friends in Britain will not be backward in sending him; here is need of many labourers. In the neighbouring settlements, Dutch, French, Portuguese, (Chinsurah, Chandernagore and Bandel,) there are none to preach the gospel of Christ, or to instruct the children, but a poor worm, from weakness and unworthiness very unfit: but all our sufficiency is from God. I hope you will never forget these dark places of the earth; their necessities cry aloud, "Come over and help us:" let there be no time lost, no enemy dreaded, no danger or want feared; let us all join at home and abroad, in love, harmony, and peace, for the glory of God and the good of all. I have written by this fleet to my friend the Rev. Sir Harry Moncrief of Edinburgh, to send more laborers to the vineyard. Should they come even at the same time with our brother Thom from Gosport, that need not by any means prevent him, for our Lord wants many laborers here. Let them all come—all will be welcome to him and to me."

Mr. F. was agreeable in society, but could seldom be induced to enter it, except for the express purpose of reproving, rebuking, or exhorting. He seemed to feel that he had a great work to perform, and that every minute was lost which was not devoted, directly or indirectly, to its fulfilment. The amazing rapidity with which he conveyed himself from place to place, without the assistance of either carriage or palanquin, is one proof of this; and while we cannot in this respect hold him up as a mark for general imitation, for the personal strength of few would allow of such an exercise, (nor do we conceive it right thus to try it in a climate like this,) we must again allude to the ennobling source of these extraordinary efforts. That source was not in *himself*, for it was not human pride or fierce ambition, that goaded *him* forward; love to his master and zeal for the salvation of mankind alone prompted his footsteps; he was, we conceive, second to few but the apostle Paul in entire devotedness of heart and life to the Redeemer.

"Paul's love to Christ, and steadiness unbribed
Were copied close in him, and well transcribed.
He followed Paul; his zeal a kindred flame,
His apostolic charity the same.
Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he labor'd, and like him content
To bear it, suffer'd shame where'er he went."

We are informed by some individuals who then resided at Chinsurah, that his ministrations were greatly blessed of God to the edification of his hearers, and to the promotion of a spirit of piety amongst the people.

His sentiments with regard to some things, were what the majority of his brethren termed singular; but springing as they did in him, from deep and powerful convictions of their importance, we cannot but admire the consistency with which he constantly exemplified them. Conscientiousness might well be called his watch-word, of

which his uniform refusal of all pecuniary remuneration for any of his labours, was a remarkable and striking proof. It had been the practice of the Dutch Government to allow 50 Rupees a month to a person whom they denominated a Reader, whose office consisted in reading the Scriptures aloud, before the commencement of the service, during the time the people were assembling for worship. On the decease of Mr. Keirnander, who had long fulfilled that duty at Chinsurah, this sum was offered to Mr. F. who refused to receive it, but on being much pressed to do so, on the ground that it would furnish him with additional means of doing good, he consented. After awhile however he again declined it, saying, "I have no use for it, I can do very well without it, why should I take what I do not require? pray apply it to the relief or assistance of some one who really needs it." It will be judged from what has been related, that his personal expences must have been very small; and this will account for his readiness to help in all cases requiring pecuniary assistance, and for the appearance of his name in various lists of subscriptions for 100 rupees, while some men possessed of lacs stood at 50. He had also stated seasons for distributing alms to the poor, thus exemplifying his favorite maxim with regard both to temporal and spiritual benefits, "Freely ye have received, freely give."

The following extracts from a letter which he wrote to the heads of a respectable family attending his ministry, will show with what sacred fidelity he discharged among his people the office he had undertaken:

"MY DEAR FRIENDS, I could wish that you carefully observed family worship every morning and evening; in such cases to make want of time or leisure an excuse, is altogether improper. As soon might we say that we have no time to sleep or eat, or to take medicine, in order to preserve life and health. Besides, allowing business or company to interrupt us in the worship of God, is in effect to say that we prefer them to him, and value them more than His glory, friendship and favor, or than the salvation of our immortal souls. God will not be mocked in this manner by any. Let us therefore learn to love and fear him as he has commanded, in opposition to the will of the flesh and the way and wisdom of this wicked world, that we may be blessed with His favor and friendship, peace and protection, now and for ever. Amen.

"Finally, you are to remember that though in some degree you know and believe these things, and in the most solemn manner promise and engage to perform and fulfil them; unless you have in your heart a true principle of love and faith in Christ, by His Spirit, producing obedience to Him in heart and life, all your knowledge, profession, and engagements will be of no avail; but expose you and your family to the anger and judgments of God, as guilty of hypocrisy and perjury; which without repentance and reformation, must end in your everlasting ruin; and which I pray him to prevent by his own grace to his glory."

It will not be out of place to say a word here on his devotional habits. A look into the closet explains much that cannot other-

wise be accounted for, for secret prayer is the *breath* of a Christian, and it is generally found that it is those who are mightily earnest and unceasing in supplication, who are steady, persevering, and admirably consistent in action. No Christian can do any thing of his own unaided strength; and those who enter prayerlessly, and thoughtlessly, upon holy and responsible engagements, are often betrayed into sin, in the prosecution of their most zealous efforts. Mr. F. was a man of prayer—he loved and lived upon communion with his God; and it is when we draw aside the veil and behold him in retirement, that we cease to wonder at his holy energy, his undaunted courage, and his uncommon abstractedness from the things of earth. Intercourse with heaven was “his meat and drink,” and to do the will of heaven’s God and king was his delight. The flame that burned so brightly that all men might see the reflection of the light it caused, was kindled on the altar of devotion, for he passed “whole nights in prayer to God,” or “rising up a great while before day, he departed into a secret place himself alone,” to hold long and uninterrupted fellowship with the beloved of his soul. During the Saturday, and till 12 o’clock on the morning of the Sabbath, he studied, fasted and prayed, abstaining from all food except a little *konjee*. We need not be at a loss to guess the effects of sermons so prepared; nor need we wonder to be told, that many petitions which formed the burden of his prayers have been fulfilled. It were to be wished that Christians generally, and Christian Ministers more particularly, lived as mindfully of God as he did; for it is the spring of all holy and devout affections, sets in motion all the wheels of action, and makes the soul run with delight in the ways of God’s commandments. We verily believe that the hanging of hands, the feebleness of knees, the laziness and indifference too often exemplified in serving the Lord, arise from the sluggish and despondent manner in which private devotions are conducted. Hence also our aversion to hazardous duties, and our fear of attempting any enterprises, however important, that may prove costly, or dangerous. We too contentedly confine ourselves within certain limits, and aim not, as we should, at a spiritual excellency. This is at least the temper of many that have long trodden the professed path of religion; such is not the course described in those God-breathed oracles, those heavenly records, which discover and display that blessed state to which our feet proclaim themselves tending; and to such a lingering, death-like kind of life, our brother’s was a happy exception.

The next field of labor into which we perceive Mr. F. entering, was entirely dissimilar to any of his previous pursuits; it was the superintendence and tuition of a large School at Chinsurah, which had been deprived by death of its former master. For this pur-

pose he left Bandel, and having purchased a large house and extensive premises at Chinsurah, he settled there. The same remarkable diligence, Christian simplicity, and forgetfulness of self, marked his conduct in this, as in all his other engagements; and though we cannot approve, and do not recommend his plans, because we think they were not well calculated to answer the ends he designed to effect, we attribute his failure principally to mistaken ideas of youthful tastes and capabilities.

He had not studied education, and was therefore unfit to form the minds of youth. He in consequence taxed those of his pupils in some particular branches of study beyond their strength, while in others he failed to give them sufficient exercise. He had evidently forgotten the period of his own boyhood, and was not sensible of the difference between the contracted range of a child's mind, and the expansive nature of his own. In this respect he was not singular; few but those who have long practically engaged in the task, are aware of the little circle which is to be extended and ramified, nor of the gentle and gradual efforts by which the work must be effected. It is beautifully described in sacred writ that, "Here a little and there much" must be imparted as they are able to bear it.

It was in the year 1805, that he undertook the management of the School. The money for the purchase of the premises was advanced to him by a friend, and he liquidated the debt from the proceeds of it. He never occupied any part of the dwelling-house himself, but devoted that which was not appropriated to the boys to the use of his friends, while he contented himself with some of the out-offices. He was seldom seen, except for a short time after school hours and during meals; for his love of retirement and contemplation increased with his engagements, and so secluded did his habits at length become, that it was sometimes quite impossible to discover the place of his retreat. He would lie for hours on the plot of his garden, unconscious of the presence of any but Him whose vaulted archway was his canopy. One day upon turning in his grassy bed he perceived a snake roving about and coming towards him; but upon moving his hand it providentially retreated, so that he received no injury.

After his seasons of retirement were over, he would sometimes mention to his friends remarkable appearances with which he had been favoured, and at other times he would relate dreams which had made a powerful impression on his mind. One of these we here subjoin. It occurred a very short period before his death, and certainly seemed indicative of the event. He imagined he had three funerals to attend, which he met at the Esplanade at Chinsurah; upon going among them, he found only two, nor could he by any searching discover the other.

This dream greatly affected him, and he was heard to remark many days afterwards, "The two funerals have taken place, but I shall remain in doubt as to whose is to be the third:" *that* proved to be his own, for no other individual was after this time buried by him. It is scarcely necessary to remark that these supernatural visitations, as he conceived them, were most probably the effects of an imagination highly wrought upon by the contemplation of spiritual objects; and however illusive they might be in their nature, their tendency as it regarded him was only good, and their occurrence cannot be considered as derogating, either from the genuineness of his piety, or the soundness of his mind.

In 1809 he engaged, in conjunction with Dr. Carey, in opening the Loll Bazar Chapel, in which he continued to preach during the evening of the Lord's-day, to the close of his life. His Calcutta congregations were not large, which is probably to be attributed to the plainness of his style, and the unpolished and unattractive nature of his delivery. Failures in these *really* unimportant points, are not unseldom death-blows to less fastidious audiences than those which assembled in Calcutta. Such audiences would not, we conceive, *tolerate* the preaching of him, whose "bodily presence was weak, and his *speech* contemptible;" but would turn aside with the scoffing though *polished* Athenians, to more eloquently inviting discourses. *He* was not, however, ambitious of the honor that cometh from men; he sought to form citizens for heaven, and expected not a worldly reputation for his work. He hoped not to escape the ridicule of the ungodly, but rather gloried in being counted worthy to suffer shame for the sake of Christ. On one occasion, when dispensing the word of life to a small congregation, some Civilians wantonly, and most uncourteously, disturbed them with fire crackers during the time of prayer. The people manifested some alarm, but Mr. F. continued to preserve his composedness of mind throughout the exercise. After the service was over he remarked, "It was very bold of them, very bold indeed; however, let us pray for them." He evidently felt the dishonour done to his Master, but in His spirit instantly exclaimed, "Father, forgive them, for they know not what they do." He seemed to yield an exception to the almost universal applicability of the declaration of Solomon, that the "fear of man bringeth a snare;" and he was quite content to sustain that sort of course invariably allotted to the Christian Missionary, if he be a faithful one. He did not however "*strive*, but was gentle unto all men, apt to teach, patient, in meekness instructing those that *oppose* themselves, if peradventure God would give them repentance to the acknowledgment of the truth."

But we must bring our readers to the period when having "fought the good fight and kept the faith," he felt the time of his

departure to be at hand. So great had been the measure of health bestowed upon him, (notwithstanding his extraordinary exertions,) that it was not till within the last year of his life he could properly be said to be the subject of sickness; during *that* year he declined rapidly. The following note was written from the house of a friend at Chandernagore, to which he removed a few months before his death:

"Jan. 30, 1816.

"MY DEAR BROTHER,

"I have been very ill, and am not likely to get better; all medicine fails; I think the Lord is about to remove me: well he may, I have so often offended him, and have been such an unprofitable servant. I want to set my house in order. I am at Mr. Wade's, Chandernagore. If you could take a run up with the tide, I would be very thankful. Pray for me. The Lord bless you and all yours."

The request contained in this letter was immediately complied with. His brother found him very weak, but cheerful and happy in his mind. They conversed for a little while on worldly affairs, but he soon despatched those, for the desire of his soul was to God, and to the remembrance of his name. He requested his friend to pray with him; and then expressed his joy and thankfulness, adding that he felt much better that day, than he had done on the one preceding it. On parting, his brother requested to be soon informed of the state of his health, and on the 4th of the next month received the following:

"MY DEAR BROTHER,

"Instead of employing another, the Lord is pleased to enable me to tell you myself that by His mercy I am somewhat better. The pain distresses me, and I have had no sleep for about a fortnight, so that I am remarkably weakened. You would be much surprised to see me resting at almost every word; and then with difficulty getting over it. I have done! If you see any of the brethren from Serampore, tell them I have been very ill, and am not yet out of danger. I have no doubt of their sympathy and prayers, and that they would do anything in their power for my recovery and comfort. I much admire the simplicity and fervency with which they worship God and preach the Gospel of His Son, like all the old Puritans and Churches of the Reformation, without Popish ceremonies."

It is believed that this was the last he wrote. His tabernacle continued to totter till the morning of the 11th, when the cry of the Bridegroom came, and his spirit, emancipated from its confinement, went forth to meet him, leaving the darkened ruin to dissolve in dust, till the day when it shall be built afresh.

"Servant of God, well done;
Rest from thy lov'd employ;
Thy battle's fought, thy victory's won,
Enter thy Master's joy."

A stone in Chinsurah Burying Ground marks the spot where his ashes sleep, on which is the following inscription:

TO THE MEMORY

OF

THE REV. NATHANAEL FORSYTH,

OF

SMALHOLM BANK, LOCHMABEN, IN SCOTLAND,

Missionary ;

WHO ARRIVED AT CALCUTTA, DECEMBER, 1798, AND AFTER A LABORIOUS
HOLY, AND EXEMPLARY LIFE, DIED AT CHANDERNAGORE, IN FEBRUARY, 1816,
AGED 47 YEARS.

THIS STONE IS ERECTED

BY

CAPT. HUGH REID, OF LONDON.

From the preceding imperfect sketch, it will be seen in some measure what Mr. Forsyth was. It is not as a faultless character we hold him up to view ; sinless perfection is the privilege of the glorified, and of them only : but we certainly conceive, that for intense piety and honest sincerity, he was surpassed by none : and such was the rigid severity of his principles, that he persevered with unshaken constancy in the exercise of his public duties, even while labouring under the accumulated pressure of sickness and infirmities. We cannot help regretting some parts of his conduct, which appeared calculated to injure his fine constitution, and doubtless contributed, humanly speaking, eventually to shorten his days ; but even here we would not judge our brother, far less would we question the strength of those convictions which led him to see it right to love not his life unto the death, if peradventure he might be the means of saving many. *All* have not the same zeal for souls, but they must not question the truth of his, because it sometimes led him into imprudent extremes. " To his own Master he standeth or falleth," and so do we ; let our aim be to permit his peculiarities to merge in his uniform devotedness, and may we be enabled to follow him as he followed Christ.

Such a one as he was cannot perhaps be fully estimated on earth, for the best of us often view things through a darkened medium, and always through one in some degree perverted ; but when we are in the light, as *he* is now, we shall clearly perceive that it is not those who have been most highly commended amongst men, but whom the Lord commendeth, that shall be chiefly approved.

V.—*Special Concert of Prayer for the Conversion of the World.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Perhaps all the readers of your valuable Magazine are not aware, that many Churches and individual Christians propose to observe the first Monday in January, 1834, as a day of Fasting and Prayer for the Conversion of the World. The same day of the present year, 1833, was extensively observed in the United States, by previous recommendation of various ecclesiastical bodies; and as it was found a very profitable and interesting way of waiting upon God, the same day of the next year has been designated, and an earnest invitation extended to Christians in other lands throughout the world, to unite in humiliation and in prayer to the God of all grace, for the universal diffusion of the Gospel of our common salvation.

Every reader of the Bible knows that the sentiment of the Psalmist, "Except the Lord build the house, they labor in vain that build it," pervades every part of the inspired volume. "Paul may plant; Apollos may water; but it is God only who giveth the increase." Every true Christian knows, also, the tendency of prayer to purify his motives, to stimulate his efforts, and to inspire his hopes when engaged in the Lord's work; while it is probable that there are few honest Christians who will not find, in a review of their services in advancing the Saviour's kingdom, ample cause for deep humiliation. The importance, therefore, of the measure proposed, seems too obvious to require illustration. And as to its interesting character, what could be more simple, and yet more sublime—what more affecting to the pious mind, and more pleasing to God our Saviour—than to see the entire Christian Church, without distinction of name or nation, uniting in humble supplication, with fasting, to implore the blessing of God on this fallen world?

The hope may be indulged, therefore, that every one who prays "Thy kingdom come!" will respond, in feeling and in action, to the proposal of the American Brethren, and will humbly and earnestly approach the throne of grace on that day, with special prayers for an overflowing blessing. Why might not the scene, witnessed on the day of Pentecost of old, be displayed in this age of the Church on each returning Sabbath? Surely, "the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear." Yet, "thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them."

CAMERON.

[We have perused the above with great pleasure, and shall feel truly happy if its insertion in our work should lead to any determination, by the members of various denominations of Christians in Calcutta or other parts of India, to unite with their American Brethren in the solemn and appropriate service proposed.—Ed.]

VI.—*Correction of the Mis-statement of "Amicus."*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I addressed a letter to you some time ago from Patna, in refutation of some animadversions made by a writer under the signature of "Amicus" in your columns*, respecting the Meerut Hindoostanee chapel; but it appears that through some cause or other the letter has not been delivered. I could, if necessary, add the testimony of two other individuals to my own, in order to assure you from personal knowledge, that the statement which appeared in the Annual Report, regarding the Meerut chapel, was perfectly correct. I shall endeavour to shew that "Amicus" has fallen into an error respecting the number attending the chapel. Did it not strike "Amicus" that he was writing nearly a year after the Missionary made his statement? It is here that the mistake lies: the Hindoostanee chapel was first opened by the Rev. Mr. Fisher previous to his leaving Meerut for Calcutta; and for some months after, at morning worship, the chapel was almost crowded, so that on some Sunday mornings, I really believe there was at least a hundred persons in the chapel (I speak from personal observation). The Missionary at that time, giving an account of his labors, of course wrote something upon the interesting aspect which the chapel exhibited; and stated that almost a hundred was the amount of his congregation; which was not at that time at all an exaggerated account. Some months after the statement alluded to was made, a considerable diminution took place in the congregation, I believe through the carelessness of some, and the departure of others from the station. However, this does not render the Missionary's account invalid, because he was not aware of what would take place in his congregation several months after he made his statement. Many unfounded allegations are brought against Missionaries, which by a little inquiry would be altogether saved.

W. M.

VII.—*Anecdotes respecting the late Countess of Huntingdon.*

Lady Huntingdon, while living in the neglect of God, was exceedingly struck with a sentiment which Lady Margaret Hastings expressed; "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." When seized with a dangerous illness, the fear of death fell horribly upon Lady Huntingdon; she recollected the words of Lady Margaret, and earnestly prayed for life and salvation by Jesus Christ. Immediately her distress and fears were removed, and she was filled with joy and peace in believing. The Earl still treated her Ladyship with much affection and respect, but wished she would oblige him by conversing with Bishop Benson on the

* See Calcutta Christian Observer, for April, 1833, Vol. II. p. 180.

subject. This she consented to, and talked so plainly to the Bishop, that his temper became ruffled, and he said, he lamented that he had ever laid his hands on George Whitefield, to whom he imputed, though without cause, the change wrought in her Ladyship. "My Lord," said she, "mark my words: when you come to lie upon a dying bed, that will be one of the few ordinations upon which you will reflect with complacency." It deserves remark, that Bishop Benson on his dying bed sent 10 guineas to Mr. Whitefield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

The late Prince of Wales, (the father of King George the III.) one day in company asked a lady of fashion, where my Lady Huntingdon was, that she so seldom visited the circle? Lady Charlotte replied with a sneer, "I suppose praying with her beggars." The Prince shook his head, and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to heaven."

VIII.—*Conversations with Tom Paine.*

Perceiving that the writings of Paine have obtained a currency, to which they are no wise entitled, among the native youth of Calcutta, we extract a few anecdotes relating to him, from the July No. of *Fraser's Magazine*. We hope they will be copied by the Editors of the *Reformer* and *Enquirer*, as in no slight degree calculated to disabuse the minds of their countrymen, and to give them a right view of Paine's real character and standing in society:

"I asked him what he thought of his almost miraculous escape? He said, the *Fates* had ordained he was not to die at that time. Says I, 'Mr. Paine, I will tell you exactly what I think: you know you have wrote and spoke much against what we call the religion of the Bible; you have highly extolled the perfectibility of human reason when left to its own guidance, unshackled by priestcraft and superstition; the God in whom you live, move, and have your being, has spared your life, that you might give to the world a living comment on your own doctrines. You now shew to the world what human nature is, when left to itself, to wander in its own counsels. Here you sit, in an obscure, uncomfortable dwelling, powdered with snuff, and stupified with brandy—you, who were once the companion of Washington, Jay, and Hamilton, are now deserted by every good man; and even respectable Deists cross the streets to avoid you.' He said, 'he cared not a straw for the opinions of the world.' Says I, 'I envy not your feelings.' So we parted. In short, he was the most disgusting human being you could meet in the street. Through the effect of intemperance, his countenance was bloated beyond description; he looked as if God had stamped his face with the mark of Cain. A few of his disciples, who stuck to him through good and through bad report, to hide him from the gaze of men, had him conveyed to New Rochelle, about twenty miles from the city, where they supplied him with brandy till it burned up his liver. So he died as a fool dieth.

"One evening, shortly after he gave me the history of his escape from the guillotine, I found him in company with a number of his disciples, as usual, abusing the Bible for being the cause of every thing that is bad in the

world. As soon as I got an opportunity to edge in a word, says I, 'Mr. Paue, you have been in Ireland, and other Roman Catholic countries, where the common people are not allowed to read the Bible: you have been in Scotland, where every man, woman, and child has the Bible in their hands; now, if the Bible were so bad a book, they who used it most would be the worst people. In Scotland, the peasantry are intelligent, comfortable, sober, and industrious; in Ireland, they are ignorant, drunken, and live but little better than the brutes. In New-York, the watch-house, bridewell, alms-house, penitentiary, and States-prison, is filled with Irish; but you won't find a Scotchman in these places.' This being an historical fact which he could not deny, and the clock just having struck ten, he took a candle from the table and walked up stairs, leaving his friends and myself to draw our own conclusions."

This account is given by Mr. Thorburn, an industrious and intelligent mechanic in New-York.

M.

IX.—*The Sum of Religion, attributed to Lord Chief Justice Hale.*

He that fears the Lord of heaven and earth, and walks humbly before him; that thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience; that is sorry with all his soul when he comes short of his duty; that walks watchfully in the denial of himself, and does not yield to any lust or known sin; he that, if he falls in the least measure, is restless till he has made his peace by true repentance; that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion; that will not deliberately dishonour God, although with perfect security from temporal punishment; that hath his hopes and his conversation in Heaven; that dares not do any thing unjustly, although ever so much to his advantage, and all this because he firmly believes Him that is invisible, and fears him, because he loves him—fears him as well for his goodness as his greatness; such a man, whether he be an Episcopalian or a Presbyterian, an Independent or Anabaptist; whether he wears a surplice or wears none; whether he hears organs or hears none; whether he kneels at the communion, or for conscience sake, stands or sits; he hath the *life of religion* in him, and that *life* acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, live loosely, break his promises; such a man, although he cry down Bishops, or cry down Presbytery; although he be re-baptized every day, or declaim against heresy; although he fast all the Lent, or feast out of pretence of avoiding superstition; yet, notwithstanding these and a thousand more external conformities or zealous opposition to them, he wants the *life of religion*.

REVIEW.

A Memoir of FELIX NEFF, Pastor of the High Alps, by W. S. Gilly, M. A. London, 1832.

This is an interesting volume. The subject of the memoir was engaged in the service of a people who dwell in the passes and on the heights of the mountains dividing France from Italy. The scene of his labours is a hundred miles north of the valleys of Piedmont, whose Waldensian inhabitants have excited more than common interest. In an introduction, the editor endeavours to shew, (and we think with success,) that the secluded glens of Piedmont are not the only retreats where the descendants of primitive Christians are to be found; and, that the Alps within the French territory, where Neff laboured, are inhabited by a people who have come down from the first ages of Christianity, without having been at any time involved in the widely spread errors of Romanism.

FELIX NEFF was born in 1798, and brought up in a small village near Geneva, under the care of his widowed mother. In 1815, he became a soldier, and was soon brought into notice by his knowledge of mathematics, and more particularly by the piety of his conduct. The latter feature of his character, we are told, excited an unpleasant feeling in the minds of his superior officers. They wished him out of the service,—he was too religious for them; and his piety became so marked, that he was advised to quit the regiment, and prepare himself for holy orders. After serious consideration and prayer, Neff resolved to devote himself to the work of the ministry. Accordingly, in 1819, he left the army, and placed himself under pious instruction and superintendence. During the two following years, he exercised as a catechist in the Swiss Cantons of Neufchatel, Berne, and the Pays de Vaud. In 1821, when 24 years of age, he left Switzerland, and went to Grenoble, where, and also at Mens, he executed his office with unwearied zeal and considerable success. Having discharged his probationary duties of catechist for four years, and rejoicing that God had given him strength and willingness to labour for souls, he was desirous to be publicly set apart as a minister of the Gospel of Christ. In this there was some difficulty. In consequence of the anti-scriptural doctrines held by most of the present ministers in connection with the established church of Geneva, Neff was reluctant to be ordained by them. He was therefore induced to visit England for this purpose, and on the 19th May, 1823, he received ordination in a chapel (we think Mr. Clayton's) in the Poultry, London. Soon after this, he returned to Mens, where he met with a very gratifying reception; 'the people crowded round him, some half-stifled him

in their embraces, others kissed his hand, others wept with joy ; and all signified the warmth of their affection and the sincerity of their respect.'

We shall now have to contemplate Neff in the character of a Pastor. The elders of the churches of Val Queyras and Val Fressinière having made application to the Consistory, Neff was appointed to take the oversight of them ; and in the first month of 1824, he entered on his pastoral duties.

In order to estimate the devotedness of Neff's character, the difficulties of his situation, and the nature of his work, we offer a few remarks on the locality of his charge, and the condition of its inhabitants. The people of his care occupy seventeen or eighteen villages, scattered over an extent of nearly 80 miles, in the high passes of the Alps, where they long since fled for refuge from the persecuting arm of papal power. They are situated in the neighbourhood of the river Durance, in the French district of ' Les Hautes Alpes ;' a name which well describes the nature of the country and its formidable aspect. It was here, probably, that Hannibal found the greatest obstacles in pursuing his line of march into Italy, where, according to Livy, the height of the mountains, the snows almost touching the skies, the wretched huts standing on the cliffs, and the dreary aspect of every thing, animate and inanimate, struck terror into the Carthaginian army. From this we may perceive the spirit of devotedness which animated this young preacher of righteousness, which enabled him to forego the comfort of a milder scene ; and, for the sake of the Gospel, to prefer a place ' where fertility is an exception, and barrenness the common aspect ; where the tottering cliffs and frowning rocks look like a veil which is never to be raised ; and the frightful depths, and the comfortless cottages, and the ever present dangers, proclaim it to be a land which man never would have chosen, even for his hiding place, but from the severest necessity.'

From a letter of Neff's, written after he had commenced his labours here, we have the following observations on the situation and condition of his flock. He says:—

" Many of the people have retreated to the foot of a glacier, where they built the village of Dormilleuse, which is like an eagle's nest, on the side of a mountain ; others occupy a deep glen called La Combe, a rocky abyss, where the horizon is so bounded, that for six months of the year the rays of the sun never penetrate. Their hamlets consist of hovels, of which some are without chimneys and glazed windows, and others have nothing but a miserable kitchen and a stable, which is seldom cleaned out more than once a year, and where the inhabitants spend the greater part of the winter with their cattle, for the sake of the warmth. The rocks by which they are enclosed are so barren, and the climate is so severe, that there is no knowing how these poor Alpines, with all their simplicity and temperance, contrive to subsist. Their few sterile fields hang over precipices, and are covered, in many places, with enormous blocks of granite, which roll every year from the

cliffs above. The clothing of these poor creatures is made of coarse wool, which they dress and weave themselves. Their principal food is unsifted rye; this they bake into cakes in the autumn, so as to last the whole year."

It was in January, 1824, that Neff commenced his labour of love on these wild heights. He soon began to make himself acquainted with his people, and to preach in various parts of his widely scattered charge; at the same time organising little companies, who were to meet at stated periods for prayer and reading the scriptures. It was not on the Sunday only that he went the round of his churches; but he was

"Ever visiting, now one quarter, and then another; and happy did they esteem themselves at whose table he sat down, and under whose roof he lodged for the night. When his arrival was expected in certain hamlets, whose rotation to be visited was supposed to be coming round, it was beautiful to see the cottages send forth their inhabitants to watch the coming of the beloved minister. 'Come, take your dinner with us?—Let me prepare your supper?—Permit me to give up my bed to you?'—were re-echoed from many a voice, and though there was nothing in the repast which denoted a feast-day, yet never was festival observed with greater rejoicing than by those whose rye-bread and pottage were shared by the Pastor Neff. Sometimes, when the old people of one cabin were standing at the doors, and straining their eyes to catch the first view of their guide to heaven, the youngsters of another were perched on the summit of a rock, and stealing a prospect which would afford them an earlier sight of him, and give them the opportunity of offering the first invitation. It was on these occasions, that he obtained a perfect knowledge of the people, questioning them about such of their domestic concerns as he might be supposed to take an interest in, as well as about their spiritual condition, and finding where he could be useful both as a secular adviser and a religious counsellor. 'Could all their children read? Did they understand what they read? Did they offer up morning and evening prayers? Had they any wants that he could relieve? Any doubts that he could remove? Any afflictions wherein he could be a comforter?' It was thus that he was the father of his flock, and master of their affections and their opinions; and when the seniors asked for his blessing, and the children took hold of his hands or his knees, he felt all the fatigue of his long journeys pass away, and became recruited with new strength."

Captain Cotton, who visited the valley of Fressenière about this time, has given the following account of Neff's preaching:

"His congregations are so dispersed, that he is of necessity in continual motion from one village to another. On arriving, perhaps after a toilsome walk of several leagues over the mountains, he calls the inhabitants together, and commences his service. Those who assemble first, when in a private house or stable, where the assembly usually takes place in the winter, pass the time in singing hymns, the women spinning or knitting, until he appears. It is a simple service among simple people, several of whose hearts, however, are impressed with the Gospel. A table is placed for the minister. Some forms or chairs are brought for the rest, all sitting with a thick carpet of manure under their feet; one or two lamps, suspended by strings, throw their light on the plain-featured and plainly-attired group, and show the cattle ranged at their mangers behind. Sometimes the hymns that the congregation are singing at his entrance furnish a subject for Neff's discourse, sometimes

he expounds a chapter of the Bible, or preaches from a text; singing and extempore prayer preceding and concluding the service."

Neff appears to have laboured without ceasing. We here give a specimen of his unremitting attention to the wants of his people:

"Having spent the Thursday of passion-week at the village of Dormilleuse, and Good-Friday at Minns and Violins, the pastor thought it right to give Saturday to the inhabitants of Fressinière and Palons. On Easter-Sunday he again officiated in the new church at Violins, and administered the Sacrament to an assembly so numerous, that it was remarked by the oldest people, that they had never before seen half the same number of communicants. On Easter-Monday, the untired minister performed three public services at Dormilleuse, at which the whole of the Protestant population of the valley, who could climb the rock, were present."

This unremitting labour was no weariness to this devoted man. He was happy in his privations and perils; he felt that holy pleasure in his engagements which lessened every difficulty, and enabled him to fulfil his course with joy. Speaking of the preceding days spent at Dormilleuse and Fressinière, he says:

"So passed this week, this holy week, for such it really was in the valley. The inhabitants spent it in penitence and prayer, or in pious reading or conversation. All the young people seemed to be animated by the same spirit; a flame of holy fire appeared to spread from one to another, like an electric spark. During the whole of the eight days, I had not thirty hours' rest. Before and after, and in the interval of, public services, the young people might be seen sitting in groups among the huge blocks of granite, with which the place is covered, edifying each other by serious reading or conversation. I was absolutely astonished by this sudden awakening. I could scarcely collect my scattered thoughts. The rocks, the cascades, even the surrounding ice, seemed to present a new and less dreary aspect. This savage country became agreeable and dear to me: it was at once the home of my brethren, the beloved Jerusalem of my affections."

Perhaps no modern memoir has been more widely circulated than that of the Pastor Oberlin, of the Ban de la Roche. We are told, that previous to Neff's entering on his ministry, he used to regard Oberlin as a beautiful model of a mountain pastor. Between these consecrated servants of God there is a great resemblance, which is increased by the condition of their charge being so much alike. Neff's situation was like that of a Missionary among an uncivilized tribe. He had to teach them every thing. He had to shew them how to build a school-room; how to use the line and plummet; how to irrigate their meadows, and how to cultivate their barren soil, so as to be most productive. He was their spiritual instructor and their constant guide.

"Like the philosopher with the shipwrecked crew, in the uninhabited island, his example, his contrivances, his persuasions, his suggestions, were ever leading the way to some new improvement in their condition. He taught them to improve their dwelling; to cultivate their lands to greater advantage; to employ time profitably and agreeably, that had previously hung heavy upon their hands; and to find occupation and amusement in

numberless resources, of which they had no conception till his arrival among them. He was their school-master, in short, not only to bring them unto Christ, but to instruct them in whatever was useful and advantageous.

"His first attempt of this kind, was to impart to them an idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he shewed them how easy it was to make a passage for the smoke, and admittance for the light and air. He next convinced them that warmth might be obtained more healthily, than by pigging together for six or seven months in stables, from which the muck of the cattle was removed but once during the year. For their coarse and unwholesome food, he had, indeed, no substitute; because the sterility of the soil would produce no other, but he pointed out a mode of tillage by which they increased the quantity; and in cases of illness, when they had no conception of applying the simplest remedies, he pointed out the comfort which a sick person may derive from light and warm soups, and other soothing assistance. So ignorant were they of what was hurtful or beneficial in acute disorders, that wine and brandy were no unusual prescriptions in the height of a raging fever. Strange enough, and still more characteristic of savage life, the women, till Neff taught the men better manners, were treated with so much disregard, that they never sat at table with their husbands or brothers, but stood behind them, and received morsels from their hands with obeisance and profound reverence. 'But with all this,' says Neff, 'they participated in the general corruption of human nature, as far as their poverty would let them. Gaming, dancing, swearing, and quarrelling were not uncommon, though the Papists, who occupied the lower part of the valley, were certainly much more corrupt. Nevertheless, the wretchedness of this people commends them to our compassion, and ought to excite the deepest interest, when we consider, that it is the result of their ancestors' fidelity to our cause. Persecution has penned them up like frightened and helpless sheep, in a narrow gorge, where there is scarcely a habitation which is not exposed to avalanches, snow, or falling rocks. From the first moment of my arrival, I took them as it were to my heart, and I ardently desired to be unto them even as another Oberlin. Unfortunately I could not then give them more than a week in each month, whereas, such is the length of the valley, and the number of the hamlets, that I ought to be constantly there. But the Almighty has been pleased to bless the little care that I could bestow upon them, and to permit a change to be produced in more respects than one.

"Among the many improvements introduced, the cutting of a water channel is particularly interesting, because it at first met with their decided opposition; but being completed gave the pastor an entire dominion over the minds of his people. It was in the valley of Framinière that this aqueduct was made. One of the principal resources of the valley is the breeding and pasturage of cattle. But the winter is so long, and the tracts of land capable of producing fodder are so scanty, that every blade of grass that can be raised and made into hay, is a very treasure. A dry summer often left them unprovided with hay, and compelled the poor creatures to part with their stock at an inadequate price. Neff's eye perceived that a direction might be given to the streams in one part, which would improve the ground in another, and furnish the proprietors with constant means of keeping the grass fresh and moist. But he found the utmost difficulty in explaining the simplest principles of hydraulics, and in persuading his ignorant listeners that the water might be made to rise and fall, and might be dammed up and distributed, accordingly as it might be required for use. The imaginary expense stared them in the face like certain ruin;

and the labour appalled them, as being perfectly insuperable. When their pastor first advised them to construct the canals necessary for the purpose, they absolutely refused to attempt it, and he was obliged to tell them, that they were equally deaf to temporal and spiritual counsel. Pointing to the rushing waters, which were capable of being diverted from their course to the parched and sterile soil, which he wished to see improved, he exclaimed, 'You make as little use of those ample streams, as you do of the water of life. God has vouchsafed to offer you both in abundance, but your pastures, like your hearts, are languishing with drought.'

"After much conversation, and offering many obstacles to the work, some of them agreed to commence operations, and on an early day, all were busy, some digging and excavating, others clearing away. The pastor himself was at one time plying his pickaxe, and at another moving from place to place and superintending the progress of others.

"It was a toilsome undertaking. In some places they had to elevate the floor of the main channel to the height of eight feet, and in others to lower it as much. In the course of the first day's labour, it was necessary to carry the construction across the rocky beds of three or four torrents, and often when the work appeared to be effectually done, Neff detected a default in the level, or in the inclination of the water-course, which obliged him to insist upon their going over it again. At four o'clock, the volunteers were rewarded by seeing the first fruits of their labours: one line of aqueduct was completed; the dam was raised, and the water rushed into the nearest meadow amidst the joyful shouts of workmen and spectators. The next day some cross-cuts were made, and proprietors, who were supposed to be secretly hostile and incredulous, saw the works carried over their ground without offering any opposition to the measure, for who could indulge his obstinate and dogged humour, when the benevolent stranger, the warm-hearted minister, was toiling in the sweat of his brow to achieve a public good which could never be of the least advantage to himself? It was the good shepherd, not taking the fleece, but exhausting his own strength, and wearing himself out for the sheep. On the third, and on the following days, small transverse lines were formed, and a long channel was made across the face of the mountain, to supply three village fountains with water. This last was a very formidable enterprise. It was necessary to undermine the rock, to blast it, and to construct a passage for the stream in granite of the very hardest kind. 'I had never done any thing like it before,' is the pastor's note upon this achievement; but it was necessary to assume an air of scientific confidence, and to give my orders like an experienced engineer. The work was brought to a most prosperous issue, and the pastor was thenceforward a sovereign, who reigned so triumphantly and absolutely, that his word was law."

Attentive, however, as Neff was to the social comfort and temporal prosperity of his charge, he never lost sight of that which should be at all times the simple object of the Pastor and the Missionary. The welfare of their souls was his high desire. He had now been with the inhabitants of Val Queyras and Fressinière about two years, and unceasing labour and the severe climate of the Alps had so shattered his constitution, that it became evident he could not long bear up against his numerous toils and exposures. This impaired state of health led the pastor to one of his most interesting engagements. The origin of Neff's establishment of a Normal School is best told by himself. He says—

"I foresaw with sorrow that the Gospel, which I had been permitted to preach in these mountains, would not only not spread, but might even be lost, unless something should be done to promote its continuance. I bethought how it might be preserved in some degree; and after mature deliberation, I determined to become a training-master, and to form a winter school, composed of the most intelligent and well-disposed young men of the different villages of my parish."

The place chosen for the institution was the village of Dormileuse. This spot was selected on account of its seclusion, as during the five winter months it is walled in with ice and snow, and nothing could consequently tempt the youths to forsake their studies and return to their homes. The scholars were 20 young men, who met as the pastor directed, bringing with them a store of salted meat and rye-bread, sufficient to serve them for the five months' term of their studies. Having secured the attendance of an assistant teacher, Neff commenced operations, and has left the following interesting account of their proceedings:

"The short space of time which we had before us rendered every moment precious. We divided the day into three parts: The first was from sun-rise to eleven o'clock, when we breakfasted; the second from noon to sun-set, when we supped; the third from supper till ten or eleven o'clock at night, making in all fourteen or fifteen hours of study in the twenty-four. We devoted much of this time to lessons in reading, which the wretched manner in which they had been taught, their detestable accent, and strange tone of voice, rendered a most necessary but tiresome duty. The grammar, too, of which not one of them had the least idea, occupied much of our time. Arithmetic was another branch of knowledge which required many a weary hour. Geography was considered a matter of recreation after dinner; and they pored over the maps with a feeling of delight and amusement which was quite new to them. I also busied myself in giving them some notion of the sphere, and of the form and motion of the earth; of the seasons and the climates, and of the heavenly bodies. Every thing of this sort was as perfectly novel to them as it would have been to the islanders of Otaheite; and even the elementary books, which are usually put into the hands of children, were at first as unintelligible to them as the most abstruse treatises on mathematics. I was consequently forced to use the simplest and plainest modes of demonstration; but these amused and instructed them at the same time. A ball made of the box-tree, with a hole through it, and moving on an axle, and on which I had traced the principal circles; some large potatoes hollowed out, a candle, and sometimes the skulls of my scholars, served for the instruments by which I illustrated the movement of the earth and of the heavenly bodies. Proceeding from one step to another, I pointed out the different countries in the chart of the world, and took pains to give some slight idea, as we went on, of the characteristics, religions, customs, and history of each nation. Up to this time I had been astonished by the little interest they took, pious-minded as they were, in the subject of Christian Missions; but, when they began to have some idea of geography, I discovered that their former ignorance of this science, and of the very existence of many foreign nations, was the cause of such indifference. As soon as they began to learn who the people are who require to have the Gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the Gospel that other Christians entertained. These new acquisitions, in fact,

enlarged their spirit, made new creatures of them, and seemed to triple their very existence. In the end, I advanced so far as to give some lectures in geometry, and this too produced a happy moral development. Lessons in music formed part of our evening employment, and those being, like geography, a sort of amusement, they were succeeded by grave edifying reading, and by such reflections as I took care to suggest for their improvement."

The term of their studies having ended, the approach of spring gave the signal for the scholars to return to their several homes, and the duties of the school-room gave place to manual labour in the fields and woods. On the evening before their departure, "the young men of Dormilleuse prepared a supper for their new friends, and invited them to the parting banquet. The pastor addressed them on the consolatory thought, that though they might see each other's faces no more in this life, they would most assuredly meet again in a joyful state of existence in the world to come, if they persevered in their Christian course. He then gave a parting benediction, and after a long and mournful silence, which each seemed unwilling to interrupt, they separated. The next morning, at an early hour, they were seen winding down the mountain path to their several homes; and they of Dormilleuse gazed after them till their figures were lost in the distance, and the village on the rock appeared more dreary and desolate than ever."

On the next year, they again assembled, and for the last time, when through the kindness of friends they were in circumstances of greater comfort than the preceding year; and Neff writes,

"Thanks to the generosity of my friends, our little school is now floored and glazed—the benches and seats are all finished, and while all the other schools in this country are held in damp and dark stables, where the scholars are stifled with smoke, and interrupted by the babble of people and the noise of the cattle, and are obliged to be constantly quarrelling with the kids and fowls in defence of their copy-books, we have here a comfortable and well-warmed apartment. I am again conducting a School for the education of those, whose business it will be to educate others; it now consists of about twenty young men from the different villages. We are buried in snow more than four feet deep."

Neff left behind him some remarks on the progress which the students made, and their several capacities and dispositions. These remarks, which are given in the Memoir, shew the great attention he paid to their general character and spiritual condition. He had the satisfaction of seeing his plan in educating the young men answer well, and thus records his praise to God for its success:—"I never," says he, "can be sufficiently thankful to Almighty God, for the blessing which he has been pleased to vouchsafe upon this undertaking, and for the strength he has given me to enable me to bear the fatigue of it."

This second meeting of the Normal School proved to be the last, and almost the end of Neff's pastoral employ. 'The long-continued excitement and anxiety; the oft-repeated journies on foot in all weathers; the sharpness of the external air, and the suffocat-

ing heat of a small room, in which so many persons, not remarkable for their cleanliness, were crowded together day after day, together with the exertion of daily and almost hourly lectures, were calculated to undermine the most robust frame. Deprivation added to hard work, and the irregularity as well as the coarse unwholesome quality of his meals, brought on a weakness of stomach, which was followed by a total derangement of the digestive organs. He struggled through the summer of 1826 pretty well; but when the winter came, and he resumed his labours, both in the school upon the rock, and in visiting his scattered hamlets; while the snow blocked up some of the more direct passes and rendered all difficult of access, it was more and more manifest that the conflict could not last long.

In April, 1827, Neff submitted to the absolute necessity of a removal to his native climate, and made preparation for a return to Geneva by slow degrees. On bidding farewell to his beloved people, these poor mountaineers gave him every proof of the sincerity of their attachment and the bitterness of their sorrow. After travelling by easy stages, he arrived at Geneva in a state of extreme languor and suffering. In 1828, he visited the baths of Plombières. The use of the waters produced a good effect, and he was so much better as to be capable of preaching a few times. Very soon, however, he became worse than before. His stomach could scarcely bear a little whey; for even with this he suffered much from indigestion, and the pain it caused was so violent that he could not bear to take this slight nourishment till many hours after he had endured the pains of hunger. During the lingering illness which followed, his people in the Alps were fondly remembered, and when he could no longer write to them himself, his mother became his amanuensis, to convey to them sentiments of consolation and instruction. Extracts from these letters are given in the memoir. We must however pass them over, and hasten to conclude our notice of the short life of this high missionary and ministerial character. Two days before his death, (12th April, 1829,) he was supported by two persons, and, though scarcely able to see, he traced at intervals and in large and irregular characters, the following last lines to his beloved friends in the Alps:

“Adieu, dear friends, Andre Blanc, Antoine Blanc; all my friends the Pelimiers, whom I love tenderly; Francis Dumont and his wife; Isaac and his wife; beloved Deslois; Emilie Bonnet, &c. &c.; Alexandrine and her mother; all, all the brethren and sisters of Mens, adieu, adieu. I ascend to our Father in entire peace! Victory! victory! victory! through Jesus Christ.
FELIX NEFF.”

Missionary and Religious Intelligence.**CALCUTTA.****1.—BAPTISM OF A NATIVE FEMALE.**

On Lord's day, Nov. 3, at the Circular Road Chapel, in the presence of a numerous congregation, composed of European and Native Christians, a Hindu female, named Piyaroo, was baptized. The Rev. Mr. Yates, who administered the ordinance, conceiving it might interest the audience in the salvation of the natives, unexpectedly asked the candidate a number of questions, the answers she gave to which were so appropriate, as to excite much interest, and to afford satisfactory evidence of her intimate acquaintance with the truths of the Gospel, and her feeling sense of their influence on the heart.

2.—NATIVE CHRISTIAN BOARDING SCHOOL, CHITPORE.

The attempts made for the instruction of native youth are now of three kinds. The first is, that of affording them instruction in science and general literature, without any attention to religious sentiments; the second is, that of combining religious with scientific knowledge, but still leaving the youth under the care of their heathen parents; and the other is, that of removing them entirely from all the influence of idolatry, and making them acquainted with the Christian religion and general knowledge in a Christian family.—In each of these plans a knowledge of the English language is an essential part of a boy's education. It is to the last of the classes mentioned that the Native Christian Boarding School at Chitpore belongs.

This institution consists of 30 boys and 16 girls, all the children of Native Christians, and on the 5th Nov. a respectable number of persons from Calcutta were assembled to witness their examination. After singing and prayer, the 4th English class read parts of the First Instructor.—The girls, who have not been taught English, then read in the Bengalee New Testament; and considering they had not appeared in public before, acquitted themselves honourably. It must have been a great exertion to them to read aloud and fluently, as they did in the presence of about 200 persons. When the girls had been examined as to what they had read, another class read in English the First Reader, which diversified the scene; then a class in Bengalee was examined, and it was pleasing to observe from their reading and writing, that while they had been engaged in learning the English they had not neglected their own language—a fault by no means uncommon at the present day. Proceeding again to English, a Catechism of the Christian religion in rhyme was repeated by the 3rd class, without a single mistake: which excited both surprise and pleasure. But the best was reserved to the last, in the examination of the first class in geography, the use of the globes, history, and religion: those who had witnessed the examination the year before were not prepared for such a display, and much less could strangers be so. The answers of the boys in this class were remarkably correct, and that too when questions were proposed which they could not have anticipated.—They all, both boys and girls, certainly did great credit to their teachers, Mr. and Mrs. Ellis. Of the 30 boys in the institution, about 10 from nominal have become real Christians, and it is hoped that their juniors, as they rise up, will follow their example. There appeared too in one at least indications of his proving something more than an eminent Christian—an able defender of the religion he professes. The examination closed with singing and prayer; after which one of the Christian boys repeated the following hymn, which had been composed for the occasion by the Rev. W. H. Pearce; and so feelingly did he pronounce it, that it drew tears from the eyes of several who were present.

ADDRESS OF THANKS.

O Lord ! thy goodness we adore,
And thankfully confess
The mercies of thy providence,
The blessings of thy grace.

For habitation, food, and clothes,
For all the body needs ;—
For wise instruction, which alone
The nobler spirit feeds ;—

For health and life preserved, though near
The sick and dead we see ;—
O Lord, for all our praise accept,
Grateful we long to be.

These blessings of a temporal kind
Excite to praise our tongues ;
But there are blessings richer far
Which claim our noblest songs.

Dead idols were our fathers' gods,
Their souls were dark as night ;
The living God now taught to serve,
They see the Gospel's light.

Though born idolaters, we too
A nobler state enjoy ;
Each is a happy Christian girl,
Or happy Christian boy.

We know the way of life,—are taught
The road that leads to heaven ;
Bless'd be the Lord, to some the grace
To walk that road is given.

While thus to God, the source of good,
We first our praise address ;
We next to you, respected friends,
Our grateful thanks express.

To you who by your presence here
Shew for us kind concern ;—
And for the good of Native youth
With strong affection burn ;—

To all on Britain's favour'd shores,
Or India's burning clime,
Who for us sacrifice their ease,
Their money, health, or time ;—

To all, we owe a debt of love
We never can repay ;
All we can give,—a grateful heart,—
Kindly accept, we pray.

May God in mercy crown your days
With every good you need,
Gently dismiss your souls by death,
And then to glory lead ;

And in that great and glorious throng
Who crowd the Saviour's feet,
May you and we, by grace redeem'd,
In endless pleasure meet.

3.—BENGAL AUXILIARY MISSIONARY SOCIETY.

The Fifteenth Anniversary of this Society was held in the Union Chapel, on Wednesday the 6th November last. The chair was taken by the Rev. Mr. Yates, and addresses were delivered by the Rev. Messrs. Winslow and Reid, American Missionaries, Rev. Messrs. G. Pearce, Lacroix, J. Hill, and Gogerly, and Messrs. Woollaston and Ferris. From the Report it appeared, that owing to sickness and death, the number of the Society's Missionaries in Bengal and Hindoostan had been reduced from twelve to seven, consequently the efforts made by the Society had been principally directed towards carrying on the work which was previously begun, rather than to extending its operations. The principal places connected with this Society where the Missionaries labour are situated as follows :

1. Calcutta. Here there is a native church, containing thirty adult communicants ; two Boys' Schools, (one English and one Bengalee,) 120 scholars ; and five Girls' Schools, 152 scholars ; and three Native Chapels, in which service is performed five times a week for the benefit of the heathen. Missionary—Mr. Gogerly.

2. Kristnapore, E. from Calcutta, distant eight miles, is a station where is a Bungalow Chapel, a Native Church, &c. and a Boy's school. This is a branch of the Calcutta station.

3. Kidderpore, including Rammakal Choke, S. from Calcutta 12 miles, and Gungree, S. 18 miles. Missionary—Mr. Lacroix. In connection with these places are nearly 30 villages, in which the Native Christians reside. Formerly two distinct Churches were organized, but since the departure from India of Mr. Ray, they have been united. There are 70 communicants, and nearly the same number of inquirers. There are two Bengalee Schools, and a Christian Boarding School, which has been lately established, and is under the care of Mr. Campbell.

4. Chinsurah. Missionary—Mr. Mundy. At this station is an English Chapel, in which Divine Service is regularly performed. In 2 Bengalee Boys' Schools are 150 scholars, and in a Native Girls' School are 20. A Portuguese Girls' School is also superintended by Mrs. Mundy. Preaching to the natives in two Chapels and in the open air has been carried on as frequently as the health of the Missionary would permit.

5. Berhampore. Missionaries—Messrs. M. Hill and J. Paterson. In the English Chapel service is performed every Sabbath, and in the Native Chapel every evening. Mr. Hill itinerates in the villages about three months in the year. At this station is an Orphan Asylum, in which the children are taught various trades. There is a Native Church also, in which are — members.

6. Benares. Missionary—Mr. Buyers. The prospects at this station are rather encouraging. The Chapel is crowded with attentive hearers three times in the week. In several schools, Oordoo and Hindee, the lads are instructed in the Doctrines and Evidences of Christianity. We are happy to state that another Missionary, a Mr. Schürman, has arrived in Calcutta, and intends shortly to proceed to Benares to join Mr. Buyers.

4.—REV. JAMES HILL.

We regret to learn that the Rev. J. Hill, who for several years has been the Pastor of Union Chapel, is compelled from ill health to return to England. The Rev. Robert Cotton Mather, who has just arrived, will for the present undertake the duties connected with the Chapel. Mr. Hill will embark with his family on board the ship Duke of Lancaster in a few days, and we have no doubt but that he will be accompanied by the sincere prayers and best wishes of many who have been benefitted by his valuable ministry.

5.—AMERICAN MISSION, BURMAH.

We are happy to find, that Mr. and Mrs. Wade, with the two native converts and the children of Mr. Bennett, who accompanied them, are safely arrived in the United States. The health of Mr. W. is materially improved, and he fully hopes to be able in due time to return to his work in the East. Several Missionaries are already engaged to proceed to Burmah; but instead of leaving America immediately, it is proposed that they shall reside with Mr. Wade in the State of New-York for 18 months, and with his assistance and that of the Burman and Karen teachers who accompanied him, secure a tolerable knowledge of one of these languages ere they embark. The plan appears feasible and important, and we trust will on trial be found to answer.

6.—SOUTH AFRICA.

The following extract exhibits so pleasing a specimen of that unanimity and friendly co-operation which ought to exist among Christians of all denominations, that we are persuaded it will interest and gratify our readers.

Baptist Missionary Meeting, Graham's Town.

On Monday, a meeting, numerously attended, was held at Union Chapel, Graham's Town, for the purpose of forming an auxiliary branch to the Baptist Missionary Society.

The Chair was taken by the Rev. J. Heaviside, the acting Chaplain of Graham's Town.

The Report, which was read by the Secretary, gave a lucid but succinct account of the rise and progress of the Baptist Mission, particularly in the East and West Indies.

Several addresses were made to the meeting in the course of the evening, by those who had actually visited the scenes of the most interesting Missionary labours in both hemispheres; and we regret that a press of matter will not permit us to do justice to statements, which were listened to with much interest.

The unanimity evinced at this meeting, as prevailing among different religious bodies, must be received as one of its most pleasing and encouraging features; and furnished to most of the speakers a fertile subject of congratulation. It was certainly satisfactory to find united in the promotion of one great object, Episcopalians, Independants, Baptists and Wesleyans, all waving the little differences of opinion, and meeting on the same platform as Brethren engaged in the same interesting and important work.

Towards the close of the meeting, the Treasurer announced that the subscriptions and collections to this Auxiliary Society amounted to the sum of one hundred and thirty-five pounds.—*Graham's Town Journal.*

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

SEPT.

MARRIAGES.

6. At Cawnpore, Lieut. V. Eyre, Artillery, to Emily, only daughter of the late Col. Sir James Mount, Bart. Bengal Engineers.

16. Mr. J. Theophilus Plomer, to Miss Caroline Phillips.

18. Mr. H. T. Mansell, to Miss Sophia Caroline French.

— At Poona, C. A. H. Tracy, Esq. of the Bombay C. S., to Eliza Ann Creckitt, daughter of the late Major Tyler, Royal Artillery.

23. At Cannanore, C. D. C. O'Brien, Esq. H. M. 49th Regt., to Emma Elizabeth, second daughter of the late Col. E. W. Snow, C. B.

24. At Benares, Mr. W. Bryant, to Miss Catherine Maria Morgan.

30. At ditto, George Poynts Ricketts, Esq. 1st Regt. Bengal Light Cavalry, to Isabella Victoria, youngest daughter of the late P. Bogbie, Esq.

OCT.

5. Mr. J. Ridley, Junior, to Miss Ann Elizabeth Sealy.

7. At Dinapore, Lieut. J. G. Gerrard, European Regt., to Mary Ann, second daughter of Captain M. A. Bunbury, 40th Regt. N. I.

9. Mr. R. H. Scott, to Miss Theresa Keating.

10. H. A. Poulson, Esq. of Nundunpore Factory, Nuddeah, to Miss S. A. Dunn.

13. At Poonah, H. Hebbert, Esq. H. C. C. S., to Marian, youngest daughter of T. Abbott Green, Esq.

19. Mr. Sweedland, to Miss Hester Steel Templeton.

— Lieut. W. P. K. Browne, H. M. 49th Regt., to Miss Eliza Gibbons.

— At Madras, E. Chamier, Esq. Bombay C. S., to Frances, eldest daughter of the late R. Sewell, Esq. of Oak End Lodge, Bucks.

21. Mr. G. W. Bartlett, to Miss Mary Bateman.

At Sylhet, Ensign W. J. Bennett, B. European Regt., to Sarah, fourth daughter of Mr. G. Inglis.

22. At Ahmednuggur, C. S. Stewart, 4th Regt. N. I., to Elizabeth Anne, youngest daughter of Col. R. A. Willis, of this Establishment.

23. Mr. R. J. Rose, to Miss Anne Clarke.

25. At Serampore, A. D. Johnson, Esq. of Bhangulpore, to Amalia, daughter of the late Francis and Sister of H. L. V. Derosio, of Calcutta.

26. Mr. J. Cordova, to Miss Matilda De Gracia.

28. C. R. Hogg, Esq. of the European Regt. eldest son of Col. Hogg, Bombay Establishment, to Helen, third daughter of the late Col. Cotgrave, Madras Engineers.

— Edwin Cha. Cotgrave, Esq. 20th Regt. N. I. second son of the late Col. Cotgrave, Madras Engineers, to Anna Maria, third daughter of the late C. Hooke, Esq. of Brighton.

30. Mr. J. Dunmore, to Miss Mary Ann Thomson.

31. At Mazagon, Bombay, Lieut. F. Bristow, H. M. 6th Warwickshire Regt., to Miss C. Pollexfen.

— At St. George's Church, A. Venour, Esq. Superintending Surgeon, to Anne, daughter of W. Laing, Esq. Collector of Customs.

NOV.

6. Mr. J. Roach, to Miss Marian Naries.

SEPT.

BIRTHS.

3. At Moulmein, the lady of Lieut. Tallan, H. M. 41st Regt., of a daughter.

— At Rajcote, the lady of Captain D. Shaw, 20th Regt. N. I. of a son.

9. At Bareilly, the lady of Captain Wake, 44th Regt. N. I. of a daughter.

— At Almorah, the lady of Captain Buttenshaw, of a daughter; still born.

11. At Ahmednuggur, the lady of Captain J. Swainson, of a daughter.

13. At Bombay, the lady of J. S. Unwin, Esq. of a daughter.

— The lady of Lieut. Harris, 7th Regt. of a son.

— At Dinapore, the lady of Lieut. McGeorge, 7th Regt. N. I. of a daughter.

15. At Seetapore, the lady of Asst. Surgeon J. Dalrymple, of a son.

19. The lady of Captain G. Hogarth, of H. M. 26th Foot, of a still-born child.

20. Mrs. M. A. D'Silva, of a son.

21. At Bogwangolah, Mrs. Thomas Rose, of a daughter.

22. At Nagercoil, the wife of Rev. W. Miller, of a son.

— At Dhurumherpore, the lady of M. J. Lemarchand, Esq. of a daughter.

24. At Jounapore, the lady of G. F. Brown, Esq. C. S. of a daughter.

25. Mrs. M. E. Ross, wife of Mr. T. Ross, H. C. Marine, of a daughter.

28. The lady of N. J. Halhed, Esq. C. S. of a son.
 — At Ottacamund, Neilgherries, the lady of E. E. Elliot, Esq. C. S. of a son.
 29. The lady of A. Muller, Esq. of a son.
 — At Burdwan, the lady of the Hon'ble Robert Forbes, of a daughter.
 — At Cawnpore, the lady of Capt. R. Roberts, Horse Artillery, of a daughter.
 30. At Rampore Banleah, the lady of J. Lewis, Esq. C. S. of a daughter.
 — At Mirzapore, the lady of Colin Lindsay, Esq. C. S. of a daughter.
- OCT.**
1. At Mirzapore, the lady of Captain A. Spend, 74th Regt. N. I. of a son.
 2. The lady of the late Captain J. Vincent, of H. M. 16th Lancers, of a daughter.
 3. The lady of J. Tytler, Esq. of a daughter.
 — Mrs. Hutchins, of a daughter.
 — At Beerbhoom, the lady of F. Millet, Esq. C. S. of a daughter.
 4. The lady of the late Captain W. J. Crawley, of a son.
 5. At Berhampore, the lady of G. W. Battyen, Esq. C. S. of a son.
 6. The lady of Lieut. J. H. Law, 39th Regt. of a son.
 7. At Benares, the lady of W. H. Valpy, Esq. C. S. of a daughter.
 — The lady of J. Dougal, Esq. of a daughter.
 — At Cawnpore, the lady of Lieut. Farmer, 21st N. I. of a still-born son.
 — Mr. H. Babonau, Jun. of a daughter.
 9. At Futtehgur, Mrs. M. S. Hennessy, of a son.
 11. At Lucknow, the lady of Lieut. W. B. Holmes, 12th Regt. N. I. of a daughter.
 13. The lady of Lieut. W. Martin, 52nd Regt. N. I. of a daughter.
 — At Lucknow, the lady of Lieut. W. J. Macvitue, of Artillery, of a daughter.
 15. At Agra, the lady of R. G. Hughes, Esq. H. M. 13th Light Infantry, of a daughter.
 — The wife of Ensign J. T. Wilcox, 49th Regt. N. I. of a daughter.
 17. The wife of Mr. T. Bartlett, H. C. Marine, of a daughter.
 19. Mrs. Kenyon, of a daughter.
 — Mrs. J. Paul, of a daughter.
 24. Mrs. C. W. Lewis, of a son.
 — At Madras, the lady of W. H. Hart, Esq. of a son.
 26. The lady of R. Walker, Esq. C. S. of a son.
 27. At Agra, the lady of Capt. Aitchinson, 28th Regt. of a daughter.
- NOV.**
1. At Dinapore, the lady of Lieut. Geo. Powell Thomas, 54th Regt. of a son.
 — At Ottar, Tirhoot, the lady of W. H. Sterndale, Esq. of a son.
 3. The lady of Lieut. Lamb, 51st Regt. N. I. of a son.
 4. Mrs. Geo. Clarke, of a daughter.
 7. The lady of J. H. Stocqueler, Esq. of a son.
 — At Allyghur, Mrs. C. O'Connor, of a daughter.
 14. The lady of Geo. Gough, Esq. of a son.
 15. Mrs. S. L. Webb, of a daughter.
 — At Allyghur, Mrs. C. S. Tetly, of a son.

SEPT.**DEATHS.**

7. At Kirkee, J. Brady, Esq. Surgeon, Queen's Royals.
 14. At Futtehpore, Edward Smyth, Esq. C. S. aged 25 years.
 15. At Cawnpore, Edward Smyth, aged 23 years, 3 months, and 12 days.
 — At Allahabad, William, the infant son of Mr. W. Johnson, aged 9 months.
 — At Cawnpore, Lieut.-Col. W. W. Davis, 3rd Regt. N. I.
 18. Mrs. Elizabeth Ann, wife of Mr. James Ambrose, Ship-builder, aged 28 years.
 19. Mr. W. Johnson, of the Ship *Cebuare*, aged 30 years.
 20. Simon, son of Mr. S. Girling, H. C. Marine, aged 3 years, 9 months and 22 days.
 21. Miss Emily Harriet Raban, daughter of Mr. J. Raban, aged 14 years.
 22. Mr. Stephen Reid, aged 27 years.
 — Eliza Margaret, daughter of Lieut. A. Mercer, 70th N. I. aged 2 years, 8 months.
 23. Mr. William Thornton, aged 23 years.
 24. At Cawnpore, the infant son of Lieut.-Col. T. Maddock, aged 11 months.
 25. At Lucknow, Captain J. D. Herbert, 9th Regt. N. I.
 — C. Wellington, son of Mr. W. Ewin, Branch Pilot, aged 11 months and 21 days.
 — Mr. Mathew Samuel, aged 40 years.
 26. The infant daughter of Mr. and Mrs. Rosa.
 — Alice, daughter of W. H. Urquhart, Esq. aged 1 year, 11 months, and 16 days.
 27. Captain Edgar Edwards, commander of the Brig *Jean*, aged 36 years.
 — Mr. Philip Lemondine, Branch Pilot, aged 49 years.
 — At Chinsurah, James Luckyn, the son of Mr. Betts, aged 13 years.

28. Catherine, the infant daughter of Capt. H. Thompson, aged 1 year and 23 days
 — The Lady of Lieut. Col. Tickell, C. B., of the Bengal Engineers, aged 44 years.
29. Mrs. Rose Simon, aged 54 years.
 — Mrs. M. E. Ross, wife of Mr. T. Ross, aged 23 years, 8 months, and 15 days.
30. Mr. Peter Augier, Armourer, aged 77 years.
 — Master Lewis Mendes, aged 3 years, 6 months, and 29 days.
- Oct.
1. Mr. A. L. Pew, of the Ship *Cordelia*, aged 30 years.
 — At Diamond Harbour, John D. Scott, Esq. Surgeon of the Ship *Asia*.
2. Charlotte, the lady of Captain Warner, Executive Officer, 4th division.
5. Albertina Cooper, relict of the late Mr. C. Cooper, Merchant, aged 69 years.
 — Mrs. Jane Ferris, aged 46 years, 3 months, and 12 days.
 — Mons. C. S. Voaso, aged 47 years.
6. Miss E. R. Andrews, daughter of the late Mr. T. Andrews, aged 14 years.
 — At Jessore, R. B. Francis, Esq. Assistant Surgeon, aged 35 years.
 — Mary Ann Ladnick.
8. At Mirzapore, in child-bed, Margaret, the beloved wife of Colin Lindsay, Esq. C. S. aged 20 years.
9. At Mussooree, William, the son of Lieut.-Col. Anderson, 62nd N. I. aged 2 years and 11 months.
10. Mrs. Ann Mills, widow of the late Captain J. Mills, aged 65 years.
11. Captain James R. Oliver, late of the H. C. Naval Service, aged 50 years.
 — Mr. H. Wakefield, aged 25 years.
 — Walter Nisbet, Esq. C. S. aged 43 years.
14. Mrs. Catherine Clarke, aged 20 years, 2 months, and 10 days.
 — A. Jewell, Esq. aged 64 years.
 — At Cawnpore, Mr. J. Melhuish, Chemist and Druggist, aged 38 years.
15. Mr. Sub-Conductor M. Mathews, of the Department of Public Works.
16. Mr. D. Evans, ship *Cornwall*, aged 30 years.
 — At Chunar, Sarah Martha, wife of the Rev. R. Eteson, Assistant Chaplain.
18. At Howrah, Captain R. A. Humphrey, of the country service, aged 56 years.
 — At Dinagepore, J. P. Ellerton, Esq. C. S. aged 37 years.
 — Eliza, the wife of Mr. D. Williamson.
19. At Mussoorie Matilda, Eliza, infant daughter of W. Conolly, Esq. C. S.
20. At Nussurah, Major N. S. Webb, commanding 2nd Battalion of Artillery.
 — J. Keymer, son of the late J. Keymer, Branch Pilot, aged 19 years.
21. Mary, the wife of Mr. G. M. Anderson, aged 28 years, 11 months, and 3 days.
 — Mrs. T. S. Palmer, the lady of W. P. Palmer, Esq. C. S. aged 26 years.
22. T. Harton, Esq. late Company's Agent at Kedgerree, aged 56 years.
 — At Hansi, William, the son of Lieut.-Col. Skinner, aged 17 years and 11 months.
24. Emily Vane, infant daughter of S. Lightfoot, Esq. 69th N. I. aged 2 years.
26. Ann, the infant daughter of the late Captain J. Vincent, H. M. 16th Lancers.
 Miss Grace Matilda Barrows, aged 10 years, 10 months, and 19 days.
27. Mr. T. Bryant, late Engineer, H. C. Ship *Ganges*, 26 years.
28. J. M. Heritage, Esq. Branch Pilot, aged 40 years, 9 months, and 20 days.
 — Miss Louisa Cornelius, aged 17 years, 1 month, and 21 days.
29. At Bombay, E. C. Tndor, Esq. Bengal Merchant, aged 33 years.
 — On Board the Pilot Vessel *Guide*, W. W. McComesh, Esq. aged 34 years.
- Nov.
1. Mr. S. Ladlow, aged 33 years.
 — Master William Bruce, aged 7 years, 4 months, and 23 days.
2. Miss Eliza Bennett, aged 32 years.
 — The beloved wife of James Blcott.
 — Mrs. Catherine Murray, aged 50 years.
 — Mrs. Sophia Biddle, wife of Captain S. Biddle, aged 60 years.
 — Miss Eliza Palmer, 22 years.
3. Vellario, the oldest son of Mr. J. Vallente, aged 10 years, 6 months, and 9 days.
 — A. Myers, son of Mr. R. A. Myers, aged 1 year, 5 months, and 10 days.
4. F. Lindstedt, Esq. Proprietor of the Calcutta Academy, aged 42 years.
 — Mr. W. Lingham, Midshipman of the Ship *Asia*, aged 17 years.
5. Mr. J. W. Swaine, Assistant at the General Department, aged 29 years.
6. Thomas, son of Captain T. Robinson, ship *Intrepid* of Hull, aged 14 years.
 — Mr. G. N. Hoburn, of the Ship *Cordelia*, aged 30 years.
7. T. M. Gale, Esq. Head Assistant, Marine Pay Office, aged 40 years.
8. At Allipore, G. F. Collins, Esq. C. S.
11. James Robertson, Esq. Assistant to Messrs. Jamieson and Co. aged 34 years.
13. C. Leweden, the infant son of R. M. Ronald, Esq. aged 1 year and 2 months.
16. Geo. Chester, Esq. C. S. aged 52 years.

Shipping Intelligence.

ARRIVALS.

SEPT.

26. Mary Ann Webb, W. Viner, from Liverpool 1st June.
— Brougham, (Bark,) J. B. Viles, from Isle of France 21st August, and Ceylon (date not mentioned).

Passengers—Mrs. Barrow, Miss Morton, Miss Dunn, Miss Barrow, 3 Misses Meigs, 2 Misses Poor, 3 Misses Winslow, Miss Spaulding, Miss Woodward, Rev. Mr. Winslow, and 2 Masters Barrow.

27. Kyle, (Bark,) T. Fletcher, from London 29th May and Madras 15th September.

Passenger from London—Miss King. *From Madras*, Mr. J. Cameron.

- Hebe, (Schooner,) A. Nicoll, from Moulmein 10th August.

- Fattle Carreem, (Arab,) Moosa, from Bombay 15th do.

28. Cornwall, ———, from London 6th June.

- Aria, J. Biddle, from Portsmouth 22nd May, Madeira 6th June, and Madras 22nd September.

- Lord Castlerough, T. Tonks, from Bombay 9th September.

- Sanderson, (Bark,) H. D. Sage, from Newcastle 5th, Downs 6th, and Plymouth 21st April.

29. Tauge, R. Richards, from Bombay 25th August.

30. Edward, R. Heavside, from Penang 5th September.

Passengers—Mrs. Bristow, Mrs. Heavside, and Mr. Eleanor, Armenian.

- Sir Archibald Campbell, (Brig,) C. Robertson, from Masulipatam 14th and Coringa 24th September.

From Masulipatam—Mr. P. J. Philips, and Master Charles Hall.

OCT.

4. Donna Carmelita, (Bark,) Gray, from Mauritius the 1st September, Rangoon the 27th ditto, and Madras (date not mentioned).

7. Irua, (F.) H. Bernard, from Havre de Grace 21st June.

9. William Gray, (Amr.) H. H. Greene, from Boston 15th June.

- Dorchester, J. Carrick, from Newcastle 7th April and Cape of Good Hope 20th July.

10. Ann, (Bark,) Esadema, from Bombay 12th September.

11. Jonas, J. Pinder, from Liverpool 21st June.

- Intrepid, T. Robinson, from Liverpool 21st March, Rio de Janeiro (date not mentioned), and Bombay 16th September.

- Hamonshaw, (Arab,) Syed, from Muscat 10th September.

- Duke of Lancaster, Hargraves, from London 19th June.

From Liverpool—Mr. A. Livingston, Assistant Surgeon, Mr. W. Church, A. F. Hamilton, Esq., Mrs. Stewart, and Miss Lamb.

- Nancy, (F.) ———, from Bordeaux 21st June.

Passengers—L. A. Davidson, Esq. Merchant, with 2 daughters and 2 sons, R. Peters, Esq., A. Lamaroux, Esq. G. Peroville, Esq. C. Kors, Esq. and C. Murphy, Esq. Merchants.

12. General Gascoyne, J. Fisher, from Rangoon 25th September, Visagapatam 3rd October, and Madras (no date).

13. Star, (Amr.) M. Griffing, from Philadelphia 29th May and Madeira 13th July.

From Philadelphia—Mrs. Lowrie and Mrs. Read, Rev. J. C. Lowrie and William Reed, Mr. C. Hufnagle, M. D., Mr. T. N. Richards, and Mr. T. Ryan.

- Cashmere Merchant, (Bark,) T. W. Tingate, from Point Pedro 1st October.

Passengers—H. L. Dick, Esq. C. S. and Mr. W. Jordan.

17. Duke of Buccleugh, A. Heening, from London, 20th June, Portsmouth 28th do. and Madras 8th October.

Passengers—Lieut.-Col. P. Le Fevre, B. E., Mrs. Le Fevre; Lieut. Col. R. B. Jenkins, J. Atkinson, Esq. Surgeon, B. E., Mrs. Atkinson, Mr. F. Atkinson, Miss Julia Atkinson, Master J. Atkinson, F. Bathie, Esq. Mrs. Barnes, Mr. C. Barnes, Mr. Geo. Barnes, Misses Ellen Barnes, E. Goodeve, and Anna Kellet, Captain J. Witherupson, B. E., Lieut. H. Clark, ditto, C. Chapman, A. H. Heening, and F. Green, Esqs. Ensign Shadforth, H. M. 67th Regiment.

- Fergusson, A. Young, from London 7th June and Madras 6th October.

Passengers from London—Mrs. Col. Lindsay, Mrs. Cheek, Miss Cheek, Miss Thomason, Miss Hutchinson, Master G. N. Cheek, Captain Forbes, 61st B. N. I. Mr.

Bunce, Engineer Cadet, Mr. Thullier, Artillery ditto, Mr. Cheek and Mr. Mackie.
From Madras—Mr. J. C. Owen, Master Pilot.

17 *Morning Star*, (Bark,) W. Linton, from Bordeaux 16th June.

— *Resource*, (Ditto,) C. C. Clark, from Peraias Gulph 22nd August and Bombay 22nd September.

Passengers—Syed Hassen and Syed Abdollah, Merchants, Mr. Gregory, Armenian ditto.

19. *Asia*, Stead, from Sydney 3rd August and Madras 6th October.

From Sydney—Mrs. Brand, Captain Brand, and Ensign Wallace, H. M. 16th Regiment, Dr. Galloway, Surgeon, and Mr. J. Marshall, Merchant.

— *Samdanny*, Duverger, from Bombay 12th September.

— *Pattie Moin*, Abdull, from Muscat 1st September.

— *Nassar*, Amber Beenee Salem Benama, from Mocha 1st August and Bombay 13th September.

20. *Hycinth*, (H. M. S.) J. P. Blackwood, from London and Madras (date not mentioned).

21. *Royal Saxon*, R. Renner, from Liverpool 26th May, Colombo (date not mentioned), and Madras 10th October.

— *Thetis*, (Bark,) W. Boothby, from Madras 4th Oct.

23. *Futeh Eslam*, (Arab,) Nacoda, from Bombay 17th September and Allepoe 1st October.

20. *Westmoreland*, (Bark,) J. Brigstock, from Sydney 9th July and Singapore 20th September.

31. *Unicorn*, (Amr.) J. Conant, from Boston 20th June.

— *Water Witch*, (Bark,) A. Henderson, from China 1st September and Singapore 26th September.

From China—Mr. R. Nicol, Mariner. *From Singapore*—T. E. M. Turtan, Esq. and Mr. Christopher Ord.

— *Dalla* Merchant, (Bark,) R. Theodore, from Rangoon 4th October and Chedabha 20th October.

From Rangoon—Messrs. Jacob Gasper and Johanness, Armenian Merchants.

— *Thistle*, (Schooner,) A. D'Vines, from Rangoon 12th September.

DEPARTURES.

SEPT.

26. *Margaret*, W. Johns, for London.

28. *Courier de Bourbon*, (F.) P. Laring, for Bourbon.

— *Young Rover*, (Schooner,) G. Baker, for Madras.

OCT.

1. *Drongan*, J. MacKenzie, for Madras.

3. *Lowjee* Family, Johnston, for Bombay.

— *Lady MacNaghten*, Faith, for Madras.

— *Mary*, (Schooner,) Daniels, for Moulmein.

5. *David Barclay*, (Bark,) T. Fewson, for Madras.

— *Princess Victoria*, J. Hart, and *Prince George*, W. J. Creed, for London.

6. *Mount Vernon*, (Amr.) M. Whitney, for Boston.

— *Collingwood*, (Brig,) G. Riley, for Mauritius.

— *Protector*, T. Bottanshaw, for Madras.

— *Ruby*, T. Hill, for Madras.

7. *Joanna*, (Brig,) R. Paterson, for Greenock.

8. *Spartan*, J. Webb, for Madras.

14. *Fanny*, (Bark,) R. Edwards, for Madras.

18. *Harriet*, (Brig,) Roys, for Penang.

19. *Gulnare*, J. Bully, for Liverpool.

— *Elizabeth*, R. W. Blenkinsopp, for Bombay.

20. *Lady Kennaway*, L. W. Moncrief, for London.

Passengers per Lady Kennaway for London—Mrs. Ripley and 2 children; Mrs. Bamfield and 2 children, P. M. Wyuch, Esq. C. S., Captain Ripley, Lieut. Bamfield, N. I. Lieuts. Colley, Dwyer, and Rouse, Assistant Surgeon Clarke, two European Female Servants and one native servant.

21. *Pearl*, J. Saunders, for Mauritius.

— *Skimmer*, (Schooner,) J. Randle, for Singapore and China.

26. *Argyle*, A. McDonald, for Madras.

30. *Edward*, R. Heavinside, for Mauritius.

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